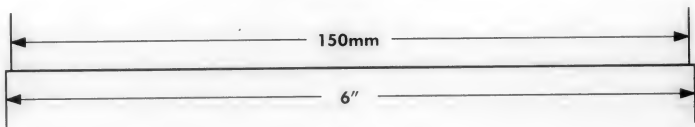
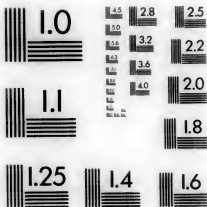
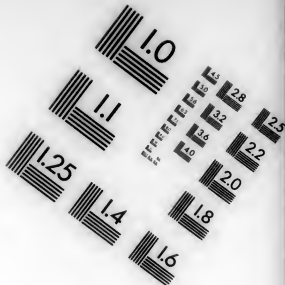


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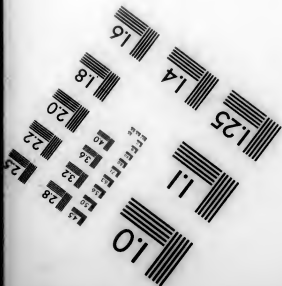
**Vol. 28, No. 1 -
Vol. 30, No. 24**

**Jan. 1, 1891 -
Dec. 15, 1893**



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Vol. 28

**Jan. 1 - Dec. 15,
1891**

THE Herald of Truth.

A Religious Semi-Monthly Paper

DEVOTED TO THE

Exposition of Gospel Truth and the Promotion of
Practical Piety.

JOHN F. FUNK, Editor.

VOLUME XXVIII.

How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. Ps. 119: 103-105.

Cast thy bread upon the waters; for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccl. 11: 1, 6.

ELKHART, INDIANA.

Mennonite Publishing Co., Publishers and Printers.

1891.

Grace, Peace, Happiness and Joy

In the New Year of 1891

TO ALL OUR READERS

Together with the Riches of God's Mercy both now and forever.

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!

(Psalm 8.)

Gerald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28.—No. 1.

ELKHART, IND., JANUARY 1, 1891.

Whole No. 434.

A NEW YEARS HYMN.

ISA. 12:10.

Standing at the portal
Of the opening Year,
Words of comfort meet us,
Hushing every fear;
Spoken through the silence
By our Father's voice,
Tender, strong, and faithful,
Making us rejoice.

I, the Lord, am with thee,
Be thou not afraid!
I will help and strengthen,
Be thou not dismayed!
Yea, I will uphold thee
With My own right hand;
Thou art called and chosen
In my sight to stand.

For the year before us,
Oh what rich supplies!
For the poor and needy
Living streams shall rise:
For the sad and sinful
Shall His grace abound;
For the faint and feeble
Perfect strength be found.

He will never fail us,
He will not forsake;
His eternal covenant
He will never break!
Resting on His promise,
What have we to fear?
God is all-sufficient
For the coming year.

For the Herald of Truth.

THE NEW YEAR.

Dear readers, as we have now come to the end of the old year, and enter into a new year it behooves us to consider how we lived in the year that is now just past and gone, whether we have tried—devoted ourselves to the service of God, or whether we have perhaps been spending most of our time in the service of the world. If the latter should be the case, then Brethren, let us repent of all that has been amiss, and let us start in anew with the new year, devote all our service to the Lord, because there is much work to do. If we look around us we can see souls perishing, and thousands of them would perhaps repent if we would only put forth a greater effort to win them. Dear brethren and sisters, as we now enter into a new year let us enter into a new life and let us be more in earnest to win souls for that

heavenly new year that is perhaps near at hand. How would it be if we were to meet that great Judge, empty handed, while we had every opportunity to win souls for his kingdom? Now, dear friends, I believe if we look back over the past year we can see that we missed many an opportunity where we could have done some good, but that opportunity is now over, therefore let us watch because the time is so short and we know not if we ever will be permitted to see another new year, for we know that in the year that is now gone we laid many of our friends and neighbors in their graves. We know not but this year will take some of us along. Let us then strive more earnestly that we may come with our golden sheaves, when our time comes, we can strike glad hands with those who have gone before and have made their robes white in the blood of the Lamb. Let us think of heaven and heavenly things, and be more in earnest to win souls for Christ's kingdom, for He gave his life that we through him might live, and greater love has no man than this, that a man lay down his life for his friends. I wish you all a Happy New Year in Christ.

Johnstown, Pa. LEVI BLOUGH.

For the Herald of Truth.

HISTORY OF THE MENNONITE CHURCH.

(Continued.)

Of those brethren who were taken prisoners at Falkenstein, it is said that at least ninety were condemned to the galleys, and early in the year 1540 they were transported to Trieste, where they were delivered into the hands of Andre Dory, commander-in-chief of the Emperor's forces, to be compelled to serve in the army against the Turks and other enemies.

After these brethren were taken away from Falkenstein, Hans Fuenkirchen promised to have an inscription placed over the castle gate, in memory of the fact that since the existence of Falkenstein there never had been so many pious people there as at this time, thus being compelled to bear testimony against himself. From Falkenstein Castle the condemned brethren were taken through

Vienna, Neustadt, Bruck, Baerish-Gratz, Marburg, Cille Steinin, Krain and Laibach to Trieste. On their way thither, they had to suffer many and various calamities and tribulations; but God at all times provided means of grace for his own, and especially in this that they were permitted every morning and evening to engage in prayer to God, and comfort and admonish one another. This the brethren accepted with deep gratitude as an especial grace and favor of God. By this as well as by their whole life the people in many places became convinced that they were not evil-doers as they were at first held to be, and thus had great sympathy for the innocent ones. Even the king's officials themselves urged them several times not to pass through the cities, but should proclaim their faith by singing their hymns and by preaching.

In this manner the company of believers was led through town and country like a flock of sheep toward the sea on to Trieste. In this way it pleased God to proclaim his truth and make it known unto the ignorant people; yea, he let his voice be heard as through a loud trumpet; and as he has at all times ordained means to lead people from wrong, so he also did here; for the brethren were led through localities where the truth had not yet been heard and was unknown to and entirely hidden from the people by which they induced several in Krain and Italy to carry the truth through these parts after them. By this several came to a knowledge of the truth and sought out the people of God and united with them.

In the prison at Trieste the brethren suffered great hunger and want, eating the bread of adversity and drinking the water of affliction; but though sad it was at all times to look upon, yet God always was the comfort of their hearts. They were fully determined rather to suffer torture and death for the sake of the truth, than to participate in the ungodly piracy on the sea. Still, they had reason to plead earnestly to God, that he would through them, further his divine glory.

They lay in prison at Trieste until the 11th of February 1541. God however heard their prayers, and on the twelfth night helped them out of their imprisonment. The ropes by which they had been bound together, when they were brought

in were tied together and by this they let themselves down from the wall facing the sea, and then started homeward. Thus the ropes by which they were led into captivity, had to serve them in obtaining their release, so that it can be seen that whatever evil designs the ungodly have against the believers, God will turn everything to work for the good of his children. Most of the brethren got back to the church in Moravia with great joy; but twenty of them were recaptured by their wicked pursuers at Laibach in Krain. These were again taken to Trieste and delivered over to Andre Dory, who led them out to the galleys where he intended to use them, as part of the crew on board the war ships. But the brethren resolved to be scourged rather than do such work. What became of all of them is not definitely known, but it may be supposed that if they remained steadfast in the Lord they received but little good in their lifetime. However when the rest of the brethren who had by God's help escaped, and returned to the church about the middle of Lent in the year 1540, they were received amidst great joy and thanksgiving. To God in heaven, who in his own time opens for his own elect a way of escape, be the praise.

The unexpected attack upon the brethren at Steinabrunn, and their capture is described in a hymn composed by a certain Anthony Erdforter. This hymn is one of a collection of hymns written by the Brethren, and was reprinted in 1875 by Frhr. V. Lillencron, Munich.

For the Herald of Truth.

THE PRIVILEGE OF GOD'S PEOPLE.

God has permitted the clear light of Truth to shine upon His People. He has provided grace for the hour of their temptation, strength for their weakness, and wisdom for their ignorance. He has not only promised guidance and protection all through life, but He declares if we properly use the light given us, it shall increase more and more to a perfect day. The condition upon which we receive this light is; Be ye separate saith the Lord, and touch not the unclean thing and I will receive you and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty. God's people are separated from everything that will go to mar their union with Him. Be ye a separate people, He says. It one mingles in the society of the ungodly, he is sure to partake of their filthiness, and thus separate himself from his Creator.

The question to be settled is, are we willing to become the children of God? If we are, there is a way out. We can

then hold daily communion with our Father, understand more fully the workings of the Spirit, become more fully resigned to our Master's Will, and lay firmer hold on the Higher Life in Christ Jesus. Paul prayed that the Colossian brethren "be filled with the knowledge of His will in all wisdom and spiritual understanding." The words of Christ on this subject are, "Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come."

John 16:13.

One of God's richest promises to His people is that they know that they are His children. The idea of us passing through this world without ever knowing whether we are indeed His children or not, is absurd. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16. Being thus enlightened we see things in a different way from what we were used to seeing them. The Bible then not only tells us what has come to pass, but much more of things yet to come. "The Spirit searcheth all things, yea the deep things of God."

What hope, and what liberty in Christ is set before the children of God? We are not left in condemnation for that which we cannot help. "The creature was made subject to vanity, not willingly." Rom. 8:20. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19. Because the creature itself could not be delivered from bondage of corruption into the glorious liberty of the children of God. Rom. 8:21. The great thing to be remembered is that the human heart is desperately wicked above all things, when in its natural state, and in this condition is incapable of fully knowing right from wrong. Hence the necessity of being regenerated. "Except a man be born again he cannot see the kingdom of God." John 3:3. Many passages to show the condition of man, and their redemption, might be cited. All have sinned and come short of the glory of God.

"If we say we have no sin, we deceive ourselves and the truth is not in us; if we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." A change of heart is also called conversion, or a new birth in Christ Jesus. Such a soul lives a life of holiness, ever growing in the grace and knowledge of our Savior. We not only realize that Christ has forgiven our sins, but we are justified, and press forward in our high calling doing the work of living epistles, known and read of all men. There is no standing still in the work of the Lord, if we do not advance, it is a sure sign that we are again falling back into the old rut of things. "Blessed are the pure in heart, for they shall see God."

Garden City, Mo.

E. K. ZOOK.

For the Herald of Truth. JUST OUTSIDE.

We see people nearly every day that think they are just about as good as this or that church member. Christian friends, let us be better lights to the world. Our lights should so shine that the world could see that we are inside. What an influence either for good or evil we are continually exerting. When the ten virgins went to the marriage, it is not said that there was a difference in their appearance more than a difference in their lamps, and at the same time had no oil in their lamps, and at the arrival of the Bridegroom the foolish were not ready, because they had no light. This teaches us that if once too late it is forever too late. Our hearts should be filled with the love of God that we are ready, whenever duty or work awaits us, to labor for the Master. Our time here is so short compared with eternity that it would not be a drop of water to the great ocean, for seemingly a drop of water taken out of the ocean once in a thousand years would in time to come dry it up, but eternity has no end. Do not look upon others, but shine yourself. It is yourself you are accountable for. Keep your eye on Christ, and work out your own salvation. If you turn your eyes from Christ you will lose the path and no telling how long it will take you to find it again. During all this time you might have done much good, but instead you were outside doing evil. Let us watch and pray that Satan has no hold on us and let us continually do good to every one.

We too frequently see many outside of the church during services. That is not the Christian's place, his place is in the church. Jesus once said I am come to be a light unto the world that whosoever believeth in me should not abide in darkness.

SISTER H.

For the Herald of Truth.

NEW YEARS GREETING.

I wish all the readers of the HERALD, and to all Godfearing people a happy New Year of spiritual and temporal blessings, and trust that as the new year comes to us we may also, by the grace of God be renewed in the spirit of our minds, and that we may all put on the new man, which after God is created in righteousness and true holiness, and walk as the children of light.

Rejoice evermore. Pray without ceasing. Abstain from all appearance of evil, and the very God of all peace sanctify you that you may be preserved blameless unto the coming of our Lord Jesus Christ; for, faithful is he that calleth you. He will do for us what he promises. Brethren and sisters let us pray for one another, that we may all prove faithful unto the end, and hear the blessed welcome, "Come, ye blessed of my Father."

SAMUEL GODSHALK.

For the Herald of Truth. ORDINANCES OR REGENERATION.

Recently we had a great out-pouring of the Holy Spirit through the preaching of his Word, and in this way we are fed with spiritual food, and grow in grace and in the knowledge of God. When a child is full-fed it sometimes is not content, and so are people sometimes in a spiritual sense. The apostle however tells us that Godliness with contentment is great gain; and again, "Be content with such things as ye have." We should be content with our lot, resigned to the will of God, and seek to satisfy our souls with heavenly bread from the Word of God.

Recently Bro. Jacob Winey of Marion Co., Kansas, was here and filled three appointments. He spoke of fallen man, faith, and salvation. He spoke much of the New Testament and its sanctifying powers because Jesus died for the remission of sin. Children in infancy are not accountable for sin, but when they come to years of understanding, and know good from evil they are held accountable and must repent of their sins if they would be saved. When we have repented of our sins, have turned away from our evil ways, and learn to do works of righteousness, trusting in Jesus for salvation, and becoming his obedient followers, we are accepted of Christ, made children of God; our sins are forgiven and we receive the gift of the Holy Spirit, who is our comforter, abides with us, leads into all truth, and sanctifies our souls by his divine grace and influence.

While we live in the flesh, however, there seems to remain with us still as the apostle says, "the motions of sin." The apostle also refers to the fact that "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." But if ye be led of the Spirit, ye are not under the law." Gal. 5:17, 18. Thus we see that we need to be on our guard, to watch and pray, and labor that we may live near to Christ and die unto sin daily.

A few days later Noah Zook, from Abilene, Kansas, came to visit in the vicinity. He is of our faith, but holds to the River Brethren. He claims to be sanctified. I trust he is. He dwelt much on the same subject that Bro. Winey did, and thanked God that we yet have the Holy Word and Spirit of God, so that when we preach the truth it is a witness to our preaching and has been for 1800 years. If this were not so, people would not believe us. I felt much rejoiced over the great out-pouring of good works, and the love he manifested towards his hearers. He said there had been one in the neighborhood recently, who made a great impression on the community on the subject of being saved by faith; he made it

very plain; so plain that I fear some of our own brethren were much taken in with it. "I tell you," said he, if I were a learned man, I would prove to you that to be saved you must be baptized. Here I must borrow some from Schaff's dictionary; he says, To baptize means to immerse—oh yes; we must wash, wash, wash, until all is as a pure white garment."

Now I am in a strait. One says wash; another says grace, or through grace are ye saved. The Holy Spirit tells me that the grace of God is sufficient, without borrowing it from the works of man, or from an element. This seems to be just the cause of so many divisions among the non-resistant churches. He spoke from the text, Ps. 119: "Thy Word is a lamp to my feet, and a light to my path." I would take this path of grace without borrowing from the writings of man. The Comforter tells me that we can do so if we only take captive our carnal nature; but if we do not do this, we fall back into captivity again ourselves. It is only by the grace of God that we are made free from sin. By grace I hope to be able to overcome and not to fall. Should we condemn one because he is not washed in that particular way? When Christ sent his disciples,—the 70, they told him they had seen one cast out devils in his name, but did not follow him, and they forbade him. What should they do? Was he against him? No. Then he must be for him. Are ye not satisfied? Shall we pray for fire to fall down from heaven and devour them? No. "Ye know not what manner of spirit ye are of." Oh that we could be of the Christ-like, sanctified spirit, without scales on our eyes, then we could accept each other without borrowing from the opinions of men and the elements. Let us look at things as they are; Here are Mennonites, Reformed Mennonites, Dunkards, River Brethren, Amish Mennonites, Quakers and others. Now whence all these divisions? and what gain is there in them. Paul calls these things Carnal. Should not all these non-resistant churches be one in Christ Jesus? yes, one faith, one baptism, one God and Father in all.

The Gospel of Jesus Christ, teaches us the will of God, and this tells us that we shall be heirs of heaven by faith through grace, and works meet for repentance, or in other words, an obedient life. "Ye are my disciples if you do whatsoever I command you." The Bible does not teach us that we shall become children of God by washing in elementary water; baptism is a duty and belongs to works, and through works, the works of law, shall no flesh be justified. Hence water cannot help us, but a true repentance, faith and trust in God and in his Son, Jesus Christ, and obedience to his word.

I would not condemn the mode of baptism referred to, but let us bear with each other, and work together in peace and love; then the Holy Spirit may lead and

direct us as it did Philip when he joined the Ethiopian in his chariot and baptized him. The Ethiopian was reading from Isaiah 53, and Philip said to him "Understand thou what thou readest?" The Ethiopian replied: "How can I except some man should guide me." Philip then preached unto him Christ, and when they came to a water, the Ethiopian said: "See, here is water, what doth hinder me to be baptized?" And Philip replied: "If thou believest with all thine heart thou mayest." The Ethiopian replied: "I believe that Jesus Christ is the Son of God." And he baptized him. It does not tell whether he sprinkled, dipped, or poured, but in connection with the same Scriptures which he was reading, and referring to the same person (Jesus) we are told: "So shall he sprinkle many nations."

O the beautiful path of peace! If only all our non-resistant denominations could see the beautiful light of peace and unity and walk in it, they would enjoy the grace of God in higher degree, they might be a greater power for good in the world; their light would shine so much brighter, and many of the stumbling blocks which now stand in the way of sinners might be removed.

Let us take it to the Lord in prayer, and seek by faith and trust and obedience to walk in the light of God's Spirit and thus be saved through the merits of Christ, and not through outward ordinances, for there is salvation in none other; neither is there any other name given under heaven among men whereby we can be saved, but the name of Jesus. ***

For the Herald of Truth.

A STRANGE ACKNOWLEDGMENT.

On my way from Millfin, Pa., to northern N. Y. last July, I was delayed at Scranton several hours. After having taken a look at one of Pennsylvania's mining cities, I went to the depot where I could in part rest myself from the toils of the day. Here I noticed an unusual number of boys, and men come in, look around, sometimes say a few words, then pass off again. Some of them appeared to be awaiting a friend on the next train, some having the marks of hard work printed on their hands and faces, some possessed the traits—dim eyes, red nose and ragged clothes—of a drunkard, others appeared fine and stylish but their eyes and actions betrayed them to be swindlers and robbers. While my mind was perplexing itself with the varied scenes before me, I overheard the conversation of three boys, who happened to rush into the room all of a sudden to see, I suppose, who was there and what they did. One of the boys happened to look up and spying a table which gave the expenditure for intoxicants and diet in the

United States during the year, hanging on the wall; called the attention of his comrades to that curious scroll bearing the inscription, *RUM OVERSHADOWS THEM ALL*, and seeing that hundreds of millions more was expended for rum than for bread, and that the amount spent for the support of the Gospel sank far below them all, they on reaching that small amount cursed it and said, not a — cent ought to be given for its support, while on the other hand they exulted at the great sum which "overshadowed them all." This to me was a *strange acknowledgment*, but it went to prove this one fact, *that every one, every day, acknowledges those things which he or she believes to be right.* You may pretend to be a Christian, but the world reads your actions and character. They know if you are one of their number. Your talk or something will justify them.

"Men love darkness rather than light," and this the worldling acknowledges every day. Your unrighteous mammon will betray you, if nothing else will. Either you are investing in the luxuries, fineries and the colossal pyramid which "overshadows them all," or you are investing in that which will build up your own soul, and the souls of others in the cause of Christ. M. S. STEINER.

For the Herald of Truth.

BE OBEDIENT.

"Whatsoever he saith unto you, do it." John 13:5.

As I am 79 years old to-day I thought I would spend part of the day trying to write a little for the *HERALD OF TRUTH*, and the above words of the mother of Jesus presented themselves to me for a text, on which to write. They were spoken by the mother of Jesus to the servants at a wedding, in Cana of Galilee, and by their obedience to these few words a great miracle was performed by our Savior, namely, Water was changed into wine. This was a great miracle. And if we would all take heed to what the Savior says to us, perhaps even greater miracles than turning water into wine might take place, and both saint and sinner would find something to do. He has a word for us all. To the sinner he says, Repent, and believe the gospel." This was the first sermon that the Savior preached, and if all that hear the gospel preached were as ready as the servants at the wedding feast were to do whatsoever he told them, it would make a more miraculous change in the world than turning water into wine, for then sinners would be changed into saints and darkness into light.

But he has not only told the sinner what to do; but he has something for us all to do. To those who have repented of their sins and have made a covenant with God he says; "Watch and pray that ye

enter not into temptation." The Savior not only teaches us to pray but also to watch, and I believe this is as much our duty as praying; but we should be careful that we watch at the right place. I think we should watch ourselves, our thoughts and actions, and see whether they are in accordance with the word of God, and not be too much engaged in watching others and forget ourselves. I think the Savior had reference to such in Matthew 7:3, and in Luke 18:9. We should watch that our lamps are burning so that they give light to all that are around us, that they may see our good works and glorify our Father which is in heaven, and may be induced to follow our example. If there were more love one toward another, and each one would esteem others higher than himself I think there would not be as much trouble in the churches, and more could be done to the honor and glory of God and the upbuilding of the church. Let us all try and grow in grace and in the knowledge of our Lord and Savior Jesus Christ, and give heed that we do whatsoever he says, so that we be like wise men that built their house on a rock, so that it will not fall when storms come and beat upon it; for it seems that there are many storms in these last days, and the love of many waxes cold. I have often been made to think what the cause might be that the work of the Lord does not prosper more than it does. Is it because there is not preaching enough? or is it because those that profess Religion do not let their light shine more brightly than they do? or is it like it was at Jerusalem when the Savior preached there and performed so many miracles, and tried to persuade them to believe on him, but he had to weep over them and say: "How often would I have gathered thee as a hen gathereth her brood under her wings, but ye would not."

I believe there is no excuse for any that they were told what to do, but much more that they would not. Let us all try to preach by our good examples; perhaps something might be done in that way.

As this is perhaps the last time that I will be able to write anything for the readers of the *HERALD*, I will yet entreat you all to do whatsoever he (the Savior), saith unto you and thereby show that you love him.

JOHN BUZZARD.
Goshen, Ind. Dec. 15, 1890.

"BECAUSE OF SWEARING THE LAND MOURNETH."

Moses, the Servant and Prophet of the most High, saith, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

Jesus Christ the Son of God, who taketh away the sin of the world, saith, "Ye

have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is his footstool, neither by Jerusalem; for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

James, a servant of God and of the Lord Jesus Christ, saith, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your Yea be yea, and your Nay, nay; lest ye fall into condemnation."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22, 14. Published by the Tract Association of Friends, 304 Arch St. Philadelphia.

For the Herald of Truth.

OUR LIGHT.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. 5:16.

I notice in the *HERALD*, that other brethren meet with the same misfortune I do, namely: being denied church privileges unless some one from a distance stops with them. It requires a good deal to live honestly and uprightly in a neighborhood where one receives little or no encouragement. The world knows what we profess, and if we do not let our light shine, we leave a stain on the church and mar Christianity. Within thirty years the credit of our members has been much decreased. At that time a brother's word was as good as his note. How can this confidence be regained? No doubt by us letting our light shine brightly. Non-professors frequently say, they can see no difference in the lives of Christians and their own, which is so frequently the case. This should teach us to be more careful in our daily conduct, even if we are called to sacrifice worldly pleasures.

We too can be a great help to our ministering brethren by supporting them in the work before them. The brethren Daniel S. and Joseph F. Heatwole recently paid us a visit and held several meetings for us. The meetings could not be so well attended on account of the rainy weather. We were greatly encouraged to have the brethren with us, and we hope more of our ministers will soon stop with us. My address is Opal, Fauquier Co., and my R. R. station Bealton, Va. I will gladly meet brethren at the station if they will notify me. H. L. RHODES.

BE YE READY.

Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. Luke 12:40.

Dear readers, let us prepare the way and make the paths straight and be ready, that when the Lord cometh he may find us watching. And this know that if the good man of the house had known what hour the thief would come, he would have watched and not have suffered his house to be broken through. God has given us all talents to work with and let us by his grace improve them so that when he cometh he may say, Well done good and faithful servant: thou hast been faithful over a few things I will make thee ruler over many things: enter thou into the joys of thy Lord, but in Matt. 24 he explains the second coming of the Lord, as follows: If they (the false prophets), come and say unto you, Behold, he is in the desert: go not forth; behold he is in the secret chambers believe them not. For as the lightning cometh out of the east, and shineth unto the west; so also shall the coming of the Son of man be.

But, and if that evil servant shall say in his heart, My Lord delayeth his coming and shall begin to smite his fellow servants and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites; for there shall be weeping and gnashing of teeth.

Many poor souls have become cold and discouraged when trials and difficulties come, and are now asleep. Do not forget the warm love the Savior had on that rugged cross, wounded, bleeding, dying for you and me. He will help us and will never leave nor forsake us, but will go with us through the grave.

Jesus is your refuge and only rock of salvation. We must sooner or later leave our friends, but Jesus will never leave us, if we remain true to him. God's word extends many invitations to the poor, lost, and wounded sinners, the Father says "Come", the Son says "Come", the angels' voices echo "Come", and many poor sinners who have accepted the call join with their glad voices in saying "Come to Jesus."

The invitation is given to the downcast, "Come unto me, all ye that labor and are heavy laden; and I will give you rest." Matt. 11:28-30. The invitation he gave to men of that day he gives to thee. You may say, "But I fear I am not one of the elect." Have you any cause for this fear? Has God, or an angel or the Bible told you so? Election, is God's work, not yours. Do not perplex yourself with his secret counsel but attend to your own duties and the election will work in your fa-

vor. Jesus says "To-day if you hear my voice, harden not your hearts." To-day is the day of salvation. Souls are usually lost, not because they resolve never to repent, but because they defer it, and keep on deferring, till time is theirs no more. To-morrows have crowded hell. Perhaps you think I will repent on my deathbed. But this is the poorest place for repentance. Christ knocks to-day; and death may knock to-morrow. Though you have many friends standing outside, they cannot prevent death, coming.

Goshen, Ind.

EDWARD J. BERKEV.

For the Herald of Truth.

A FEW THOUGHTS ON THE PAST AND PRESENT.

The signs of returning winter bring a few thoughts to my mind. The frosts of winter are lowering, the leaves and the summer birds are preparing for cold winter. Soon another year will break upon us.

"While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

How true God's promises are, are we so true to him? Are we seeking to do the will of the Master? Are we daily raising our thoughts to him for his never ending love and mercies to us? or have we our thoughts on carnal things; planning and working for the perishing things of this earth? By the fruit the tree is known. How sad, if our light is shining so dimly that no one is able to see the fruits we bear.

If we have oil in our lamps, which is the love of Jesus Christ, our lights will shine and if we keep our lamps well trimmed,—watch and pray,—then others will surely see our good works and glorify our Father in Heaven. "The fruits of the Spirit are, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Such fruit manifests itself, if we love God and keep his commands.

But instead men are lovers of themselves more than lovers of God.

Christianity is in many places conforming itself to the world, and going down the broad road to ruin. Let us awaken to our duties, pray to God for grace, and the power of His Spirit, that we may be able to withstand the fiery darts of the enemy. In looking over the past year, and seeing how many have passed to the world beyond, we are reminded of our departure which is soon to come.

Great is the harvest, but the laborers are few. Let us for a moment look and see, how many perishing souls there are around us, who are starving for want of bread of Life. There is plenty for every one to do, there are many sheaves to be gathered in,

there are many broken hearts and sick and distressed souls, to cherish. Let us then by the help of God strive not to please ourselves only but our neighbors also. Let us lay aside every weight of sin, that doth so easily beset us, and with patience run the race set before us, humbly bow before our God, and follow in the footsteps of our meek and holy Savior, who bled and died on Calvary in our and my stead.

ISRAEL M. YODER.

Hubbard, Oregon.

THE END.

"THE END A SMALL, BUT STRIKING WORD."

The year is drawing to its close, let us therefore look back and see how our furrow of life was drawn. Come, all that are spared to another year, and try by God's help to draw a straight furrow. The end of the year is close at hand, but the end of our lives may be closer and certainly is with many. Reader, what would be your reward if the end of your life should come to you at this moment? If you are a Christian, what a happy end, to be prepared to enter into a new year that will never end through all ages of eternity. But, reader, if you are yet a sinner, woe to your end if you turn not, and seek a loving Savior, who is able and willing to help you to a happy end. How slippery is the road you travel on; you might fall into destruction at any moment and be consumed with terrors of darkness, where never a ray of light beams. Oh sorrowful end! many of us have passed through trials, troubles, afflictions; this year some of our friends who began the year with us, are gone from us forever and some of us will undoubtedly enter upon the new year, to follow our departed friends before the year is out. What will the end be? Many of us had joys and pleasures this year but what is the end thereof? They were soon broken into by sorrow and care.

Now if we are spared to pass over into the year 1891, will we be more faithful and earnest in our labors? Let us consecrate our lives to God that he may make of us workers meet for his service. I wish every reader of the *HERALD OF TRUTH* a Happy New Year, and trust that in all our doings we may keep the end in view. A. FRIEND.

ZURICH, ONTARIO.

LAMPS do not talk, but they do shine. A light-house sounds no drum; it beats no gong; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine in your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.—*The Occident.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, { ASST. EDITORS.
A. B. KOLB, }

January 1, 1891.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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HERALD OF TRUTH AND RUNDSCHAU.—THE HERALD OF TRUTH AND RUNDSCHAU, when taken together and paid in advance will cost \$1.50 per year. In order to get it for this price however it must under all circumstances be paid in advance.

A VALUABLE NEW YEAR'S GIFT.—If you have a friend to whom you wish to give a good and valuable present send him the HERALD OF TRUTH for a year. It will prove a blessing to any one who will read it. If there is some poor family in the neighborhood where you live to whom you want to do some good, send them the HERALD OF TRUTH for a year. They will appreciate it. The churches should not forget to see that the poor families they have in their community should be also supplied with good and profitable religious reading. You can in this way send the gospel to many families which otherwise would be deprived of it.

OUR COLLECTIONS.—With the beginning of the New Year we would ask all who are in arrears for their papers to make an effort to pay up. We need all that is due us to meet our obligations and pay the expenses of our office, and this is a good time to send it. We are glad to see that most of our patrons are prompt in this and keep their paper paid in advance, but there are still some who press us into the unpleasant duty of sending out bills and asking them to pay up. We shall be glad indeed if all those who are back will remit the amount they owe soon, and save us the expense of sending bills.

BRO. J. S. COFFMAN who labored in the church at Cullom, Illinois, for a week returned to Elkhart, on the 22d of December. He reports good interest in that church.

CHANGE OF ADDRESS.—Bish. Isaac Peters, formerly of Farmers Valley, Neb., has changed his address to *Henderson*, York Co., Neb. His correspondents will kindly take notice.

We received the following notice from "Yates & Porterfield." New York. "New York, December 9th, 1890. Cable from Sierra Leone to-day informs us of the arrival of Bark "Liberia." That means, that Eld. E. Hershey has arrived in Sierra Leone, Africa. It will be quite a while before we will receive any news from him directly.—*Gospel Banner*.

SUNDAY-SCHOOL LESSONS.—On another page will be found a brief synopsis of the Sunday-school Lessons for January. It is our intention to publish the lessons

in this form in the HERALD for the benefit of our readers, and especially for those who are engaged in Sunday-school work. We add the daily readings which bear on the subject of the lesson under consideration and would here suggest to the heads of families to use them in connection with the daily family worship. To consider a subject every day for a whole week cannot fail to be interesting as well as beneficial, and may awaken an interest in the study of the Word in a systematic way, which is perhaps the most interesting, as well as most beneficial way of reading the Bible.

THE NECESSITIES OF OUR CHURCH.—A Bro. who has recently been visiting in certain parts of Pennsylvania writes that he thinks not half of the families in the neighborhood where he was, have the HERALD in their houses. He thinks the paper would be a great benefit to any family, and that if the paper was more generally read the people would be led to establish Sunday-schools, which are a great benefit to the young, and in some places they also have no Sunday-schools. We can heartily coincide with the brother. No family can have a better instructor for the children in his house than a paper like the HERALD. It teaches the children to read, while at the same time it instructs in the doctrines and teachings of the word of God.

WHO IS IT? The Postmaster at Elkhart has received a letter containing money for the Mission fund. The letter was addressed: "Entered at the Post Office at Elkhart as second class mail matter." We cannot make out the Postmark on the envelope, and the writer gives no name, and no address, not one thing by which we can get the least clue as to who wrote it, or where he lives. The Postmaster of course could not tell from where the letter came, nor who was to have it. So he sent it to the Dead letter office. It was returned to him again, and is now in his hands, and if we can prove that it belongs to us, we can get it.

Now if this article comes under the eyes of the person who sent it, he will please write us at once, otherwise his money will be lost to the purpose for which he intended it. And let all who send money be sure and give name and address, or at least put our address in plain letters.

A QUESTION.—A correspondent asks: "Why do not our churches hold collections for evangelizing purposes more frequently than once a year? that the poor neglected ones in the world who do not have the gospel preached, may also be taught the blessed truths of the gospel. Other denominations send their ministers into other countries where the gospel never has been preached."

The above question certainly is in place when we consider the last commission of our Savior, Go into all the world, etc. We as a church are just beginning to do some missionary work in our own churches and in our own country. We have not yet got even beyond the limits of our own churches, or beyond our own Mennonite settlements. We find so much that has been neglected, so much to do everywhere among our own people that we have so far not had enough workers to get even this done to the extent that it should have been done, and this is the reason why we have not labored beyond the limits of our own churches. The harvest truly is great but the laborers are few and indeed we need to pray the Lord to send laborers into his harvest, for the fields are already white to the harvest. To the credit of our people we must say that there is no lack of means; our people have contributed liberally. What we need is the men to do the work.

NEW YEAR.—A Happy New Year to all our readers. A Happy New Year to all them that love the Lord Jesus Christ in sincerity and in truth, yes, God grant that this may be a happy New Year to all the world. We thank God that we have been spared to enter upon this work—the work in which we have been engaged now for more than a quarter of a century—for another year. We thank the brotherhood that they have so kindly, so devotedly, so patiently stood by us, and supported not only by their subscriptions but also with words of good cheer and encouragement, with a helping hand in the work, by writing and aiding in extending the circulation of our papers, and advocating their usefulness, with their prayers. We indeed are truly thankful for all these favors, to all who thus have given us encouragement to labor on in times when all seemed dark and discouraging, and we are glad that we can

honestly, sincerely, and thankfully say: "Hitherto the Lord hath helped us." And in the strength, and in the name of the Lord we will try to go on and do all the good we can, and we have the confidence to believe that as in the past, so in the future, our friends will stand by us and help in the great work of spreading the gospel of Christ, and building up the church. We feel that our work is growing in importance, and that its influence is being enlarged each year, and we feel therefore that we need more than ever the prayers, the assistance and the co-operation of the entire brotherhood. Help us! help us to get the paper into every family; send us your thoughts written out for publication, for the encouragement and instruction of its readers; and in every way that you can, help us in our work. If it is not a great thing you can do, you can do a little, and we have the promise of reward for even the smallest effort, and if it is only a cup of cold water given to a needy or suffering one. And if we thus faithfully labor together on earth for the glory of God, the salvation of souls and the promotion of the cause of Christ, we shall rejoice together in heaven, reaping a rich reward in the rest promised unto the people of God.

CHURCH NEWS.

FROM CULLOM ILL.—From the 13th to the 20th of Dec. the brethren at Cullom, held some meetings, all of which were largely attended. It was just at the time of bright moonlight and the roads were excellent, which made it very convenient to hold meetings. The members seemed much interested, and many who had been neglecting their salvation up to this time, listened to the teaching of the Word, as we believe it, with the closest attention, and apparently considered seriously their sins and the necessity of a new life. Nineteen showed themselves willing to forsake the world, accept the form of doctrine they were taught, and live to the glory of God.

CORRESPONDENCE.

Bro. Durr held services in the Blough Church on Saturday evening, Sunday and Sunday evening, after which he returned home on Monday to his motherless family. May God bless the dear brother in his efforts to save souls, and with him his children who are deprived of a mother's care. LEVI BLOUGH. Johnstown, Pa.

FROM THURMAN, ARAPAHOE CO., COL.—We were again made to rejoice to have Pre. Peter Zimmerman of Garden City, Mo. pay us a visit. It was especially edifying to have him teach us the word of God. He, accompanied by Pre. Jacob Roth, left this place for Oregon and Washington on the 27th of November. May the Lord richly bless the brethren on their journey and in the work before them. JOS. SCHRACK.

FROM SPRING DALE, AUGUSTA CO., VA.—According to previous announcement, the brethren met in the Spring Dale Church on Sunday Dec. 21st, for the purpose of ordaining two ministers. Out of the six candidates, Jacob Martin and Erasmus Shank were chosen, by lot to fill the important places. May the Lord bless the dear brethren that they may preach the Word in its purity, and that they may be instrumental in bringing many souls to Christ.

FROM THOMPSONTOWN, JUNIATA CO., PA.—On Nov. 23d Bishop Jacob N. Brubaker of Mt. Joy, Lancaster Co. Pa. preached a very edifying sermon in the Delaware M. H., where a large number were assembled. There being present with us from a distance, at that meeting, Bro. Christian Stouffer and wife, Sister Landis, and Sister Eshleman, all of Lancaster Co., who were visiting their aged aunt—Sister Susan Musser, who has been confined on a bed of sickness for many weeks.

Pre. Jacob Winey and family, who have been visiting her parents, their relatives, and many friends in Pa., have returned to their home in Peabody, Kan. COR.

PITTSBURG, PA., DEC. 26th, 1890.—I am on my way to my old native home, Lancaster Co., Pa. at which place I expect to remain a few weeks. My many friends who requested me to give a full report of my recent trip to Iowa, Nebraska, and Kansas, will I hope, all be patient until the January 15th No. of the HERALD appears, at which time I hope at least part of my trip will appear. I have also a number of letters from my dear friends that are not answered, which will all receive prompt attention as soon as time will permit. I hope you will all bear with me. May God bless you all richly is the prayer of your humble Servant, and as these are perilous times let us not forget to be humble and get down to the feet of Jesus. May we all as one united brotherhood lift up our sincere prayers to God for the salvation of souls. In a few minutes I expect to board the train for Mt. Joy, Pa. Yours, in Christian faith J. S. LEHMAN.

Dakota, Ill.

FROM LOGAN CO., OHIO.—Bishop John M. Shenk of Allen Co., Ohio, and Pre. David Stoltzfus of Lyon Co., Kan., were with the churches here Sunday, Nov. 30th. We trust the efforts of these devoted servants of God and his Church, will under his divine blessings bring much fruit. *Come again.*

Pre. D. Staltzfus may move to Logan Co., in the near future.

The ministering brethren C. K. Yoder, and D. Plank, spent several days with the church east of Canton in Stark Co., Ohio recently. As this church has been under a cloud for some time, we would ask in their behalf, the prayers of God's people everywhere, that the Sun of Righteousness may break through the cloud, and warm the hearts of these dear people, which have grown too cold toward each other. God help them and bless them abundantly, is the prayer of your brethren.

COR.

FROM WOODBURN, OREGON.—Our Fall weather has been unusually fine so far. Our earthly prosperity is cheerful to the natural mind, and of late we have also been blessed with spiritual showers.

The ministers, Peter Zimmerman, of Cass Co., Mo., and Jacob Roth, came to our midst on the 1st of December, and on the 5th they preached to us at the house of Bishop Jonas Kaufman (of the Old Amish Brethren) and on the same evening at the house of Deacon George Hostetler, and on the 6th at the house of the writer, and the same evening at the house of Bro. F. Burk, and on Sunday, the 7th, they preached at the Union Schoolhouse in the forenoon, and in the afternoon' in the Whiskey Hill Schoolhouse, and in the evening, the people, with the Brethren, gathered at the house of Bishop Jonas Kaufman, where they had an encouraging meeting. These meetings were all well attended, and it seemed as though it was as at the day of Pentecost; people began to say within themselves: "Men and brethren, what shall we do to be saved." It seemed that by the encouraging words spoken by the dear brethren all selfishness and envy had to disappear.

The brethren intend to stay awhile longer with us, and we feel thankful indeed, to the good Lord that he has sent us these ambassadors to teach us the way of life.

COR.

FROM JOHNSTOWN, PA.—Dear readers of the HERALD, I have the pleasure of informing you of our late spiritual feast. Bro. John N. Durr of Fayette Co., arrived in our midst on Dec. 5th to spend a week of soul refreshment with us. He preached in the Stahl Church on Saturday, Sunday, Monday, and Tuesday evenings. A special meeting for ordaining a minister was held at the same place on Sunday forenoon. Bro. Durr spoke from Luke 10,

after which the candidates for the ministry were presented, and Bro. Levi A. Blough chosen to fill the important place. May God richly bless the brother in his calling. Bro. Durr preached in the Weaver Church on Wednesday and Thursday evenings, and on Friday evening he again returned to the Stahl Church where he held an instruction meeting for the 18 converts, who were baptized at the same place the following day. Two converts had been received into the Weaver Church through baptism on the 30th of Nov.

It was indeed a time of rejoicing for us to see so many young souls forsake sin and cleave to that which is divine. Not only did this cause joy among the fathers and mothers of this place, but also among the angels in heaven. It is natural for parents to care and provide for the comforts of their children, but their soul's salvation should not by any means be neglected. There is much to be done in Christ's Vineyard, and if we are only willing to do the right thing at the right time, we will never be sorry for it.

FROM FRANKLIN CO., PA.—We have a large congregation at this place, but I notice with regret that there is not so much interest taken in our church paper as I think there should be. I have often thought of writing, as there is very little church news in the HERALD from Franklin Co. There are others of the brethren who would be more capable of writing, so I feel delicate in making the attempt to write, but I will try and do the best I can.

On the 11th, there was a funeral at the Princeton Church at this place. The deceased was Mrs. Ezer, wife of Jacob Ezer, of this county. Her maiden name was Gossart, and she was born in Lancaster Co., 74 years ago. She was followed to the grave by her husband, now in his 83d year. It was a sad sight indeed to see the old father, feeble and white with age, tottering after the lifeless form of his companion. Services were conducted by preachers Oberholtzer and Sollenberger, of the River Brethren denomination. Text, Matt. 24:44. She died very suddenly of paralysis. Both she and her husband are spoken of as kind, upright, and good people, but they were not members of any church. May not we who are professed Christians, and should be shining lights to the world, be in part to blame that so many are not in the church? God forbid that we should be lacking in honesty, truthfulness, sobriety or Christian earnestness, and thus be a stumbling block to others who but for us might be brought into the fold. Brethren, let us be more earnest in this important work, praying for one another without ceasing, working together hand in hand for the good of all mankind, so that we may all meet in heaven. This is my wish and prayer.

A READER.

FROM TISKILWA, BUREAU CO., ILL.—On the 6th of November, Bish. J. P. Smucker of Nappanee, Ind. came into our midst and remained with us until the 17th, during which time he preached three very edifying and impressive sermons, and made many family visits, giving many kind admonitions. We were all greatly encouraged by his kind words of admonition. He also enjoyed his visit with us. He was accompanied by his son John, who took one of our sisters Caroline Schertz, back with him as his wife. They were united in wedlock on the 17th of November.

On Sunday the 23d, our brother, Pre. J. P. Schmitt of Livingston Co., Ill. was here on a visit. On the same day our Sunday-school was closed for the year. We enjoyed a time of spiritual blessing. Bro. Schmitt addressed the school, and on the 24th he preached to us.

On the 25th the brethren, Pre. Daniel Ohrendorf and Pre. J. Albrecht of Livingston Co., Ill., the latter accompanied by his wife, arrived here and remained with us over thanksgiving day, preaching for us in the meantime. On the 29th they returned home. We wish them God's blessing and aid in their labors.

On the 6th of December Pre. Peter Ropp and wife of Tazewell Co., Ill. came here on a visit and remained with us until the 15th. Bro. Ropp preached for us several times. God bless him and us all with the gift of the Holy Spirit, that we may ever continue to grow more perfect in love which is the bond of perfection.

We feel thankful to God for sending us these friendly visitors, and would yet say that we have regular services every Sunday during the winter, and are always ready to receive visitors, especially ministering brethren.

JOSEPH BUECKY.

Tiskilwa, Ill.

LOVE is stronger than fear. For the love of God the Christian can face even death calmly and resolutely, though it come in the most hideous form.

THE SAVIOR once on entering the temple "made a scourge of small cords," and drove from its precincts those who in the name of religion, and for the convenience of the worshippers, transacted business essential to certain parts of worship, saying to them, "Take these things hence, make not my Father's house a house of merchandise. John 2:15, 16. If he should enter some of our modern churches, and say to some of the occupants, "It is written, My house shall be called a house of prayer but ye have made it a house of merchandise, a restaurant, and a play house," would any one be able to gainsay him, or apply to him the language of a prominent religious newspaper, that he was "either very poorly informed, or that he had "far more liver complaint than genuine religion."—Our Bible Teacher.

SUNDAY-SCHOOL LESSONS.

FIRST QUARTER.

STUDIES FROM THE BOOK OF KINGS.

LESSON 1.—JANUARY 4.

THE KINGDOM DIVIDED.—1 Kings 12:1—17. *Golden Text.*—Pride goeth before destruction, and a haughty spirit before a fall.—Prov. 16:18.

Time.—B. C. 975, soon after the death of Solomon.

Place.—Rehoboam was crowned at Shechem, between Mount Ebal and Mount Gerizim, Shechem was then the metropolis of the tribe of Ephraim.

Parallel Scriptures.—2 Chron. 10.

DAILY READINGS.

M. The Kingdom Divided.—1 Kings 12:1—17. T. Rehoboam's Idolatry.—1 Kings 12:25—33. W. Results of Idolatry.—Ex. 32:15—28. T. Heeding Counsel.—Prov. 11:14; 15:22. F. Refusing Counsel.—Psa. 106:13—27. S. Follies of Youth.—2 Sam. 15:1—12.

S. Promise to the young.—Prov. 8:17—23. One of the surest ways to ruin for young people is to take the advice of young and unscrupulous companions and reject the advice of the aged and wise.

LESSON 2.—JANUARY 11.

IDOLATRY IN ISRAEL.—1 Kings 12:25—33. *Golden Text.*—Thou shalt not make unto thee any graven image. Ex. 20:4.

Time.—The reign of Jeroboam began B. C. 975; and the events of his reign occupy twenty-two years.

Place.—Palestine, north of Jerusalem. The capital of Israel being at first Shechem, and afterward Tirzah, a beautiful location north of Shechem (Sol. Song 6:4); and seems to have been a sort of royal suburb of Shechem.

Parallel Scriptures.—2 Chron. Chap. 11—13.

DAILY READINGS.

M. Idolatry in Israel.—1 Kings 12:25—33. T. Idolatry of the Heathen.—Psa. 135:15—21. W. Violence of Idolatry.—Ezek. 23:36—39. T. Folly of Idolatry.—Habak. 2:18—20. F. Punishment of Idolatry.—Isa. 2:18—22. S. Warning against Idolatry.—2 Cor. 6:14—18. S. Watchful of Idolatry.—1 Cor. 8:1—13.

There is a vast amount of idolatry in the world to-day. Anything that is dearer to us than our God, or that we cling closer to, is our idol and in secret we worship it.

LESSON 3.—JANUARY 18.

GOD'S CARE OF ELIJAH.—1 Kings 17:1—16. *Golden Text.*—They that seek the Lord shall not want any good thing.—Ps. 34:10.

Time.—Elijah appeared to Ahab probably about 908 B. C., in the tenth year of Ahab's reign. He continued to prophesy about 18 years, when he was translated to heaven about 890 B. C.

Place.—(1) He prophesied before Ahab at Samaria, the beautiful capital of Israel, six miles from Shechem. (2) He was fed by ravens at the brook Cherith, which runs through a deep ravine into the Jordan. (3) He increased the woman's meal and oil at Zarephath, a town between Tyre and Sidon on the Mediterranean Sea.

DAILY READINGS.

M. God's Care of Elijah.—1 Kings 17:1—16. T. Care of Plant Life.—Psa. 104:13—16. W. Care of Dumb Animals.—Job. 38:36—41. T. Care of the Sinful.—Job. 25:1—6.

F. Care of all Creatures.—Gen. 9:8—17. S. Care of his Children.—Matt. 6:24—34. S. Promises Unfailing.—2 Cor. 1:18—22.

The Lord has never yet failed to take care of those who trust in him, and his promise is that he never will. Rest on that promise. It is sure to be fulfilled.

LESSON 4.—JANUARY 25.

ELIJAH AND THE PROPHETS OF BAAL.—1 Kings 18:25—39.

Golden Text.—How long halt ye between two opinions? If the Lord be God, follow him.—1 Kings 18:21.

Time.—About 905, B. C., 3½ years after Elijah's first appearance before Ahab. *Place.*—On the eastern summit of Mount Carmel. To the west was the Mediterranean Sea; to the north the plain of Esdraelon; to the east Jezreel, Ahab's residence, about 17 miles distant, and to the south the hill country between Jerusalem and Joppa.

DAILY READINGS.

M. Elijah and the prophets of Baal.—1 Kings 18:25—39. T. Heathen gods.—Psa. 115:1—8. W. Zeal of false Worshipers.—Acts 19:28—41. T. Punish. of false Worship.—Dent. 13:1—18. F. Fire from the Lord.—Lev. 9:15—24. S. True Worship.—John 4:19—26. S. Deciding for God.—Josh. 24:14—25.

One strong, unfaltering character, rooted in faith, clothed with conviction, devoted body, soul and mind to a high calling,—what a wonderful influence for good is within its reach.

SABBATH-SCHOOL MEETING.

Since many of the Sabbath-schools are again closed for the year, although in some places it has been decided (and very wisely, it is hoped) to continue them during the winter, a brief report of a meeting held in Christian Eby's Church, Berlin, Ontario, may now be a means of interesting some of the readers of the "HERALD OF TRUTH." It will probably be suggestive as to how the work of the Sabbath-schools can, in future, be made more effective. The importance of this work seems to be more seriously felt year by year among the members of our church.

In order to carry it on to better advantage for the up-building of the church here, it was deemed expedient by the Conference, held last April, to call a meeting of the brethren who took part in it, to be held in the church before-mentioned, on Whit-Monday, May 26, 1890. In obedience to that call a largely attended meeting was held. Bishops, ministers, deacons, and laity took part in the discussion of the following subjects:

(1) "Is a Sabbath-school Evangelical? Answer: It is.

(2) "What Means to employ to make a Sunday-school successful? This subject gave rise to the expression of various opinions, the feeling, however, centering mainly on the necessity of parents impressing upon the minds of their children the weighty truth that we have no abiding place here, and that each in his own sphere should use his utmost endeavor to

promote God's kingdom both by precept and by example, and thus familiarize the young with the true walk of life becoming Christians.

"(3) What Singing should be used?" No special book was agreed upon, nor was there unanimity as to the kind of sacred music to employ. But the necessity and benefit of singing were fully recognized.

"(4) Why do some Sabbath-schools not prove a success? Want of success is largely to be attributed to the fact that the real importance of instilling into the minds of our children the scripture truths as understood and taught by us is not so deeply felt as it ought to be, and consequently the work done in Sabbath-school is often too little appreciated. Too often it is not remembered by the parents that what a child learns is not soon forgotten.

"(5) 'What Duties and Responsibilities rest upon Sabbath-school Teachers?' They should attend regularly and punctually, be familiar with God's Word, be zealous in the work, be Christians, possess aptness to teach.

"(6) 'Are the Lesson Helps a benefit to the schools? A diversity of opinion was expressed, some being in favor of them and pronouncing them almost a necessity, whilst others regarded them in their present state, as unsuitable for introduction into our Sabbath-schools, there being too many questionable explanations and answers contained therein.

This meeting has been a means of awakening a more thoughtful interest in the vast field of Christian work requiring to be done among the youth of the members of our church.

It was decided to hold the next meeting in the same place on Whit-Monday, 1891.

A VISIT.

Inasmuch as I have been requested by many of the brethren and sisters with whom I met to give, through the HERALD, an account of our late visit among them, I will by the help of God do so.

I left home on the 9th of Oct. to attend the Ind. conference held at Yellow Creek Church in Elkhart Co. After attending conference and a number of meetings, and visiting a short time among the brethren and sisters in this vicinity, I then proceeded on the 14th of Oct., in company with Bro. P. Y. Lehman, to visit some of the churches, as previously arranged, in southern Ind., and central and northern Ill. We arrived at Amboy, Howard Co., Indiana on the 15th, staid here about two days, held two meetings, which were well attended, and also visited a number of brethren and sisters, among them preacher Emanuel Mast and wife. Sister Mast was at that time in a very feeble condition, suffering with that dread disease

consumption.* We were glad, however, to find her apparently strong in the spirit, and entirely resigned to the will of her Heavenly Father. They were just moving out of their old house into a very comfortable new one. How blessed the thought, that though she may not be permitted to remain long in her new house, she has the hope of an everlasting home above in that "house not made with hands, eternal in the heavens."

There are here about seventy families of Amish brethren, and though the church, on account of certain difficulties, had for a time been somewhat on the decline, it seems at present to be reviving. Possibly the trials through which they have passed have led them to see the need of more of the Divine Master's meek and forgiving spirit among them, and of exercising more of that "fervent charity" amongst themselves which "shall cover the multitude of sins."

On the 17th we went to Arcadia, Hamilton Co. Here we met brother and sister, J. S. Kaufman and wife, who took us to their home where we held services the same evening. There are only a few members here but we are glad to find among them a zeal and a devotedness to God and in some respects at least a strict adherence to the plain and simple gospel doctrines we teach.

The next day, Saturday, we went to Clay City, Clay Co., and on Sunday the communion was observed at the Clay and Owen church. The attendance here was rather small yet good feeling prevailed, and we believe the members present partook of the sacred emblems. We here found considerable zeal and earnestness among the members, for the good cause and a desire to be visited and fed with the bread and water of life; but there is evidently a lack here of that Christian love and devotion so necessary to the growth and prosperity of the church. But we believe with proper efforts some good might be done here and the church built up. We held seven meetings at this place, and though the attendance was not large, the attention was good, and three persons expressed a willingness to forsake the world and serve God.

On Thursday the 23d, I proceeded alone to visit Bro. Andrew Crook of Dubois Co., Ind. Bro. Crook met me at Bird's Eye and took me to his home where a meeting was held the same evening, which was well attended and the best of order prevailed. I lodged with Brother Crook's and enjoyed a good, refreshing, spiritual conversation which I indeed very much appreciated. I was very glad indeed to find the dear brother and sister so firm in the faith, and apparently so true to their profession. When I met Bro. Crook at the station though I had seen him some years before, I would not have

known him had it not been for his plain attire by which I recognized him at once as a brother. The firmness and steadfastness which the dear brother and sister manifest in this respect is indeed commendable, especially since they are so far away from the church of their choice, or any others of their own faith, and is a worthy example to those who are surrounded with every church privilege and are yet unwilling to conform to the plain and simple doctrines of their church.

I started again next day for Clay City, but on account of trains not making proper connection I was delayed 23 hours at Oakland City, and did not get to Clay City till Saturday the 25th. During my absence Bro. Lehman filled an appointment at the U. B. church near Clay City, and also gave instructions to the three converts. On Saturday evening services were held again at the C. and O. church, and on Sunday the converts, a young woman and two aged persons, a man and his wife, were received into the church by water baptism.

It appears from what we could learn that the two aged persons lived very blameless moral lives, but were finally led to see their unworthiness and the insufficiency of good works to save them, that salvation is to be obtained alone through the merits of a crucified Savior, and were led in the evening of life to accept mercy through Him. But we could not but reflect on the great danger of putting off so needful a work to so late an hour. They have reason to rejoice and feel thankful that God through his goodness has led them to repentance and to embrace his mercy even at the eleventh hour. May God bless them in the good cause, as also the young sister, who is in one sense alone in the work, she being the only young person in the church here. She can feel encouraged to know if she only proves faithful to her God, He will strengthen her for every trial and duty, and her light will shine only the brighter for being alone.

We left here on Monday the 27th for Crawford Co., Ill. to visit our aged Bro. Adam Wenger. There was no one at the station to meet us as we expected and upon inquiry we learned that Bro. Wenger was then staying with his son Jacob Wenger and that the distance out was about nine miles. So we started on foot and after a wearisome tramp of about 3 hours, having traveled about 12 miles in consequence of having missed the road, we came to Bro. Wenger's a while after dark. There was no appointment here as they were not aware of our coming. Bro. Wenger is the only member of our church in this vicinity, yet we found him strong in the faith and very earnest and zealous for the good cause he embraced many years ago. After remaining over night with the dear Bro. and spending a very enjoyable season with them all in family

devotion, exhortation and prayer, we again took train next day at Hudsonville for Washington, Tazewell Co., Ill., where we arrived the same evening, going out on foot a distance of 4 miles to Bish. Emanuel Hartman's. We held three meetings in the Union Church, one at the Washington Church with the Stuckey Amish Brethren, one at Partridge and one at Metamora with the Amish Brethren. These meetings were well attended, and very good order and attention prevailed.

The church under the care of Bro. Hartman numbers about twenty members. The Amish congregations are large. There was much zeal and earnestness manifested here for the good cause of the Master. It was encouraging to find so many young people here professing Christ, and we indeed enjoyed a refreshing season among them. It was, however, evident that the enemy of souls is busily engaged here as elsewhere seeking to lead them out of the narrow path into the broad way of worldliness. Our love for these dear people prompts us to pray that they may stand firm and contend earnestly for the truth as proclaimed in Christ.

Our next place was Gridley, Livingston Co., where we spent two nights and a day, and held one meeting on the second evening which was well attended. There are two branches of the Amish brethren here. We were sorry to find that some of these people are being ensnared in the pleasures and allurements of the world.

On the 5th we went to Cullom. We were met at the depot by Bro. Peter Snyder who took us to his home and the same evening we filled an appointment at the Cullom Church. We staid with the church here about five days and held six meetings most of which were well attended. The church here numbers about seventy members and seems in a prosperous condition.

From here on the 10th, Bro. Lehman went to Sterling, Whiteside Co., while I went to Wedron, LaSalle Co., to visit my uncle, Noah Brunk. I reached his home in the evening and staid with them until the 12th. Uncle Noah is the only member of the Men. Church in this vicinity and earnestly requests ministering brethren traveling through those parts to stop with him also.

The 12th I also went to Sterling where I again met Bro. Lehman who had already filled an appointment at the Zion Ridge Church. After filling three more appointments at the same place we went to Morrison on the 14th filling an appointment in the evening. Bro. Lehman remained here over Sunday filling one more appointment while I returned to Sterling on the 15th and held two meetings at Zion Ridge and one at the Quaker Church. The attendance at Zion Ridge was good, and we enjoyed a very refreshing season with the dear brethren and sis-

ters at this place. There are about seventy members here, most of them seemingly in good earnest. There are a good number of young people in the church here and we learned there were some outside who were "almost persuaded" to forsake sin and the world and serve God. "I would to God that not only they" but many others also, "were both almost, and altogether," persuaded to become Christians.

On the 17th I went to Freeport, Stephenson Co., where I again met Bro. Lehman. We staid here till the 19th and held two meetings. The attendance here was not very large. There are about 46 members here but were sorry to find no young people among them. "Is there not a cause?" It is to the young people we must look for the future prosperity of the church.

From here we started for home about 2 o'clock on the morning of the 19th, and journeyed together as far as Chicago, where we separated, Bro. Lehman going on the Lake Shore Road, and reaching his home the same evening about 9 o'clock, while I took the Pittsburgh Road and reached home about midnight and found my family all well.

Many thanks to the dear brethren and sisters for the love they manifested toward us while on our journey. We also feel thankful to our kind Heavenly Father for his watchful care over us while on our journey, bringing us through many dangers seen and unseen, back to the loved ones at home.

Elida, O.

D. S. BRUNK.

A TRIP TO PENNSYLVANIA.

My wife and I left Lima, Ohio, on the 8th of October at 2 P. M. and arrived at my wife's brother in Reading, Pa., at 11 P. M. Thursday. We remained at his place till Saturday the 11th when we started for Bowmansville where we attended communion services the following day. It was a great pleasure for us to see so many brethren and sisters at one place. There were five ministers present, and the services were much appreciated. The brethren were very kind to us, and our prayer is that God would richly bless the dear brethren.

We lodged with Bro. Isaac Good the same evening, and during the week, we visited many of the brethren and old acquaintances. On Sunday the 19th we met with the brethren at the Alleghany M. H. Here too there were five ministers and many brethren present. We accompanied Bro. Henry Moyer to his home, and held services for the aged sister, Fannie Weber who is staying at his house. Health does not permit her to attend the regular meetings. She wishes us to remember her in our prayers.

We lodged with deacon Bowman and the next day, we were well entertained by Pre. Benjamin Horning. He accompanied us to the aged brother Samuel Gehman, where we enjoyed a season of prayer with the dear brother.

Sunday the 26th we accompanied Bro. John Good to the Smoketown church. Where services were conducted by the brethren Gehman, Henry Good and myself. The new church was well filled with attentive listeners. The week was again spent in visiting the sick and friends in the neighborhood.

On Sunday Nov. 2d we met with the brethren at Gehman's in the forenoon and in the afternoon we met at the home of Chr. Gehman whose wife was sick. We had an instructive meeting at this place.

We again returned to Bowmansville and had the pleasure of being present at the marriage of Emma Good and Bro. Abraham Scheck. The marriage took place on the 6th at Bro. John G. Good's. We wish them much happiness in their new relation. On the 9th we again met for worship at the Bowmansville church. The house was again crowded with eager listeners. But the time of parting had now arrived. We took leave from the dear brethren and sisters on the 14th and arrived at our home station (Columbus Grove) on the evening of the 15th. Our children enjoyed good health at our arrival. We feel thankful to God and the dear brethren for the kindness manifested to us on our travels, and pray that God would richly reward them for it.

ISAAC BURKHART AND WIFE.
Columbus Grove, Ohio.

For the Herald of Truth.

THE TWO PAGES.

Farmers and business men of all kinds usually keep an account book, in which they enter on the one page the credit and on the opposite page the debit accounts. At the end of each year they balance their accounts, and always aim to have the credit page exceed the debit page. Men and women toil to gain possessions that they may enjoy the comforts of this life, although it is of short duration. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you. 1 Peter 1:24, 25.

Dear brother and sister in Christ, how much good have you done for Christ and the church in the past year? Have you tried to encourage the weak, the backsliding, the negligent, and the world conforming members to engage in more active service for their Master, and have you spoken a kind word to the unconverted about their soul's salvation? How much of your unrighteous mammon have

you given for the support of Christ's cause? Have you visited and prayed for the sick and afflicted, lent a helping hand to the poor, and supported the ministers in their work; in short have you been a faithful and useful disciple of Christ, or did you stand afar off, finding fault with those who devoted their time and talents to the service of Christ as best they knew how? Think of what you left undone and of what you did for Christ. If He should hand you a record of your deeds done during the last year, both for Him and for your own carnal pleasures, which would be the greater; which, if put on the balance, would outweigh? May it not be like that of king Belshazzar to whom it was said: Thou art weighed in the balance, and art found wanting. Dan. 5:27. My dear fellow travelers let us be more diligent and constant in serving the Lord, and think more frequently of "the good we all may do while the days are going by." All those whose record is not found wanting on that great day, will receive a crown of Life and be admitted into the celestial kingdom.

A friendly and happy New Year greeting to all the dear brethren and sisters in Christ. Your servant and collaborer in Him.

J. P. SMUCKER,

Nappanee, Ind.

For the Herald of Truth.

WHY PEOPLE SLEEP DURING CHURCH SERVICES.

They have served themselves and the world too faithfully during the week. Nature cannot bear everything. It cannot well bear more than six days' labor in a week. And where people do seven days' work in six days, the body is exhausted and wants rest. Multitudes, anticipating the Sabbath, weary themselves out on Saturday by doing nearly two days' work in one day. If not sufficient time for sleep is taken during the week it will be manifested on Sunday. Some think they cannot help sleeping in church, and try to excuse themselves by looking upon their sleepy disposition as an infirmity. But frequently they do not try to help it, or they would not be so eager to place themselves in such a comfortable position. Some use their arms for a pillow, others a book, or the shoulder of another. Thus they show that they expect to sleep in which they generally succeed. If they were interested in the subject presented and in the way it is presented, they would have no desire to sleep, because to do so is impolite. When Esther went into the presence of Ahasuerus to present an important petition, did she fall asleep? If she had, do you suppose the king would have asked her, What is thy petition, and what is thy request? It shall be granted, to thee, even to the half of my kingdom.

* She has since died. (1891)

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Lake Shore & Michigan Southern R. R.

Passenger trains after Nov. 30th, 1890, depart at Elkhart as follows standard time:

GOING WEST, leave.

No. 21, Toledo Express.....	3.00 A. M.
No. 9, Pacific Express.....	3.45 "
No. 18, Fast Mail.....	6.25 "
No. 27, Chicago Acc.....	7.25 "
No. 3, Special Chicago Express.....	3.05 P. M.
No. 5, Fast St. Louis & Chicago Exp.	6.00 "

GOING EAST—MAIN LINE, leave.

No. 14, Fast Mail.....	11.15 A. M.
Carries Passengers daily, chair car and sleeper.	
No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.45 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	1.25 P. M.
No. 6, Fast New York Ex.....	6.15 "

GOING EAST—AIR LINE, leave.

No. 2, Special New York Express.....	1.00 P. M.
No. 4, (Limited) Pass. for Buffalo.....	8.25 "
No. 28, To Goshen only.....	8.35 "
No. 8, Atlantic Express.....	11.40 "
Train G to Goshen only.....	7.45 A. M.
E to Goshen only.....	8.10 P. M.

TRAINS ARRIVE AT ELKHART BUT GO NO FARTHER.

Train F from Goshen.....	11.30 A. M.
" H ".....	5.45 P. M.
" B " Grand Rapids.....	12.40 Noon
" D ".....	7.40 P. M.
No. 26, Michigan Accommodation.....	2.55 "
No. 24, Acc. from Chicago.....	8.10 "

Goshen Passengers change to No. 28.
No. 27, from Goshen..... 7.15 A. M.
Passengers change cars at Elkhart if going West.

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TIME TABLE.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after Nov. 30th, 1890, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.

No. 2, Mail and Express.....	5.59 P. M.
No. 4, Cincinnati & Louisville Ex.....	8.47 A. M.
No. 6, Ind. & St. Louis Express.....	5.22 A. M.

GOING NORTH, leave.

No. 1, Mail and Express.....	10.27 A. M.
No. 3, Michigan Express.....	5.23 P. M.
No. 5, Grand Rapids Express.....	12.54 A. M.
No. 9, Way Freight, arrives.....	11.45 P. M.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28 — No. 2.

ELKHART, IND., JANUARY 15, 1891.

Whole No. 435.

HOW READEST THOU?

It is one thing to read the Bible through,
Another thing to read to learn and do,
Some read it with design to learn to read,
But to the subject pay but little heed,
Some read it as their duty once a week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read, nor where.
Some read it as a history, to know
How people lived three thousand years ago.
Some read to bring themselves into repute;
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there,—
How David killed a lion and a bear;
While others read it with unusual care,
Hoping to find some contradictions there!
Some read as though it did not speak to them,
But to the people at Jerusalem.
One reads it as a book of mysteries,
And won't believe the very thing he sees.
One reads with father's spees upon his head,
And sees the thing just as his father said.
Some read to prove a pre-adopted creed,
Hence understand but little that they read;
For every passage in the book they bend,
To make it suit that all important end!
Some people read, as I have often thought,
To teach the book instead of being taught,
And some there are but few who read it right.
I fear there are but few who read it right.
So many p'ople in these latter days,
Have read the Bible in so many ways,
That few can tell which system is the best,
For every party contradicts the rest!
But read it prayerfully, and you will see,
Although men contradict, God's words agree,
For what the early Bible prophets wrote,
We find that Christ and his apostles quote:
So trust no creed that trembles to recall
What has been penned by one and verified by all.

Sol. by Edward J. Becker.
Goshen, Ind.

HISTORY OF THE MENNONITE CHURCH.

(Continued.)

In the year 1540, under the blessing of God, the churches in Moravia prospered and multiplied, and God ordered it so that a church was again organized in Schackwitz. The Lord blessed his servants with industry, courage and great zeal, so that they sent many ministers of the Word into the provinces near and far, that the house of God might be built. Everywhere a great zeal for the truth was

enkindled among the people, and many who had heard of the troubles at Steina-brunn had a desire to become acquainted with these people of God. And as God turned the counsel of Pharaoh when the latter gave stern command that all the male children who were born be put to death, in the hope that he would thereby diminish and extirpate the people of Israel, but they only increased the more rapidly, so also at this time King Ferdinand thought that if he would condemn the men to labor on the sea, thinking in this way to extirpate the people of God, but which by this means only grew in numbers.

In the year 1540, Leonhard Lanzens-tiel or Siler, was sent to the duchy of Tyrol, Christof Gschael to Steinamark and Kaernten, Peter Riedemann into Hesse, Hans Gennitner to Lower Suabia or Wirtemberg. From these places God, through their ministry and diligence, gathered a large number of people into his church in Moravia, and thus the church in this country was widely extended.

About this time several men, and especially one named Hermann Schmidt, caused much trouble in the church, in this that they said the brethren had not been delivered out of prison at Trieste by the providence of God, but had by dishonest means eluded the chastisement of the Lord, and that for this reason they should return again to their place of confinement. And as Hermann Schmidt and his friends would not listen to instruction and admonition, but remained stubborn in their claim, they were excommunicated. After this they went to Hesse, where Peter Riedemann was imprisoned at Marburg and Walkersdorf. Meeting with misfortune on the way, Herman Schmidt became terrified, and began to repent. He visited Peter Riedemann in prison, confessed his misdeeds and by continued entreaty and much weeping moved Peter to comfort him with the grace of God and send him back to the church in the hope that the church would receive him in peace, which was also done.

In the year 1540, Brother Hans Zimmerauer was apprehended and imprisoned in the Inuthal on account of his views. Being unable to make him recant or to convince him by the Scriptures, they

gave him over to their high priest, the executioner, who was to overcome him. Thus he was put to death by the sword, and sealed his faith in God with his blood, his hymns, which have been preserved, showing that he was steadfast.

As has already been said, Peter Riedemann was imprisoned in Walkersdorf, Hesse, from where he wrote a consolatory epistle to the church in Moravia; in this prison he also compiled the history of our religion. In 1542 he was released and returned to the church in Moravia.

In 1541, toward the end of July, an unusual mortality began, which continued for over twenty-one years, during which time the people of God were also afflicted, and a good part of the brethren and sisters died of the epidemics which prevailed.

In the year 1542, Hans Amon, a faithful minister and leader of the whole flock, after many trials and conflicts, and after he had faithfully taught us, his fellow believers, the doctrine of salvation, peacefully fell asleep in the Lord at Schackwitz in Moravia. For six years he preached the word of God in all faithfulness, and sent many consolatory epistles to the brethren who were held captive at that time; thereby comforting and visiting them in their tribulation, by which we at the present day may know his great zeal and love. Before his departure, he entrusted the flock to the care of Leonhard Lanzens-tiel, by trade a rope maker, and soon afterward also Peter Riedemann of Hesse, who assisted Bro. Leonhard in his work. The Lord added his blessing, the church prospered, and the number of the believers increased daily.

The witnesses for the truth and messengers of God who were sent out by the church to visit the different countries and preach the gospel to them, testified powerfully and steadfastly for the word of the Lord, with their life and their acts, in word and in deed, and preached mightily of the kingdom of God, and that everybody should repent, and be converted, and turn from the vanity of this world, and from their iniquitous, sinful and wicked and wanton ways yield themselves to God their Creator, and to Jesus Christ their Savior and Redeemer, to all of which God added great blessing and much grace, so that his work was carried on with joy.

This work however was at no time carried on without much tribulation and suffering, but everywhere cost much blood, in many countries, cities and market-places, on account of the faith and testimony of Jesus Christ, yea, for the sake of the divine truth with which Germany was honored at this time, but which it treated in the same manner as obstinate Jerusalem did the prophets and apostles of the Lord, who were sent there, and several hundred brethren and sisters were condemned and executed for their faith. Especially was this the case at the time that the king's provost went about through Austria, for, wherever he found one in the field or on the highway who professed to be a Brother and would not renounce his faith, he made him kneel down then and there, and had him beheaded. In the villages he would hang them on the door posts, while some were sent to prison. The same thing was done by Aichele, the provost marshal of Suabia or Wuerttemberg, who went through the country and on finding, by questioning them, that they were of the Brethren, he seized them and had them put to death with fire, sword or rope. This shedding of blood has continued here and there up to this time, as will be shown hereafter by a list of names. However, many brethren and sisters were put to death of whom no definite account could be obtained.

Following this the church history contains a long list of the names of martyrs, more complete than that in Beck's history which gives the names of 2169 brethren and sisters who were put to death.

When Christ comes to judge the world these holy martyrs who in every distress and extremity were steadfast here, will obtain a beautiful crown, a glorious kingdom, great joy, heavenly rest, eternal life and bliss, and eternal and exceeding great glory of which the sufferings of this present time are not worthy, and of which eye hath not seen, nor ear heard, neither hath it entered into the heart of man, yea, no tongue, though eloquent, can express, what God has prepared for those who love him. This blessedness has no end, but continues forever and ever.

Not only by the executioner's hand but by slander it was sought to injure the cause of the brethren, for everywhere blasphemous and evil reports about them were spread and many wicked lies were told, for instance, that they had cloven feet like goats and oxen, that they had their wives in common, that everything was in confusion. They were called man-stealers, adulterers, anabaptists, garden-brethren, deceivers, upstarts, fanatics, and all manner of evil names.

(To be Continued.)

A Bible covered with dust, and an inactive Christian are generally found in the same house.

EVANGELIZING.

For the Herald of Truth.

(Continued.)

But a time came when the work of sending ministers out to preach the gospel ceased to be carried on with the same vigor as it once was among our people, and gradually less and less was done, until but very little was done outside of the established congregations. The result was that even within the home congregations that spirit of labor which had so characterized the church of Denck's and Menno's time became less and less noticeable, and the general movement for the evangelization of the world under the doctrine of peace and good will, non conformity to the world, non-swearing of judicial oaths—a movement which once had shaken all Europe—though evidently revived for a season, lulled more and more until it became almost unknown and perhaps entirely unfelt by those outside of the pale of the church. But this brought about another result, namely, that where before the churches everywhere had daily increased in numbers and new churches were organized in many localities, now the church came to a standstill. The members in many places became less spiritual and less zealous, and consequently formal things in the church in time received more stress, but at the expense of Spiritual things. Evil and corrupting practices and habits which had formerly been strenuously excluded from the church and which had to be renounced by those who wished to unite with the church, were gradually permitted to creep in, and where before there had been peace and prosperity and increase in membership, there was now dissension and coldness, and the time being spent more in settling disputes without undertaking aggressive work against prevailing sin and unrighteousness, the church in general barely held its own in numbers while its influence, compared with that which it once wielded, was very small indeed.

But though the spiritual flame which had at one time burned so brightly as to illumine almost the whole European sky had died out or flickered but faintly here and there, beneath all the ashes of indifference and coldness there still smoldered a fire that by the grace of God kept burning through all the years down to our time. Though the church has suffered severely through dissensions and ruptures, the grace of God has sustained it, and now there seems to be a revival of activity that has been growing for years and which is again beginning to make itself felt more and more. Three hundred and more years ago the activity of the church was shown by the large numbers of books and writings which were published, and the men who figured most prominently as leaders and teachers had,

like Moses and Paul, come from the ranks of the best educated men of that time. Between that time and this there lies a period of comparative dearth in church literature, hardly enough to show that the church was doing anything, and yet enough to show how little the church was doing, and the disconcerted way in which jealousy, formality and spiritual coldness permitted this little to be done.

It is sorrowful to look back upon the past and see what was neglected, and yet we have reason to feel glad that the future looks somewhat brighter. The natural events of life have partly brought about a change in the church work in America. While in Europe long ago our church, in the face of various threatening mandates and fierce persecutions, sent out ministers to make known the teachings which they held and we believe to be the whole and unadulterated word of God, because they felt it their duty to fulfill the divine commission, "Go into all the world, and preach the gospel to every creature," etc., and also to correct the errors which the Romish church had, through the centuries, brought into the church, the force of circumstances has brought about, in a large measure, the work in the church in America as it now is, and while the cause which leads us to the work now is not so noble a one as it then was, yet it shows how necessary the work is. Many members moved from the old and established churches in the east to the wild and thinly settled regions of the west. In many instances these people settled in places where they were far from any others of our faith and their desire to be taught the word of God necessitated the establishment of some method by which these brethren so situated could be visited by ministering brethren and the word of God taught them, thus fulfilling the divine injunction to preach everywhere, and exhort the believers to steadfastness and the sinners to repentance. Just what regulations or means our European forefathers employed to send out their ministers in Evangelizing work is not definitely known, but they saw the necessity of doing aggressive work, and, trusting in God, they went out calling men unto repentance everywhere, and fearlessly proclaiming the word of God in its purity, though prison and torture awaited them in case they were apprehended. Thus, while the incentive that impelled our forefathers to work had its origin in perhaps a higher and nobler motive than that which has actuated the ministers of our day to evangelizing work, it makes the work of the latter none the less necessary, nor the means employed for sending them out—namely by individual and congregational contributions to a general fund—any the less proper, even though it may not be done exactly the same as it was by our forefathers. The distances to be traveled by our ministers are far greater than were

those traveled by Denck, Hubmayer, Lanzentstiel, Riedemann, M. Simons, D. Phillips, etc., and the methods of travel are likewise different. In short this Evangelizing work has been pressed upon the church by the repeated and continual cry for help from those scattered members and churches in the West and elsewhere who are surrounded by every influence to draw their own members and especially their children from the teachings and faith which our Lord and his apostles established on earth, and for which our forefathers contended so manfully.

It is said that God's people will always be a small number, a remnant of the world's population, because the Testament says so. That fact leaves us a large amount of room to fulfill the greater fact mentioned in the same Testament, and which moreover is given as a command, namely, to bring the good news of salvation by a living faith in Christ to all people. It is our duty as Christians to help by every means within our power to spread the gospel, and then, if only a small number—a remnant—will accept the truth, our duty at least has been fulfilled toward God and them. But supposing that every man and woman in North America who has come to the years of accountability—and this number certainly would not be more than 50,000,000—were by our efforts brought to a saving knowledge of the truth, would not even that small number still be a mere remnant or small part of the population of the whole earth, which is computed to be very nearly 1,500,000,000? Therefore we need have no fear whatever that we can be doing too much for the salvation of our fellowmen. God wants every soul to be saved, and that want or desire imposes a duty upon us, as God's children, to fulfill, and God is pleased with those who labor for him, while I firmly believe that he is *not* pleased with those who oppose such work as is done for the furtherance of his cause, or those who with all their ability do not render any assistance.

Paul in his second epistle to the Corinthians praises the Macedonian church for their liberal contributions for the poor saints of Jerusalem notwithstanding their own poverty. If it was a praiseworthy thing to render aid in material things, is it not much more so to give it in spiritual things, knowing that that which is spiritual is of far more value and importance than that which is material or temporal?

That the evangelizing work, such as has been done in these last years by churches and conferences in Pennsylvania as well as through the Evangelizing Fund established at Elkhart, Ind., and by individual effort has been blessed of God has been amply proven. The ministers who have been sent out on the mission of visiting churches in distant localities have served to bring us closer together as a people, it has awakened a new, mutual

interest in the work in the Lord, it has strengthened many a weak and discouraged minister and member to new life and energy, has aroused many a careless one to new watchfulness, and, by the blessing of our Lord who has power on earth to forgive sins, and to whom all honor is due, many souls have been brought to Christ.

The money spent for evangelizing purposes has *not* been spent to pay the ministers for their time, but to pay their traveling expenses only in going from place to place. Those who engaged in this work have had to sacrifice much, but God has been glorified thereby, for in places where but a few years ago there were but small congregations, that seemed to be struggling for existence there are now quite large, active and prosperous congregations ranging from 50 to 150 and more members. Many of these additions have been from such as had not known of our church and were unacquainted with our views, and yet these are as a general rule standing just as steadfastly for the truth as we teach it—and often defend our doctrine of non-resistance, non-swearing of oaths, etc., and practices such as feet-washing, simplicity of attire, etc., more intelligently than others who have grown up in the heart of our strongest church centers and have been church members for many years.

A. B. KOLB.

For the Herald of Truth.

AN APT ILLUSTRATION.

When Willie commenced to cipher, he at once gave his whole mind, and bent all his energies to the work. Though he could soon master the entire multiplication table, which seemed very easy for him, still he encountered other great difficulties while he was solving mathematical problems, which sometimes made, not only his head but also his heart ache. He *knew* he had a good teacher, on whom he could always depend to help him through in case of an emergency, but he always preferred to do *his* part of the work himself. He also knew that if he would minutely follow the rules and instructions laid down in his arithmetic, the correct answer to every question must come; that every figure and every answer in his book is correct. The greatest difficulty, he found, was to thoroughly understand, or as some term it, "see into," some of the hardest and most complex examples he was obliged to work. Though his improvement was rapid, and he became a better mathematician every day of his life—in fact being second to none in the world—yet, in looking over his work, he often found where, on the first trial, he had made mistakes, sometimes in adding up long columns of figures, sometimes in simple division, while sometimes at first he did not clearly comprehend the method by which the prob-

lem was to be solved. He could, and did never become perfect in this or any other branch of study, had he lived to the age of Methusala, although he was as apt a scholar as any of his ancestors from Adam down. Thus with the converted soul that begins to learn of Jesus, who makes Him his teacher, and the Bible his arithmetic or book of study. As he probes deeper into the hidden mysteries of that sacred volume, carefully following the "rules" and instructions of Christ his Teacher, he still "grows in grace" and tries to go "on unto perfection", while he "dwelleth in God and God in him". While, when he was converted, and started out in serving the Lord, who says, "Come unto me . . . and learn of me," his whole mind and energies, his heart and strength were called into requisition to serve the Lord, and him only, he soon found that Satan too, was always near at hand to confound him, and try his strength, as he did Job and David and Peter and hosts of other eminent and godly Bible characters. Though he is determined to "press on toward the mark for the prize of the high calling," not as though he were already perfect, but with a perfect will, he will find, when looking back over his past career, that in many instances he has failed and erred either in words, deeds or thoughts; not willfully, perhaps, but through weakness, for the Spirit indeed was willing but the flesh was weak.

When I make the least mistake in ciphering I am not a perfect mathematician, which is no less true of the servant of Jesus, who, so long as he has mistakes and sins to acknowledge, is not a perfect Christian being; for if he were a perfect being already, why should Christ have taught him to say, "Forgive us our sins, etc., Luke 11:4. Or why should we pride ourselves that we are better than were the patriarchs, prophets and apostles of old? For we believe it is spiritual pride that manifests itself in those who are pleased to advocate the doctrine of their perfection in Christ, while they are very apt to make mistakes every day of their life—to offend a just God either in thoughts, words or deeds.

The law of Christ is perfect, and he who obeys it daily in all its details, without transgression is a perfect man. When we have a perfect will to serve the Lord, and follow out that desire without deviation—when we are willing, like David and Peter to freely and openly acknowledge the sins we commit, we may feel that we are striving to attain perfection in the resurrection with the saints; but "not as though we had already attained, either were already perfect," let us follow after, and try to attain a mature Christian knowledge, "reaching forth unto those things which are before," knowing that this sinful, corruptible body must put on incorruption which leaves behind all imperfections.

A. M.

NONCONFORMITY TO THE WORLD.

For the Herald of Truth.

"Be ye not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

The injunction of Paul, that we shall not be conformed to this world, is transgressed in many ways even by those who profess non-conformity. Some practice it in one thing, and some in another. Some are very rigid in carrying out its principles in dress while others may be more rigid in something else. We should not be rigid or slack in anything, but temperate in all things.

Nonconformity in dress. Christians should not conform to the world by following the vain fashions. Their hearts should be fixed on heavenly things and the time and money it would take to keep up with the world, should be spent in the service of God. We are to strive to gain the approval of God and not the esteem of men. Many a poor person might be comfortably clothed with the money that is so foolishly spent by many who adorn themselves for the purpose of being noticed above others.

While I am an advocate of plainness in dress, I do not sanction being careless or slovenly. Neatness is essential to holiness. Christians should be so attired that they do not attract attention, either by being fashionable or slovenly dressed. If our neatness and simplicity attract attention, our influence will be good. If we are truly devoted to the service of God, we will have no time to think of these vain and foolish things, but if we are not on our guard Satan will present them to us in as alluring a way as possible.

Nonconformity in our daily walk and conversation. We should not imitate the vain world in our conversation. Many have their interests in worldliness, and their highest aim is to please men. They would rather talk of political affairs, or of some money-making or fun making scheme than to talk of religious things. They spend their time in jesting, and foolish talk which is degrading to any one. Christians should avoid all slang in their conversation.

The foolish by-words and silly expressions so much used are very unbecoming for those who profess to be followers of the meek and lowly Jesus who was never even known to laugh, much less to indulge in idle talk. His heart was too full of love and pity for fallen men, to spend his time in mirth. In our daily walk we should not imitate the avaricious. The avaricious man strives for wealth, the ambitious for honor and fame, and the pleasure loving for pleasure; but we should seek the riches that are above and shall stand when all earthly things have passed away. The Christian should be honest,

patient, and forgiving toward those around him, and labor for their welfare as well as his own. Some who are very strict in not conforming to the world, in dress, seem to think nothing of it when they imitate the world by being close or covetous. Covetousness belongs to the world, and therefore Christians should avoid it. If we come to God fully trusting in him, He will enlighten us and lead us by his grace. He will renew our hearts and we will no longer desire the vanities and pleasures of this world, but all our aim will be to serve our Master who has trodden the path before us. A SISTER.

For the Herald of Truth.
COME.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price. Is. 55:1.

Sinner, this is a message direct from God to you. He sees the danger you are in as you glide along the stream of time, though you may do nothing grossly wicked, but simply glide along smoothly. Listen to His voice as he calls, "Ho, every one that thirsteth, come ye to the waters" of life, and be saved.

God is calling you all along through the Bible, to come. It is *come, come, come*, for all things are now ready. Take your Bible if you have one, and if you have none, then get one and look up that word and you will be surprised how often it says, "Come."

"Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not. Harken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness. It is a sight to see how people will spend money and time, and no labor will be too hard, to gratify their thirst for pleasure, and yet they never seem to be satisfied.

Why do you spend your time and money for that which satisfieth not? Give your soul to Jesus, and delight yourself in his service.

Unsated friend, I pity you. Though you may try to still the voice of God by drinking at the fountain of pleasure, deep down in your soul there is no rest or peace of conscience. "There is no peace, saith my God, to the wicked."

Your outward life may be wonderfully polished, yet after all, in the depth of your soul, unseen from man, there is something not right in the sight of God. You may think you have all you can wish for, to make life happy, but you are not a child of God. My friend, if you lack Christ, you lack all. Praise God, this salvation is free, as free to the poor, as to the rich. Come, without money and without price.

The Savior says, "Ye will not come

unto me that ye might have life." It is not because you *can* not, but because you *will* not. Let your will stand against Jesus no longer.

Let your prayer be, By the help of God, I will yield myself up wholly and entirely into the hands of Jesus, and give my will no longer to the great enemy of my soul.

Why will you not be saved? Is it because you are afraid of ridicule, and of what your associates may say of you? Whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed. Or is it because you are postponing the matter without any definite reason? "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

Beware of associating with those who make light of Spiritual things; their influence will soon drag you down to their level. Sit not in the seat of the scornful. God's people are always glad to see sinners come to the house of God, but it grieves them to see that they always try to sit back as far as they possibly can; so far back, in fact, that they often seem to forget that they are in the House of God, or at least that it is not the place in which to talk and laugh. Dear unsaved friend, why do you spend your time for that which satisfieth not? Come, join the people of God and delight yourself with them in his service of love, peace, and good will to mankind. When once you are laid upon your death-bed, then you care little for your gay associates, then you will send for some minister or some prayerful Christian, asking them to pray to Jesus to save you.

If Jesus and his followers are good enough to die by, why not to live by? It is wonderful to see how sinners, after all the warnings of God, and the gentle pleadings of his Spirit, go on rejecting him and trampling the precious blood of Jesus under their feet, and then even think they are doing a wonderfully smart thing. Beware of quenching the Spirit. If you go on grieving it, time and again, it may leave you to the hardness of your heart.

"Seek the Lord while he may be found, call upon him while he is near."

ELLEN PLANK.

THE labors of the American missionaries in the Sandwich Islands, for the period of about thirty years, cost the Christians of the United States \$882,683, or less than the expense of *building one old line-of-battle ship, and keeping it in service for one year!* As the result of that "thirty years' war" against idolatry, a degraded heathen nation has become Christianized, and is now sending forth its own missionaries to other and distant islands.

THE MODERN DANCE.

(BY REV. J. E. HUNTER.)

Before entering upon the discussion of this question, I want to give a lady's ten reasons for not dancing.

1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.

2. Dancing would lead me into very close contact with very pernicious company, and evil companions corrupt good manners.

3. Dancing would require me to use and permit freedom with the other sex, of which I should be heartily ashamed, and which I believe to be wrong.

4. My parents and friends would be anxious about me, if I were out late, keeping company with, they know not whom.

5. Ministers and good people in all the churches, disapprove of dancing, and I think it not safe to set myself against them. If a thing be even doubtful, I wish to be on the safe side.

6. Dancing has a bad name, and I mean to study things that are pure and of good report.

7. Dancing is generally accompanied with drinking, and I see drinking produces a great deal of evil.

8. I am told dancing is a great temptation to young men and I do not wish to have anything to do with leading them astray.

9. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from my God and Savior.

10. There are plenty of graceful exercises and cheerful amusements which have none of the objections connected with them that lie against dancing.

I would not administer the Sacrament to persons who attend public balls, nor would I retain in a church of which I was pastor, dancing members. They would only spoil the good members. When in London last winter with Mr. Moody, I asked him what he thought of dancing church members. Said he, I have found them of no use in my meetings as soul winners, and added: I would just as soon go out on the street and eat mud as to go to the modern dance.

During the past six years of my evangelistic work, I have never known one dancing member of any church to point a soul to Christ. If these dancing professing Christians were to go and speak to the unsaved, they would laugh them to scorn. Think of kneeling at the communion altar on Sabbath, and on Thursday night be found at a public ball. If there will not be a great scattering among some of you professing Christians at the Judgment, I will be mistaken. I remember that dispute over the soul of a young lady who died on the ball room floor. It is said the devil claimed her soul. But

one disputed and said, no she belongs to us. Well said the devil, I found her on my territory. If the modern ball room is not the devil's territory, I can't tell where you will find it on earth.

You will find in every modern dance a mixture of the world, the flesh and the devil. Thus saith the Lord. (See Ex. 15:20). Not a passage in the Bible mentions the sexes dancing together. You can't find that in the heathen world. You have to come to Christendom to find men and women dancing together. We are informed (2 Sam. 6:14) that David danced before the Lord with all his might. Dr. Talmage says: Modern dancers dance before the devil with all their might. Again in Psalm 149:3, we are called upon to praise the name of the Lord in the dance. Did you ever see a person who could ask God's blessing upon the dance? These passages all refer to religious service. I want to say before passing on, that there is no more similarity between the religious dance as mentioned in the Bible and the modern dance, than there is between the Lord's Supper and a drunken riot.

But you say, does not the Bible say, in Ecc. 3:4. There is a time to dance. Yes it does and, in 3d verse it says, a time to kill. Go and kill some fellow and see how you get along. Is this a command? If so I want to obey the command. When am I to dance? at a funeral, when a storm is raging, or what part of the day? I want to find out. Is it a permission? No, it is neither. It is a mere declaration, a time when things are done. You dancers see that this is a sandy foundation, if you have been standing upon this passage.

But I want to call your attention to the dance of the wicked. In 1 Sam. 30:16, we get a picture of these dancers. When David was brought down to the place where the Amalekites were encamped, he found them "eating and drinking and dancing." These three things generally go together. Young ladies, you watch those fellows whose breath smells of cloves or candy in a dance. Never give your hand in marriage to a man who tampers with strong drink. In Job 21:11-14 we find a description of the modern dance and dancing school. God have mercy on a mother who will send her pure daughter to a dancing master. What is your object of living? For what do you want your children to live? My experience is like Job's. I have found that those who are fond of the dance and follow in its course say to God, "Depart from us for we desire not the knowledge of thy ways." Matt. 14:3-12. See the result of this one dance. It cost the head of one of the best men that ever lived. The modern dance leads to ruin thousands and thousands. If there be no harm in the dance, how is it that it keeps so many from Christ? How often the question is asked ministers, "Will I have to give up the dance if I

come to Christ?" One passage more I give you. Luke 15:25. I have had ignorant people quote this passage in favor of the modern dance. Just think how absurd. Suppose your boy who has been wayward, a prodigal, is converted. You parents are so rejoiced that you say we must celebrate the event with a dance. So you get up a dance, inviting of course all his old companions. Absurd you say. Why, that would be the very thing that would lead him back in the ways of sin. I might give you many other passages from God's word that condemn the dance, but it is not necessary to a thinking man or woman, or to any person who wishes to see the work of God prosper, especially since God says, "Whether therefore ye eat or drink or whatsoever ye do; do all to the glory of God." No person using good sense says, "I can go to the modern dance and in doing so glorify God." Again He says, "We are to abstain from all appearance of evil." Only the foolish say; "the modern dance has not the appearance of evil."

I give you three results. Take them with you, think over them, act on them: Avoid all amusement, 1. Which will lead you into bad company, I do not say that all those who attend the dance are impure, but I do say, and I challenge contradiction, that many of the young men who attend the dance are impure. Who wants these impure men to put their arms around his wife or daughter's waist? 2. Avoid that amusement which deadens your spiritual life. All the evangelical churches are opposed to the dance. We can prove this from history. See the history of the English Church. Hear her Bishops. Why Bishop Baldwin is just as much opposed to the dance as we are. I want to say if you have any religion and go to the modern pleasure dance, you will not retain it long. 3. Avoid the amusement which brings reproach upon the cause of Christ. Ever remember you are forming character for eternity. God help us to live in view of the judgment.

Sel. by J. H. MCGOWEN.
Nappanee, Ind.

THE HAPPY NEGRO.

BY THE LATE AMBROSE SERLE, ENGLAND.

Every day's observation convinces me that the children of God are made so by his own special grace, and that all means are equally effectual with him, whenever he is pleased to employ them for conversion.

Being called some years ago to visit the United States, I was walking by myself over a considerable plantation, amused with its husbandry, and comparing it with that of my own country, when I came within a little distance of a middle-

aged Negro who was tilling the ground. I felt a strong inclination, unusual with me, to converse with him. After asking him some little questions about his work, which he answered very sensibly, I wished him to tell me whether he was contented and happy. "Massa," said he, looking seriously upon me, "I have a wife and children; my massa take care of them; I have a good massa, who teach me to read; and I read good book that makes me happy." I am glad, replied I, to hear you say so; and pray what is the good book you read? "The Bible, massa, God's own book." Do you understand, friend, as well as read this book? for many can read the words well who cannot get hold of the true and good sense. "O, massa," says he, "I read the book much before I understand; but at last I felt pain in my heart; I found things in the book that cut me to pieces." Ah, said I, and what things were they? "Why, massa, I found that I had a bad heart, massa, a very bad heart indeed; I felt pain that God would destroy me, because I was wicked, and done nothing as I should do. God was holy, and I was very vile and naughty; I could have nothing from him but fire and brimstone in hell." In short, he entered into a full account of his convictions of sin—which were indeed as deep and piercing as almost any I had ever heard of—and what Scriptures came to his mind which he had read, that both probed to the bottom of his sinful heart, and were made the means of light and comfort to his soul.

I then inquired of him what ministry or means he made use of, and found that his master was an honest, plain sort of man, who had taught his servants to read, but who had not, however, conversed with this negro upon the state of his soul. I asked him likewise how he got comfort under all this trial. "O, massa," said he, "it was Christ gave me comfort by his dear word. He bade me come unto him and he would give me rest, for I was very weary and heavy laden." And here he went through a line of precious texts, showing, by his artless comment upon them as he went along, what great things God had done in the course of some years for his soul.

Being rather more acquainted with doctrinal truths and the analogy of the Bible than he had been, or in his situation could easily be, I had a mind to try how far a simple, untutored experience, graciously given without the usual means, could carry a man from some speculative errors. I therefore asked him some questions about the merit of works, the justification of a sinner, the power of grace, and the like. I own I was as much astonished as I was delighted with the sweet spirit and simplicity of his answers, with the heavenly wisdom that God had put into the mind of this negro. His discourse, flowing merely from the richness

of grace, with a tenderness and expression far "beyond the reach of art, perfectly charmed me. On the other hand, my entering into all his feelings, together with an account to him that thus and thus the Lord in his mercy dealt with all his children, and had dealt with me, drew streams of joyful tears down his black face, so that we looked upon each other and talked with that inexpressible glow of Christian affection that made me more than ever believe, what I have often too thoughtlessly professed to believe, *the communion of saints*. I shall never forget how the poor excellent creature seemed to hang upon my lips, and to eat my very words, when I enlarged upon the love of Christ to poor sinners, the free bounty and tender mercy of God, the frequent and delightful sense he gives of his presence, the faith he bestows in his promises, the victories this faith is enabled to get over trials and temptations, the joy and peace in believing, the hope in life and death, and the glorious expectation of immortality. To take off his eager, delighted, animated air and manner, would have been a masterpiece for a Reynolds.

Though my conversation lasted at least two or three hours, I scarcely ever enjoyed the happy swiftness of time so sweetly in all my life. We knew not how to part. He would accompany me as far as he might; and I felt, on my side, such a delight in the artless, savory, solid, unaffected experience of this dear soul, that I could have been glad to see him often then, or to see his like at any time now; but my situation rendered it impossible. I therefore took an affectionate adieu with an ardor equal to the warmest and the most ancient friendship; telling him that neither the color of his body, nor the condition of his present life, could prevent him from being my dear brother in our dear Savior; and that though we must part now, never to see each other again in this world, I had no doubt of our having another joyful meeting in our Father's house, where we should live together, and love one another throughout a long and happy eternity. "Amen, Amen, my dear massa; God bless you, and poor me too, forever and ever." If I had been an angel from heaven he could not have received me with more evident delight than he did; nor could I have considered him with a more sympathetic regard if he had been a long-known Christian of the good old sort, grown up into my affections in the course of many years.

Happy world, if all were Christians; or at least happy Christians, if they showed more of this brotherly love to each other in the world. None can deny that so it ought to be. O that every one who names the name of Christ, and believes himself to be a member of his undivided body, would pray for faith and love to make him a consistent follower of Jesus.

Blessed Lord, fountain of life and love, send forth the Spirit of thy Son into my heart, and into the hearts of all my brethren; that, waving all mean and selfish distinctions, we may first love thee above all things, and then each other for thy sake, with a pure heart, fervently, Subdue animosities and all the separating corruptions of the flesh, and let us consider ourselves as *brethren, fellow-heirs* of the grace of life, persons who shall pass an eternity together; as parts of each other, and members, holy Jesus, of thy body, thy flesh, and thy bones. Even so let it be, for thy glory, and for our present and eternal consolation through thy grace.

How happily does this narrative illustrate the blessed reality of VITAL RELIGION. Christians of every age and nation have all spoken, in spite of their several peculiarities, one common language of the heart about God and Christ, sin and holiness, time and eternity; their religious hopes and fears, their joys and their sorrows, have been the same. As on the day of Pentecost the truth of the gospel was proved by the fact that one person spoke many languages, so has it been verified in all ages since, by the fact that many persons, of every kindred, nation, tongue, and people, to whom the gospel has come, have spoken one language.

DIFFERENCES OF THE GOSPELS.

It is wrong to mix the gospels together as is so often done, with the view of having a complete history of our Lord. At least, it is wrong, when in so doing, the distinctness of each gospel is overlooked. God's purpose was to give us a history of Christ in his manifold relationships. And just as in ordinary biography, we have different chapters devoted to the elucidation of the character of the individual—one illustrative of him in his domestic sphere as a husband and parent, and another describing him as a magistrate or senator; so, in the gospels, we have our Lord presented under different aspects. In Matthew, we have Him set before us as the seed of Abraham and Son of David. And so the title indicates, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." And, accordingly, His genealogy is traced up through David to Abraham, and there it stops. In Luke, His genealogy is traced up to "Adam"; betokening His actings, therein recorded, to have a relation beyond the Jewish nation, even to mankind at large. In Mark the inscription is, "The beginning of the gospel of Jesus Christ, the Son of God," leading us to expect a manifestation of Him as a Divine Person, condescending to minister unto men. Whilst in John, we have His portraiture as the GREAT HEAD OF THE CHURCH, conducting many sons into glory, even the glory which He had with the Father before the world was.

SUNDAY-SCHOOL LESSONS.

LESSON 5.—FEBRUARY 1.

ELIJAH AT HOREB.—1 Kings 19:1-18.
Golden Text.—Fear not, for I am with thee, and will bless thee.—Gen. 26:24.

Time.—B. C. 905. The incidents of this lesson begin the day after the contest on Carmel, last lesson.

Places.—The wilderness of Beersheba, in the south of Judah; and Horeb, a mountain in the Sinai range. This whole district of mountains is sometimes called Sinai, and sometimes Horeb.

DAILY READINGS.

M. Elijah at Horeb. 1 Kings 19:1-18.
T. Wrath of the wicked. Esth. 3:1-15.
W. Blindness of the wicked. 2 Cor. 4:1-4.
T. Delivered from trial. 2 Cor. 4:8-18;
F. God in the elements. Job 38:1-41.
S. Destroys the wicked. 2 Kings 10:1-11.
S. Blesses the faithful. Ps. 1:1-6.

LESSON 6.—FEBRUARY 8.

AHAB'S COVETOUSNESS.—1 Kings 21:1-16.
Golden Text.—Take heed, and beware of covetousness.—Luke 12:15.

Time.—About B. C. 900, probably five or six years after the last lesson, and four years before the death of Ahab.

Place.—Samaria, which was the capital of Israel, and Jezreel, twenty-five miles to the north.

DAILY READINGS.

M. Ahab's covetousness. 1 King 21:1-16.
T. Sin of covetousness. Rom. 1:28-32.
W. Judgment upon cov. Isa. 57:15-21.
T. Cov. in the heart. Luke 17:21-23.
F. Warning against cov. Luke 13:21.
S. Punishment for cov. Josh. 7:16-26.
S. Heaven not for the cov. 1 Cor. 6:1-10.

For the Herald of Truth.

A SUGGESTION.

In taking up "The Gospel Messenger" I noticed or rather was cited to several small articles in the paper (by one of the younger members of the family), which speaks in strong terms against evening, or last day of school entertainments.

It occurred to me they were worthy a space in our church paper, as it is a known fact, that in some schools, Principal and scholars, members of our church, take part in such entertainments.

If children notice the degrading influence in these amusements, and point us to the fact, is it not high time that we, as parents, raise our voice in protestation against it? It often occurred to me, I must speak, and testify against such practices, but through weakness or rather "through fears of man" I refrained, but through the influence of a child I was awakened to a sense of duty. (How true the saying is "A little child shall lead them.") such performance do in nowise harmonize with the teachings of our blessed Savior, "Jesus Christ." His footsteps will not lead us in such places of amusements. If while in the midst of such excessive mirth, grim death would suddenly come upon us! where would we make our appearance?

O! dear Christian friends, let us search the Scriptures, and pray for wisdom by

which we will be enabled to distinguish the dividing line between true Christianity and the world.

I will enclose the above mentioned articles hoping they will prove a beneficial lesson for us. Here follows the article:

"In a quiet village church in Ohio, during the winter past, it was decided to have an evening entertainment, as has become the custom of the day. The chief spectacle of amusement was a leading member, crawling over the floor on his hands and feet, imitating a bear, with a Buffalo robe thrown over him. Then they began to throw candies from all parts of the crowded house. The excessive mirth and confusion that followed, disturbed some of the leaders in the church, who had some of the main actors in the sport taken up and fined. This latter, aggrieved party now declares that there shall be no partiality; hence all that threw candies shall share the same fate that they did. This now includes a large number of their prominent members; also their minister. It is woefully sad, indeed, to gaze upon the picture of the religion of to-day. It does look as though the masses 'have become lovers of pleasure more than lovers of God'."

* * *

In many places it has become the custom to have a special exercise for the last day or evening of common schools. These exercises may be conducted to profit, but there are too commonly associated with these exercises objectionable music, fiddling, idle songs, theatrical performances, etc., which instead of refining the tastes and culture of our young, have a degrading tendency. These vain and idle exercises, associated with many of our churches and schools, are producing a sad effect on our young. They are unfitting them to receive the quiet and meek religion of Jesus, hence they deserve not only our criticism but our steady, firm opposition.—I. J. Rosenberger.

A READER.

For the Herald of Truth.

A TALK TO PARENTS.

I feel like saying a few words to parents, because I know there are some, who, if they knew what a great responsibility is resting upon them, they would be more careful in bringing up their children. I speak of those who are continually scolding, fretting and perhaps telling them that they have nouse for such naughty disobedient children and that they intend to send them off because they make them so much trouble; when they could make them obey sooner by using kind words and in this way prevent many heartaches. Now, dear reader, stop for a moment and consider whether you are one of those who are treating your children in that way. If you are just think once how you would feel if God would take one of those

little ones home. Don't you think it would almost break your heart? Have a little more patience with them, speak more kindly to them, let them see and feel that you love them, and they in turn will love you, obey you, and feel, that there is no place like home. When they have grown up, and left the parental roof, they will sweetly remember their childhood days, and thank God for their kind parents who taught them to do right, and love one another.

Oh! how much more pleasure that is than for one to think I had no pleasure at home, only scolding parents, who never seemed to love me. Dear reader, remember that you once were a child too and that you caused your parents much trouble. Pray to God for help, and commence this very day to be more kind and patient. He will bless you and your children. Then when the time comes for you and your children to part you can part in peace and hope to meet again where parting will be no more.

A FRIEND.

KEEPING CHILDREN FROM CHRIST.

People are always keeping children away from Christ. Oft-times they do it unconsciously and unintentionally, yet they do it nevertheless. Some parents keep their own children from Christ. They do it by careless or sinful living. If they do not themselves live as Christians; if they are not church members, or if being church members, they are not consistent; if they do not pray before their children, and in other ways honor religion in their home; if they are not holy, pure, gentle, beautiful and good in their lives, they are practically keeping their children from Christ.

Could anything be sadder or more terrible than this? Think of parents meeting and facing a lost child at the judgment seat, and knowing that the child was lost through their unfaithfulness. Children may be kept away from Christ also by checking their early desire to become Christians, with the objection that they are yet too young. What shall we say, too, of the worldly training which many mothers give their children, filling their minds with thoughts of pleasure, fashion, ambition, and teaching them to be selfish, false, deceitful, even immodest? What shall we say of the books and papers which are brought in many homes, which the children are taught to read until their minds are poisoned with doubts and sneers against religion, or filled with wrong thoughts about life? There are very many ways in which children are kept from coming to Christ when their hearts are tender and impressionable, when they are ready to enter the kingdom.

Set. by J. H. McGOWEN.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB,

January 15, 1891.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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J. B. MUSSER of *Thompsonstown*, Juniata Co., Pa., is our agent for the HERALD OF TRUTH collections, and for the sale of books in his neighborhood. Those in that vicinity, wishing to pay their subscriptions, or get books may apply to him and the matter will receive prompt attention.

MEETING OF THE EVANGELIZING COMMITTEE.—The annual meeting of the Evangelizing Committee will be held in the Holdeman church, Elkhart Co., Ind., at 10 A. M. on the 21st of January, 1891. All are cordially invited to attend.

A BEQUEST TO THE CHURCH.—Barbara Becker, deceased, of Lancaster Twp., has bequeathed \$200.00 to the church at this place. (Lancaster, Pa. Volksfreund and Beobachter.)

BRO. C. W. DETWEILER of Brutus, Emmett Co., Mich. under date of Jan. 4th writes us that he expects to visit the brethren and sisters at Mancelona, Antrim Co., Mich. in the near future. May God bless his labors.

BRO. J. S. COFFMAN left Elkhart on the 9th of January for Canada, to labor in the church there. He expects to remain three or four weeks. May his labors, by the grace of God, be richly blessed to the upbuilding of Zion and the salvation of souls.

CORRECTION.—In the No. of the HERALD for Dec. 15th, in the death notice of Emanuel Miller, his age was given as 13 years. It should have been 73 years. We ask our correspondents to write names of places and persons, and their ages very distinctly.

FROM A CORRESPONDENT.—“I shall renew my paper. I should not wish to do without it. I find many interesting articles in it. I see also that many brethren (ministers) visit other places where there are scattered members without a shepherd. It does me good to see that others have the privilege of being visited, even if we have not. Our time to enjoy such visits may come yet. A. L. ROTH.
Ipava, Fulton Co., Ill.

BRO. JACOB K. BEUTLER of Leighton, Mahaska Co., Iowa, who has been a minister in our church many years writes to us Jan. 3d, 1891 as follows: “I am today 84 years old. My bodily and mental vigor have much declined during the past year.” We hope the aged brother may in his old age still realize what David said: “I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. Ps. 37:25.

ANOTHER CALL.—John Funk from New Hampton, Harrison Co., Mo., writes us under date of Dec. 12th, 1890, the following: There is but one member of the Mennonite church here, and that is my mother. My father also was a member, but he died in June 1881, at the age of 80 years. Mother is now alone and was 88 years old on the 24th of September. John Good from Page Co., Iowa, used to come and preach for them, but he is now dead, and no Mennonite minister has preached

here since. Mother would like it very much if some of her church ministers would come and hold services for her, as she is left without any spiritual care whatever, and I should like it very much for myself; it would do me good also. She lives two miles north of New Hampton, on the C. B. & Q. Ry. We should be glad to have any of the ministers passing that way to stop and visit her. Traveling ministers will please make a note of this.

TO OUR CORRESPONDENTS.—We are pleased to see that the friends of our paper are manifesting so much interest in the work, and are keeping us so well supplied with news from the churches. There are, however, a few places where we have no correspondents who notify us from time to time, of what is going on in their neighborhoods. We shall be glad to hear from all the churches, and when you see that there is no news from your neighborhood, you may conclude that there is no one who makes it his duty to send it, and you are hereby invited to take it upon yourself to do this. Do not wait for some one else, but take hold of it yourself and write to us.

In the manner of writing we would again impress upon the minds of those who do write, the following points:

Do not use too large a sheet of paper. The most convenient size is the paper measuring from 8 to 9 inches in length and from 5 to 6 inches in width, such as is sold in almost every store in the country. It is also best to use paper not too heavy. When written on one side only, light paper will do best, as it saves postage and is much more convenient for the printer and every one else to handle than the extra heavy paper, which some people use.

Do not write your news on little scraps of paper. When you have an article of five or six pages written, and you get to the end of your article about the middle of the page, do not tear the leaf in two and make a short end of it. Send it whole so that all the sheets have the same size.

Never use legal fold. The best is to use single sheets, as you get them done up in tablets. Of all kinds of queer, and inconvenient forms of paper used by our correspondents, the legal fold is the most objectionable, and should be entirely discarded, unless it is first cut in two and single sheets made of it.

We have just received a neatly written article from Iowa, that is written on a legal-fold sheet, and written down over the full length, making a page 16 inches long. This makes us write about these things. Please also, when you use the ordinary side-fold paper, commence writing on the first page, not on the last one. We have just received a very kind letter from a dear brother, and he begins his writing on the last page of the sheet.

We do not write these things to find fault, but to direct and instruct. A few things of this kind will often help us to avoid many inconveniences.

CHURCH NEWS.

FROM GROVE DALE, LANCASTER CO., PA.—Eight applicants were received into the church by baptism, on Saturday, November 22d by Bishop Jonas Martin, of Weaverland. May God bless these precious souls and may many more be led by the Holy Spirit to give themselves up to Jesus and become his humble followers.

CORRESPONDENCE.

FROM LARNED, PAWNEE CO., KAN.—We closed our Sunday-school on the 14th of Dec. 1890. after a successful summer's work, with the expectation of reorganizing in the spring. Our average attendance during the past term was 35.

We are still without a shepherd and would very much desire to have our evangelizing ministers pay us a visit. COR.

FROM ROCKINGHAM CO., VA.—Two ministers were ordained at the Weaver Church on the first day of January 1891. Out of those presented, the brethren, Simeon and Emanuel Heatwole (a father and his son) were chosen by lot, and ordained to go forth and preach the gospel in its purity. May God richly bless the dear brethren that they may willingly take the yoke upon them, and preach the word “not by constraint but willingly.” COR.

FROM ELIDA, OHIO.—On Wednesday Jan 7th, the brethren and sisters met at the Salem church near Elida, Allen Co., Ohio, for the purpose of taking votes for a minister. After the votes were taken, it was decided that the minister be ordained at once. Accordingly the lot was cast, and of four brethren, Bro. Andrew Shenk was chosen.

The scene was an impressive one, and we were made to feel that it was not simply the work of man, but that he was chosen and ordained of God to preach

the everlasting gospel. To this end may he ever prove faithful, and may he by the help of God, be instrumental in winning many souls for Christ's kingdom. COR.

FROM NORTHERN MICHIGAN.—The ministering brethren J. J. Weaver of LaGrange Co., Ind., and C. Wenger of Kent Co., Mich., spent two weeks in northern Michigan, holding meetings at Brutus, Boyne Falls, Wetzel and Mancelona. In all six souls became willing to forsake the world and follow Christ. May God richly bless these precious souls, and may they ever put their trust in Him who has shown them his love and his power on earth to forgive sins.

FROM BLUFFTON, OHIO.—The Riley Creek Congregation has decided to build a new church in the near future. Their Sunday-school Superintendent says that the Lesson Helps have been greatly improved, and that they have been the means of bringing a number of young people into active teacher's service. The school is expected to do as good work in the winter season as in the summer.

FROM USTICK, WHITESIDE CO., ILL.—Our aged Brother and Sister Nice returned home from their extended trip East. We feel truly thankful to our Heavenly Father for His protecting care over them, while on their journey, and permitting them to be in our midst again enjoying the blessing of good health.

Another seat is vacant in our church, brother Leonard Hendricks died last Sunday morning. We hope and trust our loss is his eternal gain. We believe he has departed in peace. Dear reader, who will next be called from time to eternity. Should it be one of us, would it find us prepared? Can we say with the Holy apostle, “For me to live is Christ, and to die is gain,” or with the poet.

No condemnation now I dread,
Jesus and all in him I mine,
Alive in him my living head
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown through Christ my own.

AYR, ADAMS CO., NEB., JAN. 3d 1891.—Bro. J. S. Lehman of Dakota, Ill., paid us a visit on his evangelizing tour this fall, and we feel thankful for the same. I think a great deal of good is the result of Bro. Lehman's labor in this neighborhood, as, since he left here ten persons professed a living faith in Christ and have made application to be admitted into church membership and they are to be baptized on the 11th. All of these (except one young man of about 18) are persons from 30 to 50 years old, some of them grandparents.

There are many young people here, and how can they be persuaded to come

to Christ? (We hope and fervently pray that these young people will very soon find Jesus their greatest treasure and become willing like his disciples, to leave all and follow him. Ed)

Weather is very fine, and there is no snow yet. The health of the people in general is good. COR.

FROM THE CLINTON CHURCH, ELKHART CO., IND.—On the 5th of Dec. the ministering brethren S. T. Miller of Henry Co., Iowa, and Peter Shantz of Woodford Co., Ill., arrived in our midst and staid with us until the 11th. They preached a number of sermons to large audiences.

On Sunday the 7th at 3 P. M. they visited the Sunday-school on Elkhart Prairie, on which occasion the brethren vividly brought before the minds of the hearers, that in order to gain a home in heaven, there is a work for all to do. We feel very thankful to the brethren for their visits; and we are especially thankful to God that he still sends us ministering brethren to help us in the good work. We rejoice much that these visits build us up in that doctrine which leads upon the narrow way of a true heart consecration to God, separation from the world, and its vanities, and a more perfect unity in the scattered congregations of our churches. COR.

FROM TISKILWA, ILL.—We feel thankful to God for the visits from our ministering brethren lately.

On the 20th of Dec. 1890, the Brethren S. T. Miller, of Henry Co., Iowa, and J. S. Hartzler of LaGrange Co., Ind. arrived and remained with us over Sunday. They conducted two meetings for us, after which Bro. Miller started home, and Bro. Hartzler remained with us a few days longer, during which time he preached three times, visited the sick and other members, and admonished them to their duties and privileges as Christians.

The dear Brother continued his trip westward on the 24th. Our best wishes and prayers as a church accompany him on his journey. We feel thankful to God for the visit.

Bro. Andrew Oesch of Hamilton Co., Neb. arrived in our midst the same day, and on the day following (Christmas) he delivered an edifying sermon to us. He remained with us several days, visiting his old friends and neighbors. He intends to visit some other churches here in Illinois before he returns. Our prayer is, that the Lord would bless him in his labors. JOSEPH BUERCKY.

AURORA, HAMILTON CO., NEB., JAN. 2d, 1891.—We had beautiful weather here until last Wednesday evening when a wind arose. It blew fiercely all night

as well as on New Years day, but there was no snow.

On the 17th of December the brethren and sisters, J. Schlegel and wife and J. Rediger and wife of Seward Co., Neb. visited us. They remained with us over Thursday and Friday and held three meetings. May God bless the words they spoke to us. On Saturday I conveyed them 22 miles to our Bro. Isaac Peters near Farmers Valley, where we were cordially welcomed and hospitably entertained. Although we were strangers bodily, yet we found a warm fraternal affection for each other. Sunday morning and afternoon we had the privilege of proclaiming the word of God to them and us, and in the evening a short season of worship was spent at two places with sick members.

On Monday we separated, they taking the train at the nearest station, Bradshaw, while I returned home with my conveyance. God be praised for his goodness. A happy new year to all the brethren and sisters and readers of the HERALD. God be with you all.

CHRISTIAN REDIGER.

FROM BEAMSVILLE, ONTARIO.—The HERALD OF TRUTH is always a welcome visitor with me. I love to read the articles and items of the brethren and sisters in the churches in different neighborhoods. I am glad to hear from ministers who go out to preach the gospel and bring souls to Christ; and I would admonish all to serve the Lord while it is yet to-day, for the night cometh when no man can work. Let us prepare ourselves for the better world before it is too late. I want to make heaven my home. I have many loved ones there, and I want to meet them all in that better land where there is no more parting, where they will praise God forever.

It is a great encouragement to me to read in the HERALD of so many precious souls who give themselves up to God, and unite themselves with His people, and I hope many more will be led by divine grace to give themselves up to his service and live for him alone. The promises of God are sure, and we need not fear; he will be with us, and will watch over us and will keep us. He is able to heal both body and soul.

My soul with joy attend,
While Jesus silence breaks;
No angel's harp such music yields,
As what my shepherd speaks.

C. L. M.

FROM SUGAR CREEK CHURCH, HENRY CO., IOWA.—The Peace of God the Father, and the love of Christ our Lord, be your happy New Years Greeting.

Again one year of our life has passed away and a new one has come. We are another step nearer the grave, judgment, and eternity. How quickly time passes?

We can truly say with the Psalmist, For it is cut off and we fly away. Ps. 90: 10. But should we not rather conclude with Paul, and say, Forgetting those things which are behind, and reaching forth unto those things which are before I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:13, 14. Let us as we step into the present year, be more zealous and labor more earnestly in the Master's vineyard, and adopt for our motto: *Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.* Luke 10: 27. If we in truth obey this, we will also keep his commandments. John 14: 15, and never harm our enemies. Rom. 13: 10.

In our last business meeting it was resolved; that our meeting-house should be enlarged. This was necessary, as it was frequently quite a task for women with children to find seats, and earnest scholars could frequently not be admitted into the Sunday-school classes for want of room. This was unpleasant for the superintendent, and Sunday-school workers in general.

Bro. S. T. Miller arrived at home safely on the 22d of Dec. from his visit in Ill. and Ind. Bro. J. S. Hartzler of Haw Patch, Ind. paid us a visit and preached several edifying sermons for us lately. God bless his labors, COR.

FROM WOODBURN, OREGON.—As seen in the last number of the HERALD OF TRUTH, the brethren, Peter Zimmerman, of Cass Co., Mo., and Jacob Roth, of Thurman, Col., have been laboring in the church in this vicinity. On Monday, the 8th of Dec. the brethren went by rail to Linn Co., to visit Bro. Joseph Maurer and family, from Davis Co., Iowa. They returned on the 13th, and are now again in our midst. On Sunday, Dec. the 14th they had a meeting at Bro. Abner Miller's, where Joseph Kaufman was also present, and admonished those present. On the evening of the 15th, we had a meeting at the house of Bro. Gideon Lantz, his wife not being able to attend the meetings at other places. She has been suffering from Consumption for nearly two years. The meeting here was richly instructed, and admonished by the brethren present, and here we had the opportunity of seeing a suffering mother expressing her bright hope of soon meeting with her dear Savior in that glorious home. On Tuesday evening we had a meeting at the house of Bro. Daniel Kaufman, where, besides the Brethren Zimmerman and Roth, Bishop Jonas Kaufman, John Miller, and the writer were present. On Wednesday evening we had a meeting at the house of Bro. Daniel Erb, where the brethren instructed us how to walk acceptably, and to show love toward each other in a special manner; that it is dangerous for brethren to

go into a distant country, and stand aloof from their church, and not assist in building up the walls of Zion; that they are not to find fault with other churches that are not exactly as the church from which they came, especially so long as the church is built upon the same foundation, and seeking to follow Christ in humility, separated from the world and maintaining and observing the non-resistant principles of the Gospel.

On Thursday, the 19th, the brethren left for Portland, to visit the members in Multnomah Co., from which place Bro. Roth intended to return home, while Bro. Zimmermann will return to us, and stay with us some time longer. P. D. M.

FROM SHAMBAUGH, IOWA.—Some time having elapsed since I last saw the name of any one from our little church in the HERALD, I thought it might be well to pen a few lines.

The thought that came to my mind is this: "Where will we spend our next Thanksgiving day?" I think I am safe in saying that we will never again spend it in each other's presence as we did this last Thanksgiving day. Pre. Hery Yother of Gage Co., Neb. was with us over last Thanksgiving, and we had services in the forenoon. In the afternoon, a goodly number of brethren and sisters assembled at the house of widow Anna Horning, where we spent the time in singing some beautiful hymns, after which Bro. Yother read a portion of God's Word, and spoke very encouragingly, saying also that we would never be together again as we were that afternoon. Among those present, were Bro. Jacob Horning and wife, of Hardin Co., Ohio, and Bro. Andrew Good, who is about to leave us. Bro. Yother left for his home on Dec. 1. May God richly bless the aged minister, that, as he goes forth proclaiming the Gospel to those who are hungering and thirsting after righteousness, he may be the means of bringing many who are still out of Christ, into the fold of the true and living God.

On Tuesday evening, Dec. 23d., Bro. Jacob Horning and family left for their home in Hardin Co., Ohio, after having spent a little over a year in Page Co., Iowa, where they were visiting his mother and brother and sister. He also preached for us a number of times, and now as we look back over the year that is just drawing to a close, and think of the many happy hours that we spent together, it causes us to feel sorry when we think of the time when we shall bid each other farewell, perhaps never to meet again in this world; but thanks be to God, that if we keep at the foot of the cross, and serve God as we should, we have the blessed promise of again meeting with those who have already crossed the river of Death and are now with Jesus. Oh! dear brethren and

sisters, let us therefore be up and doing the work which is for all to do, and not idle away so much of the precious time which God has given us, to prepare ourselves for the time when God shall call us, that we may be ready to meet Him.

Bro. Andrew Good and daughter intend to leave for Cass Co., Mo., on the 30th of Dec., and visit there for a few days. From there they will go to Jasper Co.

Now, if Bro. Good leaves us, our little church will be without a minister. We would therefore be very glad to have some of our ministers visit us, and have some preaching here. We often read and hear of them traveling through the West, but they seldom stop with us. Dear brethren and sisters, will you kindly remember your scattered brethren and sisters in the West, and pray for them that they may so live that when the Lord shall come to make up his jewels from the four winds of the earth, we may be found among those who have oil in their vessels, and have their lamps trimmed and burning.

May we ever remember the words of admonition that Bro. Yother gave us on Thanksgiving, and that the year 1890 is gone, and we can never more recall it. This may be our last year on earth. Many that started out with us on last New Year's day, are now sleeping in the grave. Let us remember what the poet says:

They're gathering home from every land,
One by one, one by one.

LEAH A. HORNING.

A QUESTION.

Menno Simon says, "For the intent of baptism is to bury Sin." See in his complete works, page 26—2d column, 14th line from bottom. The question is: When, how and by what means is man born again? I hope some reader of the HERALD will explain this question. * * *

A VISIT.

I left my home near Larned, Kan. (Nov. 7th) for an extended trip through Missouri, Illinois and Iowa. My first visit was with my friends in Cass Co., Mo., where I remained only a few days among friends and relatives.

From this place I went to Pekin, Tazewell Co., Ill., where I remained with my parents for some time. I made a circle through McLean, Livingston and Woodford counties and again returned to my father's (he being eighty-three years old) stayed with them a few days, then started home, going by way of Lucas and Adair counties, Iowa, where I remained five days and returned home on the 12th of Dec. I am thankful to God for his protecting care over us. D. H. KING.

A TRIP TO THE WEST.

By request of the ministering brethren, Tobias Bowman and Menno Cressman, and Bros. George Schmidt and Jonas Good, the writer will give a short sketch of this visit to the West.

We left our homes on the 15th of September, met at Hamburg station, Waterloo Co., Ont. on the Grand Trunk R. R. Left Hamburg at 4 o'clock A. M. on the 16th and went via Detroit, and Toledo to Lima, Ohio, arriving there on the 17th at 9. 30 A. M., and met Bro. Chr. Lehman, (Deacon) and went home with him for the night. Next day the 18th, we visited with brethren in the forenoon, among others, Bishop John M. Brenneman and his son Levi. We were received with joy, though we greatly surprised the old Brother.

In the afternoon we visited Bro. Henry Shirk, who had been sick over seven years. He is, however, content with his lot. We lodged with Pre. Moses Brenneman, and next day the 19th we visited Pre. Chr. Brenneman, and other brethren and sisters. In the evening we proceeded from Pre. Daniel Brunk's to meeting at Pike's meeting-house, and to Bishop John Shenk for the night. On the 20th we visited brethren and sisters during the day, and in the evening Bro. Cressman preached again at the Pike meeting-house, while Bro. Bowman went to Hancock Co., to hold meeting on the following day. Sunday the 21st, with Bishop John Shenk.

Bro. M. Cressman was at Salem on Sunday forenoon, where he had the privilege of attending Sunday-school before meeting. After dinner at Bro. Isaac Stemen's, he left for Riley Creek to fill the appointment in the evening. Bro. Bowman and Bro. G. Schmidt had also returned from Hancock. Next day the 22d visited members all day and lodged with Pre. Isaac Burkhardt's. On the 23d there was meeting at Riley Creek in the forenoon, and in the evening we attended a singing school where we enjoyed ourselves very much to see the young people exercising the gifts that God had bestowed upon them, in singing spiritual hymns to the honor and glory of God. We remained all night with Pre. Christian Steiner, and the following evening we met for worship in the Riley Creek meeting-house. After meeting we went to Dea. Frederick Geiger's in Bluffton. Next day the 25th we left Bluffton for Orrville, Wayne Co., Ohio, arriving at 6. 30 P. M. and enjoyed Bro. Adam Martin's hospitality. Next forenoon we had meeting at the Stark meeting-house and took dinner at Bish. Michael Horst's, and in the evening went to Bro. Henry Brenneman's. Next day the 27th we had meeting at Martin's meeting-house.

In the afternoon left for Medina county, where we took supper at Pre. William D.

King's and attended meeting in the evening in Gilbert Township meeting-house, and after meeting, to Bro. John Koppes's. Next morning the 28th (Sunday) we visited Pre. Martin Leatherman; in the afternoon attended meeting in a school-house, and in the evening at the Chippewa meeting-house. After meeting we went to Bishop David Amstutz.

On the 29th we attended a funeral, and in the afternoon to meeting at Bish. John K. Yoder's, Amish meeting house. In the evening we assembled at the Union house, and then went with Bro. John Zimmerley.

On the 30th we left Wayne Co., Ohio, for Elkhart, Ind., arriving at 5 o'clock P. M. On the following evening, we had meeting at the Yellow Creek meeting-house. Next day Oct. 2d, we had another meeting at Yellow Creek and in the evening a meeting at the Salem meeting-house. On the 3d we attended the funeral of Bro. John Wisler, and in the evening, attended meeting at Nappanee.

Next morning, the 4th Sister Christophel being sick, requested a communion service held at her house. On account of rain, Bro. Cressman could not be present at the communion at Sister Christophel's. In the evening a meeting was held at Holdeman's meeting-house.

Next day, Oct. 5th, Bro. Bowman attended the Sunday-school and meeting at Elkhart, and Bro. Cressman preached in Shaum's meeting-house. There was counsel meeting at both places. In the evening both brethren were at Shaum's. On the 6th we visited at different places, Uncle Jacob Eby's, Bish. Henry Shaum's, Pre. Peter Lehman's and Bro. John Holdeman's.

On the 7th an appointment was filled in the Clinton meeting-house, and on the 8th at the Lake Shore meeting-house. On the 9th we visited among the members, and on the 10th we attended conference in the Yellow Creek meeting-house, and there met a great many brethren and sisters. It was a season of rejoicing, and we were very sorry that we could not be present the second day, our previously made arrangements preventing us from remaining; but though we were away in body, in heart we were still with the brethren there. What gave us especial pleasure was to meet our dear brethren and sisters from Canada, and to meet these in a strange land, caused a deep feeling of love toward one another. May God grant a rich blessing upon all that was done in his name at the conference.

The same evening we returned to Elkhart with Pre. Samuel Yoder, and next morning, the 11th, we took the train for Michigan, in company with Deacon Tobias Hershsberger. We arrived at his house at about 2 o'clock P. M. from whence he took us to Bowne, the same afternoon to Bish. John Speicher, and Deacon Herman Bentler. On the 12th

we had meeting in the Bowne meeting-house in the forenoon and evening, and again on the 13th. An appointment was made at the Caledonia meeting-house, but on account of rain we could not attend that meeting, for which we felt sorry, and ask forbearance with the Brethren and Sisters there. From this place we turned homeward, arriving safely at our destination, and glad to see our families and friends again.

At the close of this writing we would give our special thanks for the kind hospitality we received with all the brethren and sisters. We were much encouraged in our visit, and hope the Lord will bless all the efforts put forth to the honor and glory of God. We also rejoiced to see the meetings in general so well attended. May God bless you all.

HENRY B. CASSELL.

Haysville, Ont.

SUSPICION.

The safest and shortest way to ruin a character is by creating a suspicion. "Suspicious", in Bacon's words, "are like bats amongst birds, they ever fly by twilight." If your neighbor in business or social life be the object of your dislike, let it be carefully whispered that his affairs are not quite as safely managed as they might be, or his habits a little questionable. If a woman hate her fair rival, a well-aimed word will as surely as the touch of an infected hand, blacken her beauty and leave her helpless. Who does not know the power of such insinuation? Who does not meet every day the victims of these unseen wrongs? But it is not necessary for this style of slander to use articulate words at all; nay, the most inarticulate language is best for its ends. A whisper dropped carelessly in some corner among the combustibles—a look, a shrug of the shoulder, a sneer, a laugh, may serve the purpose. There is not a sadder feature of human nature, than the readiness with which men accept such insinuations, and the rarity with which they have the manhood to repel them. Rumor with most minds is presumptive evidence, and they will say with a knowing air, "There must be some fire in so much smoke."—*Washburn.*

FOR FROSTED FEET.

An excellent remedy for chilblains and frosted feet is common glue. Boil the glue until it comes to the consistency of a thin paste. Spread it on a cloth and lay it on the affected parts, and leave it on until it comes off of itself. This is said to be an unfailing remedy. It is simple and is worth trying. JACOB EBERHARD.

Clarence Centre, Erie Co., N. Y.

For the Herald of Truth.

TIMELY HINTS FROM THE APOC-RYPHA.

While reading in the Apocrypha the writer was struck with the truthfulness and simplicity of the following passages found in the Book of Ecclesiasticus:

"Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

"Whether it be to a friend or foe, talk not of other men's lives; and if thou canst without any offence, reveal them not.

"If thou hast heard a word, let it die with thee; and behold it will not burst thee.

"Admonish a friend, it may be he hath not done it; and if he have done it, that he do it no more.

"Admonish thy friend, it may be he hath not said it; and if he have, that he speak it not again.

"Admonish a friend, for many times it is a slander, and believe not every tale. There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?"

Having read the above, let us prayerfully accept the golden advice contained therein. Twenty-one hundred years of age have not robbed those passages of any of their freshness and vitality; indeed to no age were they more applicable than to our own. What is more desirable than peace, peace in the family, peace in the neighborhood, peace in the church? Let us give heed to the above words, and much, very much, will have been done to secure it.

T. H. BRENNEMAN.

THE HEART OF THE HOME.

All really useful and happy homes have a heart-center towards which every member tends, drawn by attractions resistless, because unfelt. The house-band that surrounds, strengthens, and protects is usually the husband and father. The house-heart is generally the wife and mother.

Many times have we known the weak, the sick, the needy one of the family to become the house-heart, to and from which the activities of every member were in steady circulation. For her room the best in the house was chosen. To that room came the first flower, the first berries, the first fruit. The newspaper came into that room first of all. There the father "reported" when returning, and left his "good-bye" when going. Thither the young girl came to be admired at the house-hold heart. Thither the sons came several times a day, fresh with the last excitement and stories from the street.

For her, the sermon, the lecture have been listened to, and a story of them brought home. Her need has wrought a gentleness and a unity in the whole fam-

ily. Her tranquil judgment has tempered hasty speeches, and taught the way of impartial thought. Around the chair or couch or bed, as around an altar thrice consecrated, have come the daily worshippers with scripture, song and prayer. And so through years of chastened enjoyment and trembling hope, this family has found training in a life of unity, purity, and love. The house has had a heart. The passers-by said, "afflicted," but the dwellers knew that the affliction was working out fruits most peaceable and rewards eternal.

SEEING THE PLEASANT THINGS OF LIFE.

If we were only as prompt to recognize the really pleasant and good things that can be found in the world around us, and which sometimes seem to be the relics of a better nature that has survived the fall, as we are to detect and exaggerate the little, the selfish, and the unworthy things we find how much more should we illustrate the spirit of Christ, and how much brighter the same world would be for ourselves and others. But, probably as the result of the original sin that is still in us, we are very slow to do this thing; in fact, it is about the last thing we do—if we do it at all. Our neighbor may be a firm friend of the poor and defenseless; he may prove his benevolence by innumerable kindly and liberal acts; he may be exemplary in private and in social life; yet all these qualities go for nothing, because we look at him through a microscope of a double-million magnifying power, with which we are able to detect a few flaws that we do not like. This hypercritical spirit is not that of our Lord, and is not the one that is to make the world brighter and better. That is to be done by love—the love that sympathizes with all forms of goodness, that is quick to recognize every kindly act, and that does not stint its praise, while it is sparing of its blame. —*The Evangelist.*

GOOD, kind, true, holy words, dropped in conversation, may be little thought of, but they are like seeds of flower or fruitful tree falling by the wayside, borne by some bird afar, happily thereafter to fringe with beauty some barren mountain side, or to make glad some lonely wilderness.

SIN is war against God. It aims directly at the life of God. The self-will of the creature has slain the life of God "from the foundation of the world." Sin is always the same in its character. "God, manifest in the flesh," wounded from head to feet, crucified and dead, by His creatures, alone shows what sin is in its essential nature and tendency.—JOHN PULSFORD.

BURIALS IN THE BYERLAND CEMETERY, DURING THE YEAR 1890.

- JAN. 1. Rufus Gerlach's wife, aged 24 years.
" 7. Miss Susie Miller, aged 20 years.
FEB. 6. Margaret Huber, aged 80 years.
APR. 13. Valentine Smith, aged 63 years.
" 27. Samuel Huber's wife, aged 21 years.
JUNE 20. James McFalls, aged 65 years.
JULY 8. Abraham Kreider's wife, aged 46 years.
AUG. 6. John W. S. Kreider, aged 20 years.
SEPT. 16. William Franklin Kinsey, aged 14 years.
DEC. 12. Henry Newport, aged 70 years.
" 11. Susan Stokes, infant.
" 16. William Milton Carrigan, aged 20 years.

LAID TO REST AT THE MENNONITE CHURCH, NEW PROVIDENCE, LANCASTER CO., PA., IN THE YEAR 1890.

- JAN. 6. Samuel Glass' child, aged 1 year.
" 11. J. C. Groff's child, aged 1 year.
" 13. Hiram Miller's son, aged 22 years.
FEB. 7. Sister Annie Kendig, aged 59 years.
MAR. 9. Lydia Doll, aged 78 years.
" 31. David Whitney's widow, aged 80 yrs.
APR. 8. Elizabeth Groff, aged 77 years.
" 14. M. Harnish's child, aged 1 year.
" 17. Hiram S. Miller's child, aged 1 year.
" 27. Benjamin Snyder's wife, aged 55 yrs.
JULY 17. Amos Groff's child, aged 1 year.
AUG. 2. John Tweed, aged 67 years.
" 3. Harry Scott, aged 52 years.
SEPT. 1. Jacob Myers' child, 1 year.
" 8. Mary Rohrer, aged 70 years.
" 13. Sussannah Shauß, aged 55 years.
" 14. Mary Emma Horst, aged 28 years.
" 25. Jacob Myers' child, aged 5 years.
OCT. 12. Milton B. Bassler's child, aged 3 yrs.
" 31. Milton B. Bassler's child, aged 7 yrs.
DEC. 10. Charles Kramer's child, aged 6 mo.
" 18. Louis Homer Gochenaur, aged 20 yrs.
In all 22 burials.

ELAM H. HUBER.
Sexton.

THE HARVEST OF DEATH.

GATHERED IN GROFFS DALE CEMETERY, WEST EARL TWP., LANCASTER CO., PA., DURING THE YEAR 1890.

- JAN. 3. Maria, wife of John Musser, in her 83d year.
" — Samuel Groff, in his 50th year.
" 29. Magdalena, wife of Conrad Cress, in her 64th year.
FEB. 19. Mary, wife of Benjamin Shearer, in her 71 year.
JUNE 3. David Hildebrand, aged 76 years.
JULY 4. Mary, wife of Daniel Reiff, in her 87th year.
" 8. Ella Frances, daughter of Chr. Hunsberger, in her 19th year.
" 8. Daniel Roads, in his 87th year.
" 15. Ezra Burkholder, in his 64th year.
AUG. 15. Infant son of Aaron Hoover, in his 1st year.
" 25. Infant daughter of B. S. Rupp, in her 1st year.
OCT. 1. James, son of Jonas Groff, in his 8th year.
" 23. David, son of Jonas Groff, in his 4th year.

OCT. 27. Fannie Groff, in her 68th year.
NOV. 14. John M. Nolt, in his 28th year.
DEC. 25. Lydia, wife of Chr. Frankhouser, in her 86th year.

HENRY C. BRUBAKER.
Farmersville, Lancaster Co., Pa.

Married.

JOHNSTON—DETWILER.—On the 25th of Dec., in Shelby Co., Mo., at the residence of the bride's parents, by John Brubaker, Lafayette Johnston and Annie Detwiler. May God bless the young brother and sister in their new relation.

BERRY—THUT.—On the 1st of Jan., 1891, Joshua Berry of Allen, and Jennie Thut of Hancock Co., Ohio. We wish them a life of prosperity and usefulness. S.

DETWILER—WISLER.—On Dec. 18th, Enos M. Detwiler of Beaver Twp., Mahoning Co., Ohio, and Ida Wisler of Leetonia, Ohio.

FRICHT—CULP.—On the same day, in Canfield, Ohio, by J. M. Kendig, Samuel Feicht and Amanda Culp, both of Beaver Twp., Mahoning Co., Ohio.

MOFF—WEST.—On the same day, Ed. G. Moff and Addie West, both of Beaver Twp., Mahoning Co., Ohio.

BOWMAN—MOYER.—On the 23d of Dec., at the residence of the bride's parents, by — Boyer, John C. Bowman and Barbara A. Moyer, all of Beaver Twp., Mahoning Co., Ohio.

BRUBACHER—HEINTZELMAN.—On the same day, by J. M. Kendig, Isaac S. Brubacher of Leetonia, Ohio, and Clara Heintzelman of Beaver Twp., Mahoning Co., Ohio.

MELLINGER—BURKHOLDER.—On Dec. 25th, at the residence of the bride's parents, by Bishop Michael Horst, Bro. Melchior Mellinger and Sister Ella Burkholder, daughter of Bish. John Burkholder, both of Beaver Twp., Mahoning Co., Ohio.

BASINGER—SUMMERS.—On the same day, John Henry Basinger, of Beaver Twp., Mahoning Co., Ohio, and Sevilla Summers of New Middletown, Ohio.

BIXLER—FORNEY.—On Dec. 27th, Noah Bixler, son of Bish. Joseph Bixler, and Harriet Forney, both of Beaver Twp., Mahoning Co., Ohio.

BYLER—KAUFFMAN.—On the 23d of Dec., in the Amish Mennonite church, near Neshannock Falls, Lawrence Co., Pa., by Jonathan Lantz, Jacob Byler and Lydia Kauffman, both of Wilmington Twp., Lawrence Co. May a long life of Christian usefulness be the lot of this young couple as they journey together down the river of time.

PLANK—YODER.—In Bellefontaine, Ohio, on the 23d of Dec., 1890, by Pre. Singley, Samuel Plank of Wayne Co., Ohio, and Anna Yoder of Logan Co., Ohio.

WILLISON—HARTZLER.—In West Liberty, Ohio, on the 21st of Dec., 1890, by Pre. Hillman; Gardner Willison and Emma Hartzler, all of Logan Co., Ohio.

KOERNER—CHRISTOPHEL.—On the 25th of Dec., in the Mennonite church, near Cullom, Ill., by P. B. Snyder, Bro. Peter J. Koerner and Sister Mary Christophel, both of Cullom, Ill. The Lord bless them in their new relation.

DIED.

LABORDE.—On the 26th of Dec., 1889, infant daughter of Richard and Sister Lizzie Laborde aged three weeks.

Sleep on, sweet child, thy dreamless sleep, that knows no waking here on earth, but far beyond the starry skies we know thy home is with the blest.

HOFFER.—On the 7th of Dec., near Chnrrchtown, Cumberland Co., Pa., of Pneumonia, Samuel Hoffer, aged 63 years, 8 months and 16 days. Funeral on Jan. 11th. Text: Act 16: 30. Buried in the Chestnut Hill Cemetery. A large congregation assembled to pay the last tribute of respect for the deceased and sympathize with the bereft widow.

METZGAR.—On the 30th of Dec. near Silver Spring, Lancaster Co., Pa., of heart disease, Sister Mary Metzgar, aged 74 years, 9 months and 15 days. Funeral on Jan. 1st, 1891. Text Matt. 24: 44. Buried at Petersburg Meeting House. A sorrowing husband mourns her departure.

EASTON.—On the 30th of Dec. near Milton Grove, Lancaster Co., Pa., of cancer, S. Easton, aged 55 years, 10 months and 10 days. Funeral on Jan. 2d, 1891. Text: Matt. 24: 42, and Amos 4: 12. Buried at "Strickler's" Meeting House. A large family mourns his death.

GINGERICH.—On the 31st of Dec., 1890, in Mt. Joy, Lancaster Co., Pa., of membranous croup, Barbara S., daughter of Bro. and Sister Christian S. Gingerich, aged 6 years, 4 months and 20 days. Funeral on Jan. 3d. Text: Matt. 19: 13. Buried in the "Eberly" Cemetery. May the good Lord comfort the bereft parents.

HOLDEMAN.—On the 21st of Nov. in New Britain twp., Bucks Co., Pa., of cancer of the stomach, Barbara, wife of Abraham Holdeman, aged 70 years, 1 month and 22 days. She was buried on the 25th in the Doylestown burying-ground. Her maiden name was Gotschalk. Her first husband was Christian Meyers, who died many years ago. She was respected and beloved by all who knew her. She endured her sufferings and trials with patience, and we have reason to believe that she has passed from the sufferings of this earth to the rest of the children of God.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus, far from three
Thy kindred and their graves may be,
But thine is still a blessed sleep,
From which none ever wake to weep.

HENDRICKS.—On the 20th of Dec., 1890, near Ustick, Whiteside Co., Ill., of consumption, Bro. Leonard Hendricks, aged 69 years, 6 months and 27 days. Funeral services were conducted on the 24th by Bishop Henry Nice in the German, and Pre. John Nice in the English language, from Isaiah 38:1.

Our father dear has gone,
To his eternal rest,
Amid the heavenly throng
He'll be forever blest.

His suffering now is o'er,
His warfare now is ended.
We shall see him here no more,
To God his soul ascended.

With saints and angels there
He can praise the Lord his King;
The great reward he'll share,
And the heavenly anthems sing.

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assigned his position last July, and in hopes of regaining health, went to Canada, but not improving in health he returned to his home in Elkhart. On a last hope he went to Kingfisher, Oklahoma where his sister resides; but in spite of all that his illness and kind attendance could do, he gradually and peacefully released him, and he calmly fell asleep in him whom he had learned to trust more than any year ago. His body was brought to Elkhart on the 10th, and was laid to rest on the 11th at Grace Lulu cemetery, followed by his relatives and many warm friends. Funeral services by J. B. Townsend. Deceased leaves a parents, a brother and one sister to mourn his early death.

assembled to sympathize with the bereaved friends, by David Hostetler, Micheal Horst,

Holtz, Moses Hagey, Abel Horning, S Horning, J
Helmuth, Mand F Horning, H F Halteman, D F Halteman,
man, D J Hochstetler, Mary Hagey, Abm B Herr,

WITH MONEY

man, D J Hochstetler, Mary Hagey, Abm B Herr,

Ymlt, C D Yoder, C H Yoder,, Daniel Yoder, Mary Yoder, Jacob Yoder, Jacob Yoder, J M Yoder, Yost Yoder, C D Yoder, S K Yoder.

come even to his seat! I would order my cause before him, and fill my mouth with arguments." I felt that I would be willing to go beyond the sea, and to visit the city of Jerusalem, and to kneel upon the very spot where the cross was erected, if it could be pointed out; but I was satisfied that this would not make me a Christian, and so, many months passed away in perplexity and distress, because there was no one whom I met, to direct me to "the Lamb of God, which taketh away the sins of the world." Now I want to avoid as much as possible, all this figurative language, and in reliance upon the assistance of the Holy Spirit, to explain the plan of salvation so clearly that you will have reason to praise God through all eternity for permitting you to read, "The Sinner Directed to the Savior."

But before entering upon the discussion, I desire to call your attention to a few terms which are constantly found in the Bible, in connection with the subject of human redemption; because it is very important that you should know exactly what they mean.

The term *grace*, then, means the kindness of God towards the unworthy or understanding. The term *righteousness*, means that which is conformed to the rule of right, or, in other words, that which meets the demands of the divine law. The term *propitiation*, means a sacrifice offered to God to avert the punishment of sin, and to secure His favor. The term *justification*, means the declaring, or the pronouncing a person righteous according to law: so that instead of being condemned, he is pardoned, and accepted, and treated as if he had never sinned. The term *faith*, in its simplest sense, means belief on testimony; that is, when any one makes a statement to you, and you believe the statement, you have faith in him who has made it, and in what he says. There are also a few points which I hope it is not necessary to prove, and which, for the sake of brevity, I must take for granted. I hope you believe in the existence of a holy, just, and merciful God. I hope you believe you have a conscience which enables you to distinguish between right and wrong. I hope you believe on the immortality of the soul, and in your accountability to our Creator and final Judge. I hope you believe the Bible to be the word of God, and that it is therefore true. I hope you feel some personal anxiety on the subject of religion. Now, taking these things for granted, as I have said, the first important question that arises is the following:

Why are you troubled? What has caused this disturbance of mind when you reflect seriously upon death, and the judgment, and eternity? Why are you uneasy and unhappy when you think of the Almighty, and of standing in His presence to receive a sentence which shall fix your unchanging destiny? Why are you not looking for that blessed hope,

and the glorious appearing of the great God and our Savior, Jesus Christ, instead of being alarmed at the thought of his coming?

In answer to these questions, I reply that your anxiety is caused by a consciousness of sin. Mark, by a consciousness of sin, and not by the mere fact that you are a sinner; for I suppose there are multitudes of sinners who are not troubled through months and years together, although they may be called to die at any moment and to suffer a fearful punishment after death. They lie down upon their prayerless beds at night, and arise in the morning to engage in their daily business, or to run the round of dissipation and vice, in undisturbed composure, and in total forgetfulness of their just exposure to the wrath of that God who "is angry with the wicked every day," and who is a consuming fire." The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. It is not therefore, simply because you are a sinner that you feel anxious about your soul, but because you have been made conscious of your sinfulness.

But a second question is here presented: What is sin? It is necessary to receive a distinct answer to this question, since, as I have shown you, it is the consciousness of sin which causes your fear and uneasiness. How many persons seem to think that sin cannot be defined nor understood. They seem to look upon it as a mysterious evil let loose to destroy the inhabitants of the earth, like some dreadful plague, whose ravages we behold, without being able to tell what is the precise nature of the disease, how it originated, or how its progress may be checked. Surely such persons forget that the word of God shows us clearly what sin is, and explains the meaning in the simplest language. We find it written in the Bible, "Sin is the transgression of the law," "Where no law is, there is no transgression—Sin is not imputed, that is, sin is not laid to our charge, and we are not treated as sinners; where there is no law." "By the law is the knowledge of sin." I had not known sin, but by the law." "For I was alive without the law once; but when the commandment came, sin revived, and I died." The apostle evidently means, by the language just quoted, that before he understood the nature and extent of the law, he was satisfied with his state and at peace with himself; he did not realize that he was a sinner and in need of mercy; but when the commandment came, that is, when he obtained proper views of what God really requires of us, sin revived; he saw how vile he was, and he died; he became miserable, because he felt that he was guilty and undone. If you wish therefore to become acquainted with your true character and condition, you must not compare yourself with sinful men around you, but with the holy law of God. If you

have always obeyed all its precepts in thought, and word, and deed, you are not a sinner; but if you have not obeyed them, you are a sinner, and a great sinner, because you have broken a great law, and rebelled against a great God. It is true the Scriptures assert, that our very nature which we inherit from fallen Adam is corrupt; for they declare that we are "by nature children of wrath." Now we say of tigers and panthers, that they are by nature bloodthirsty and ferocious, or we say of lambs and doves that they are by nature gentle and timid; and in the same manner the Bible authorizes us to say of men, they are by nature objects of wrath, and consequently by nature sinful. "Who can bring a clean thing out of an unclean? Not one." "Behold," says the Psalmist, speaking not only for himself but for us all, "I was shapen in iniquity; and in sin did my mother conceive me. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." But my object in quoting these passages is not merely to convince you that your nature is depraved, important as it is that you should remember this truth. It is rather to fix your attention upon the actual sins which spring from our depraved nature, as certainly as an impure stream flows from an impure fountain. In order to know whether you have been guilty of these actual sins, it is necessary, as I have shown, to know what the law of God requires at our hands; for, keep in mind, that "sin is the transgression of the law. This brings us then to the third question?

(To be Continued.)

For the Herald of Truth.

TO THE AFFLICTED ONES.

With the assistance and grace of our dear Heavenly Father I will use my pen to express some thoughts for the "Shut in ones," which the good Spirit has for a time suggested within me to do. I trust that the HERALD may be employed as a means to convey these lines to the sick room to encourage its inmates.

Dear suffering one, with love and sympathy I greet you, as those only who have endured the sleepless nights, and the long hours of bodily affliction can sympathize with one another as is impossible for others to do. How blessed for those who can realize with the Holy Apostle that "all things work together for good to them that love God." It matters not, be it pain or tribulation, it works good. It is a school for the soul, and probably proves to be the instrument through which we are brought to the "feet of Jesus" and taught to place our entire confidence in Him, taught that He is a present help in the time of need. He promises that He will not leave us comfortless, or forsake

For the Herald of Truth.

SELECTING BOOKS AND PAPERS.

WHAT BOOKS, PAPERS AND LESSON HELPS SHOULD BE SELECTED FOR OUR SUNDAY SCHOOLS AND FOR THE YOUNG IN GENERAL?

There is a great deal to be considered in selecting books and papers for our children, our young people and our Sunday-schools. Yet important as it is, this subject, in the later years, say in the last thirty or forty years, has received less attention than perhaps many others of far less importance.

The innumerable cheap books and sensational papers that have flooded our land during the last half century, has induced people to buy and to read a great deal without stopping to consider what evil influences it might have on the minds of the young, on the church, or on religion, and some very foolish things have been done by people, and by professedly Christian people from whom we should expect better things.

Christian people and even Christian ministers, have put into the hands of their children and families, books and papers, of the most corrupt influences, when they have excluded those teaching the purest principles of Christianity.

Men, Christian men, and ministers have been induced to lend their influence and their names to scheming agents, for the sole purpose of getting a book "gratis," without considering the moral tendencies which the book might have, or how many people it might mislead. In this way often more infidelity is planted into the minds of men by one man than twenty ministers can eradicate.

Books and papers have a mighty influence; in fact, at the present age, principles, doctrines, sentiments, and public opinion are in a large measure, molded and directed by the secular and religious press. And the ideas, and character of the young throughout, are formed in a large degree by the books and papers which they read.

If we have the interests and welfare of our young people at heart, if the moral and religious development of our young people is of any consequence to us, if we have an interest in the spreading of the Gospel, the salvation of souls, and the preservation of pure doctrines and a pure practical Christianity, then it is of the highest importance that we should be careful what our children read, and the books and papers we put into their hands, should be selected with the utmost care.

Recognizing the importance of this subject, the Conference of Virginia has appointed a "Book Committee," whose duty it is to examine any book that may be presented for circulation among our people, and when it does not have the

sanction of the Committee it is not received as a book that is proper to be bought or read by our people. And with this object in view, the Bishops of the Lancaster Conference some years ago, selected a committee for the purpose of compiling a series of Question Books for our Sunday-schools. These were published and have been largely used by our people during a number of years past. These books which are an excellent series, are still published by the Mennonite Publishing Co., Elkhart, Ind., and are an excellent help to teachers and scholars, and can profitably be used in any of our schools. With the same object in view, the Mennonite Publishing Co., commenced a year ago to publish "Lesson Helps," which have been introduced into many schools and are doing much good. These as well as the question books, we can recommend safely to all our schools. While they are sectarian they yet teach the principles and doctrines of the Gospel throughout, and present with special stress the non-resistant doctrines of the Gospel.

In reference to the importance of selecting books, the following with some changes to adapt it to our purpose, from a circular, issued some time since by the Am. S. Union, is indeed very timely and deserves our best attention.

"Every member of a Sunday-school should be deeply interested in getting a right answer to this question. With strong emphasis, we reply: *The books and papers should be filled with the very marrow of the Gospel.* Never prefer 'big discounts' before Gospel doctrine, nor cheapness before character, nor sensation before salvation."

Before definitely settling on any book or other publication to be given to the children, or to be used in the Sunday-school you should have satisfactory answers to the following questions.

"Does the book or paper contain only wholesome truth?" A book may be true, and yet be a bad book. A story of some thrilling railroad robbery, or of crime and murder, or of adventures in a brothel, might be strictly true to life, and yet might be the most vicious work that could be put into the hands of the young.

"A work may have some good truth, mixed with many half-truths and errors. Multitudes of books and papers are now circulated, that have texts and truths from the Bible, mingled with stories of heroes in vice, and with loose views about the Sabbath, and wrong views of sin and salvation, and of course, erroneous teachings about the person and finished work of Christ, the only Savior of sinners. Some books throw discredit upon the truths held in common by Evangelical Christians. Others suggest or insinuate doubts, in respect to the foundations of our common faith. Such works are far more dangerous and pernicious, than open attacks upon re-

"With His loving hand to guide"
Let the clouds above me roll
And the billows in their fury dash around me,
I can brave the wildest storm;
With His glory in my soul
I can sing amid the tempest—"Praise the Lord."

Bradford, Ill. LENA N. GINGERICH.

ligion itself. They stab in the dark. They deceive the unwary, and the inexperienced.

"Does it faithfully present and explain God's word and will? Or, does the book or paper gloss over the truth, to please men? It ought to say just what God says. Is it written and edited by persons well known and eminent for piety and learning? Or, is it made up of 'scraps' from an ordinary editor's waste basket, and pitched together with paste pot and scissors? Is it issued by those, whose chief aim is to teach the gospel, or to make money? Does it bear the imprint of a Society or publisher, whose name is a guarantee that the publication is not full of mistakes, wrong teaching and delusive speculations? Remember, that hundreds of souls are poisoned or corrupted by adventitious literature; some of it is 'thrilling,' 'tragical' and 'racy,' and all of it 'cheap,' 'very cheap.' The carpenter knows that tools of soft iron are always 'cheap,' not half the price of those made from honest steel, but he is not so foolish as to buy them because they are 'cheap.' The best are the cheapest for all workers. There are some thoughtless persons, who suppose any book or paper labeled for the Sunday-school, is good enough, but never stop to consider how many loose views and wrong interpretations of Scripture it may contain. Dr. Holland, a literary rather than a religious writer, says, 'Of boy's books, there are many that never could have been written by men of conscience; and there are periodicals . . . which it is a shame to write, a sin to publish and sell, and a curse to read.'

Does the book or paper have a tendency to improve the manners and habits of the young? does it teach them modest behavior and respectful conduct toward superiors and others? does it teach neatness? good order, industry, faithfulness and the true fear of God? There are many books and papers that teach just the opposite.

Books are now very extensively illustrated, and through these "pictures" the children and young people often learn more than through the written words. Young people are especially apt to catch up ideas from pictures. Hence the illustrations should be well considered. They should be neat and life-like. They should not represent scenes and actions that are altogether contrary to the teaching of God's word. A large proportion of the wretched caricatures by which many books, papers, and, to a larger extent, the advertising sheets that are so extensively circulated, should be suppressed as "obscene" and altogether unfit for the public eye.

It has been the purpose of the Mennonite Publishing Co., to furnish a pure and edifying literature, and with this view they give special attention, that no illustration

of any kind may appear in their books and papers, that will mislead, or have an evil influence on the minds of young or old.

We ask our Mennonite People, and all who love a pure literature, and who are willing to aid in supporting, and circulating such literature to give us their patronage and help us in the good work. A work of this kind and with purpose needs the support and patronage of all good people.

J. F. F.

For the Herald of Truth.

THE WISE AND FOOLISH VIRGINS.

"The foolish said unto the wise, Give us of your oil, for our lamps are gone out.—Matt. 25:8.

In order to understand this parable, we must remember that it alludes to the customs of the Eastern people. It was customary with them for the bridegroom to bring his bride home in the evening, sooner or later as the circumstances permitted, or as it might happen; and that they may have a proper reception at his home, his female acquaintances were invited to come and wait with lamps until some of his retinue, preceding the procession for that purpose, informed them that he was near at hand; upon which they arose, trimmed their lamps, and went forth to meet and conduct him with his bride into his house, for which they were honored as his guests at the marriage feast and shared the usual festivities.

To ten such virgins our blessed Savior compares us, to whom the gospel is preached, and all Christians who take their lamps of Christian profession, and go forth to meet their bridegroom may be compared to them; that is, they may consider themselves as candidates for the heavenly kingdom to be admitted with Christ, the celestial bridegroom into the blessedness beyond this world of sorrow. How often we see such that have united with the church apparently content themselves, with the mere outward form, of worship, and religion. These have simply the lamps, without oil, the letter without the Spirit, only leaves without fruit. Let us all try to gather the oil of the Spirit, the fruit of a Christian life, such a life as will bring us into fellowship with God and his Children. Let us supply our lamps with the oil of divine grace, knowing that faith without love or holiness will be of no benefit to us, and seek to obtain for ourselves a supply of divine grace and to display in our lives the works of love and charity, knowing that all who do otherwise slumber and sleep with no oil in their lamps. While we are waiting the coming of the bridegroom, there may be some who have fallen asleep who are careless of their duty, who are neglecting to watch and pray. Such may

not be ready when the cry is made: Behold the Bridegroom cometh. That great day is approaching when Christ shall descend from heaven with a shout, with all the holy angels, when the last trumpet shall be sounded, and the dead which lie asleep in the earth shall come forth and the righteous Judge will appear to take account of our stewardship. Here then will the foolish cry out unto the wise "Give us of your oil, for our lamps are gone out." But the wise will answer, Nay, Not so, lest there be not enough for you and us. The wise man prepares his lamp with oil, the oil of grace, which God will give unto all that ask for it.

He does not want money for that oil, but he wants our will, our hearts, not our outward appearance. Christ wants our heart, that he may cleanse it, and create in us a new mind; and if we resign ourselves to him, he will lead us with that kind and Holy Spirit, so that we will not be satisfied with the letter only, but will seek for the oil of divine grace, the oil of righteousness, that at the coming of the Bridegroom we may go forth with our lamps trimmed and burning to enter in with Him to the marriage feast. But woe unto him that is content with the mere outward form of religion, content with the lamp and no oil. Having fallen asleep, not heeding the great danger of being left behind, when their brethren who are wise, having trimmed their lamps and filled their vessels with oil so that they might have enough to carry them safely into the chamber of the Bridegroom, which is in this parable a representation of heaven and the Bridegroom, Christ, coming to receive his Bride, the Church, the Spiritual Church which he has established here on earth.

J. B. SHOUP.

For the Herald of Truth.

SINNING AGAINST THE BRETHREN.

Dear readers, after a long delay I will again write a few lines. I was impressed this evening with the passage 1 Cor. 8:12. But when you sin so against the Brethren, and wound their weak consciences, ye sin against Christ." Paul would here teach the Corinthian Brethren that it was wrong to sin against the Brethren. We sin in a great many ways.

If we covet, if we are deceitful and ungrateful and in all these ways, we sin against God. Jesus died for us because he loved us. We should also love each other so that we would not dare to sin against each other and wound each other's consciences. How many can say that they never wounded the conscience of a brother or sister? Surely, dear reader, if you have committed this sin, you must repent of the same. Nothing that is unclean, or unholiness, can enter the kingdom of heaven.

If we are guilty of this sin, our hearts are not fit subjects for God's holy Spirit to dwell in. God is a Spirit, and he seeketh such to worship him.

When Jesus was here upon earth, he never wounded the conscience of any one, but did the will of Him that sent him; and we are called Christians because we are to represent Christ in our actions here in this life. We must let the world know that we have been with Christ and learned of him. We are one united family here upon earth, and only probationers for a short time, then if we have lived a Christian's life, we can die a Christian's death, but if we have lived a Christless life, we must die a Christless death. Oh! let us comfort one another, and help each other to bear the cross, and our burdens will be lighter. If we bear the cross, we shall wear the crown. If we can feel each other's care and be in sympathy with each other, we can work for Jesus. He has a work for every one to do. We can commit sin by omission as well as by commission.

He that knoweth to do good and doeth it not, to him it is a sin. God is a God of love. We are taught in God's word to love one another, and we are to love the sinner; we are not to love his sins, but we are to love him; we are to love every soul, and then, by the help of God, we shall be able to save souls to Christ, and have stars added to our crowns of rejoicing in heaven. May God help us to live near to him and ever be refreshed by his precious word and his holy Spirit. Now dear friends, let me admonish you who are out of Christ to seek him while he is near, and to call upon him while he is to be found. * * *

For the Herald of Truth.

AN ADMONITION.

I often sympathize with our ministers when they speak of the responsibility resting upon them. But there is also responsibility resting upon the members. The members, as well as the ministers have work to do, and they can assist the ministers a great deal when they encourage them and assist them in their work by their presence, attending public services, praying for them, and by giving strict attention to their preaching, and not being forgetful hearers, but doers of the Word, and thereby leading such a life as will be an encouragement to all with whom they may meet. A poet says:

Were half the words in murmuring spent,
To heaven in supplication sent,
Our nobler songs would often be,
"Hear what the Lord hath done for me!"

It would be well for us to consider these words, and remember God's promises to his children, "I will never leave thee, nor forsake thee."

Many of us have families and children; is it not pleasing to us when we see that

they have confidence in us? They do many things which they do not fully understand, but if the father says: "Go, you can if you try," does it not create a greater love for them when we see that they try hard to perform what is required of them? But the ministers have a still greater promise; with God all things are possible, if they are sincere and willing they have the promise that "As thy days, so shall thy strength be."

You have a message to proclaim. The Lord can and will give you utterance if you will make yourselves acquainted with his Word, casting all your cares upon the Lord, but not your duties. The time we employ in visiting the sick and aged, is not lost. The Lord says: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." The minister should be a man of prayer; he should ask God to direct him. He should search the Scriptures, and make himself acquainted with the Word of God; he should be continually waiting for God's blessing upon him, so that he may be able under all circumstances to fulfill the important duties of his office, that his preaching may redound to the honor and glory of God, and to the salvation of souls. He should visit the sick, comfort the faint, warn the sinner, and seek in all possible ways, and by all Scriptural means to lead souls to Christ: to lead sinners to see the errors of their ways, and bring them from darkness unto light. We can do nothing of ourselves. In the great day of his coming, we must stand before the great judge, not in our own strength, nor upon our own merits, but upon the merit of Jesus Christ.

Dear brethren and sisters: as the new year has found us still standing as trees in the garden of the Lord, may He in his mercy help us, and so direct and lead us that we may become fruitful vines, bearing much fruit to the honor and glory of God. * * *

For the Herald of Truth.

POSITIVE AND NEGATIVE CHARACTERS.

Two distinct characteristics can easily be traced in every society, government or church. These usually work for the same result, they wish to accomplish the same purpose and work for the upbuilding of the same cause, but in so doing, they in every effort seem to repel each other.

For convenience, allow me to assign the names POSITIVE and NEGATIVE to the two distinct forces, and at the same time use them in a Spiritual sense.

There are those in the church, who wish to keep the church pure, convert the sinner, and further the kingdom of Christ, by teaching the world and admonishing the brotherhood in those things which

they should *not do*. While the other class, in order to bring the church and sinner into the same state, picture before them the things which they *should do*; and by this they aim to keep the members from doing evil.

Of the two classes the former, or negatives have by far the roughest road to travel, i.e. they always seem to be the most displeased with themselves and the world, for in studying a subject they usually look upon the dark side of it. Their life is made the more unpleasant because of two things; First, because they frequently overestimate the mistakes of others, and Secondly, because they are close critics. Moreover the church is not bettered, and they are not encouraged much by being called 'fault-finders.' All this goes to make their lot a heavy one, and their life a dreary one.

On the other hand the positive characters on account of their openness of heart, lovers of the nobler qualities of nature, and frankness of confronting the world with the idea of "peace on earth good will to men," are opposed by the world and accused of the negatives of being "inconsistent" or "non-doctrinal." They seldom look upon the dark side of things, and for this reason their life seems to be a much happier one than that of the negatives. They are not easily discouraged in their work, although they have a "hard row to battle."

It is strange in one sense that the two classes of Christians are to be found in every church, and that either one without the other can not work as successfully as they can when the two are bound together by a well balanced "crossbar." Without these crossbars, the circle of LOVE loses connection, and the church is a wreck unfit for work. Paul was one of these favored crossbars who in his time, connected the law-abiding Jews with the free Gentiles, and was made, all things to all men, that by all means he might save some.

There are plenty of positives and negatives to be found in the churches, but what is wanted are crossbars who hold together the different fragments of God's people. Such people who are willing to sacrifice carnality, self-righteousness, self-confidence, prejudice, and fame, for the sake of the Gospel and the cause of Christ. Men need not be encouraged so much to "stick up" for their own rights and be zealous in what they have undertaken as they do to cultivate love for lost humanity and a holier life in Christ Jesus. The primary object of each converted soul is to be instrumental in saving sinners, and this should by all means not be lost sight of by whoever has tasted of the fullness of his grace. Whether positive, negative or a full souled mediator, the mission, though attained and filled in different ways, (1 Cor. 12) for each is the same.

M. S. STEINER.

ADDRESS

TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES, IN CONGRESS ASSEMBLED.

The Memorial of the Representatives of the Religious Society of Friends, for Pennsylvania, New Jersey and Delaware, Respectfully Represents:—

That we have viewed with deep concern the excitement and unsettlement among the Indians in the northwestern part of the United States, and the dangers that threaten to involve an extensive portion of our beloved country in the calamities of Indian warfare.

It has been the uniform testimony of those who have been familiar with the facts, that the Indian has rarely been chargeable with disregarding treaty stipulations which he has comprehended and ratified. While on the other hand it is well known that almost, if not all the wars of the United States with the Indians in the past, have been the result of injustice or perfidy on the part of the whites.

A commission, appointed to negotiate with the Sioux, in 1863, of whom General Harney and other military officers were members, uses the following language in its report, in reference to the Indian:

"Wrongs are borne by him in silence that never fail to drive civilized men to deeds of violence. Among civilized men, war generally springs from a sense of injustice. The best possible way, then, to avoid war, is to do no act of injustice. When we learn that the same rule holds good with Indians, the chief difficulty is removed. But it is said our wars with them have been almost constant. Have we been uniformly unjust? We answer unhesitatingly, Yes."

General Pope wrote, "How can we expect the Indian to observe a treaty which he sees us violate every day to his injury?"

Henry B. Carrington, who was an officer in command during the war with the Sioux, in 1866 and 1867, in an address delivered in 1881, declared, "That from 1865 until the present time, there has not been a border campaign which did not have its impulse in the aggressions of the white man," and also, "It is enough for us to know that white men first stole their lands, and then sold them arms; and did by every low passion, work out the scheme by which we should treat the Indian as a brute, only to be exterminated, rather than as a man to be saved."

In view of these, and similar declarations of men who have been themselves participants in conflicts with the Indians, is it not the part of wisdom, as well as of that mercy and forbearance which should characterize a powerful nation, to inquire into the causes which have led to the pres-

ent attitude of the Sioux, patiently consider their complaints, and apply a remedy which may restore tranquility without the further effusion of blood?

The discontent and suffering which have followed the reduction of rations due the Sioux under the stipulations of former treaties, at a time when a failure of crops had already caused a scarcity of food, by which they were threatened with starvation; and the opening of eleven million acres of their land to occupation by the whites, before the terms of the agreement for its sale, as they understood it, had been ratified by the Government, and the money provided for its payment; appear to have been the chief causes of the distrust and animosity towards the whites, and the disposition on the part of some of them, to acts of violence which now exist. These feelings have no doubt also been stimulated by the delusion industriously propagated among them of the speedy appearance of a supernatural being as the avenger of their wrongs and their deliverer.

Disappointing to them as this expectation of the appearance of a Messiah must be, should not the wide spread acceptance of this belief excite pity in the minds of those who profess to have a true understanding of the precepts of Him, whose advent to the world was ushered in by the angelic anthem, "Glory to God in the highest, on earth, peace, good will to men?" And does not a knowledge of the truths of benign religion which He introduced impose an obligation upon those who hold them, to act in conformity therewith towards a people, who though they may not in Divine providence have been favored with a knowledge of the truths of the gospel as recorded in the Holy Scriptures, are yet the recipients of a measure of that light with which Christ enlightens every man that cometh into the world, and are equally with ourselves the objects of his redeeming love?

Statistics have been published in the daily press which show that the daily expenses of this Government since its formation in 1776, to 1886, a period of one hundred and ten years, on account of the Indians, have been upwards of nine hundred and twenty-nine millions of dollars, and that of this sum six hundred and ninety-six millions have been expended by the War Department in wars with them and expenses incident thereto. Of this enormous aggregate over two hundred millions are stated to have been expended in hostilities with different tribes during the ten years of 1872 to 1882; the primary cause of which, in accordance with the testimony before adduced, has been the rapacity and injustice of the whites.

That a course of justice and kindness towards this people would be productive of lasting peace, is illustrated by the early history of the Province of Pennsylvania,

in which friendly relations were established by such a course between the white settlers and the Indians, and maintained for upwards of seventy years without the existence of a military force.

We have observed with satisfaction that the issue of increased rations has been ordered by the Government, and measures are now pending in Congress tending to the pacification of the Sioux by appropriations for the payment of their claims, in accordance with the recommendations of the late commission appointed to negotiate with them; and we would express the hope that prompt measures will be taken to assure these Indians of the Government to redress their grievances and fulfill all its obligations by a course of liberality and conciliation, and that in its intercourse with them and other tribes all obstructions may be removed to the spread of humane and Christianizing influences among them.

By direction and on behalf of a meeting of the Representatives of the Religious Society of Friends for Pennsylvania, New Jersey and Delaware, held in Philadelphia, the nineteenth day of Twelfth Month, 1890.

GEORGE M. COMFORT,
Clerk for the day.

For the Herald of Truth.

WHY NOT.

Why not turn from the ways of the world now and live for God, is a question that every sinner should ask himself. Why am I thus living on in the world, without God and without hope of ever enjoying the eternal bliss of heaven. Why? Have I any reason for rejecting the sweet voice of the blessed Savior when he kindly invites me to follow him? Dear sinner, remember this: Life is short, and we know not when God will call us. When He calls us, we must go, and what a pity, what a great loss to us if we have to leave this world without a Savior to show us the way. Have you ever thought what is meant when we read ETERNAL rest, or ETERNAL punishment? One of these will be your lot, and it is for you to choose which of these you will gain. Which of these would be yours if you should be called away this moment? Think over this, and call upon the Lord, ask Him to accept you as His child, and then in the hour of death you need have no fear, but can enter into the long eternity with rejoicing. A. C. KOLB.

"There is nothing so silly, or in its own way so under-bred, as that fluid confidence which tells all its affairs on the slightest provocation—unless it be that want of delicacy which asks for what is not voluntarily given and what is not warranted by the terms of friendship."

For the Herald of Truth.

LOVE.

Love is something which every one should cultivate. Without love, we can never enter the kingdom of God. To prove this, read the passage 1 John 4:8, where it says, "He that loveth not, knoweth not God; for God is love." Now if we do not know God, we certainly can not put our trust in Him, and if we do not put our trust in Him, and ask Him to pardon our sins, and ask Him to let His spirit dwell within us, this shows us that we are not willing to do as he requires of us, and if we do not do as He requires of us, or are unwilling to try, this shows us that we are not exercising love as we should. He loved us inasmuch as He sent His only begotten Son into the world, that whosoever believeth on Him should not perish, but have everlasting life. Now if He therefore loved us so much as to send His Son into the world to save us from our sins, then why should we not love Him also. It is our duty to love, and if we ever want to inherit heaven, we must love, for in heaven all is love. If we love God, we are willing to obey His commandments. If so, we must love one another. John says: "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." This again shows us that if we ever wish to enjoy a happy forever, we must love. And we must not only love in word, or in tongue, but in deed and in truth. The heart must be full of love, and if our heart is therefore filled with love, our deeds and our actions, and whatever we say, will be love. Let us then all try and exercise love in every way: ask God to help us, and to fill our hearts with love, that whatever we say or do, may be said or done through Love. A. C. K.

TWENTY-FOUR GOLDEN RULES.

Some one has prepared the following rules for boys and girls, which are certainly worthy of very careful study. The young readers will find it very profitable for them to cut out these rules and put them where they can be often read. With an earnest and persistent effort to obey them there is no doubt but they will tell favorably on their future lives. Some of the eminent men of the past in early life adopted such rules, to which in after years they attributed, in a large measure, their great success. I am sure at least of this, no one ever adopted and followed carefully rules like the following, whose life was a failure. Success in its truest sense is doing right, and no one succeeds really who does not do right. I shall never know the number of boys and girls who will cut out these rules and carefully

put them away in some book or drawer with the resolution that they shall be the rules of their lives. But I do know that there is One whose eye watches over all who will know and His blessings rest upon every one who sincerely endeavors to follow these golden precepts. Then, too, in keeping them to the best of your ability you will know that the smiles of Heaven are upon you. Here are the rules:

1. Respect and obey your parents.
2. Love your brothers and sisters sincerely.
3. Never speak evil of one another.
4. Never strike, nor lie nor cheat, nor steal.
5. Be strictly honest, even in the smallest matters.
6. Save what you can, so that you may be able to give to the poor.
7. Do not mock the deaf, the lame or the blind.
8. Always address the aged with proper respect.
9. Do not soil or injure your clothes.
10. If you find anything return it to the owner.
11. Avoid the company of bad children or companions.
12. Never be cruel to any living thing.
13. Do not covet what is not your own.
14. Try to improve at school every day.
15. Guard against low and vulgar language.
16. Eat with thankfulness whatever is set before you.
17. Never chew or smoke tobacco or other narcotics or drink any intoxicating drinks.
18. Be exact in your behavior at all times.
19. Put your clothes and playthings in their proper places.
20. Avoid eating any kinds of unripe fruit.
21. Always answer distinctly, correctly, and modestly.
22. Shun all kinds of gaming as great evils.
23. Become the young disciples of Jesus Christ.
24. Pray daily to God, and by your service praise His holy name.—*Religious Telescope*.

"There are, in the truest sense, no great things and no little things in the sphere of duty. Whatever is to be done, is the one thing in the world to be done by him who ought to do it; and however unimportant that thing may seem in itself, it has its relations to every other thing, done by every other person throughout God's universe. Of itself it is, at the best, but a trifle. In its linkings, its value is incalculable. All that any one of us has to do in this world is his simple duty. And an archangel could not do more than just that to advantage."

SUNDAY SCHOOL LESSONS.

LESSON VII.—FEBRUARY 15.

ELIJAH TAKEN TO HEAVEN.—2 Kings 2:1-11.
Golden Text.—And Enoch walked with God; and he was not; for God took him.—Gen. 5:24.

Time.—B. C. 892-890. Elijah's ascension to heaven took place eight or ten years after his prophecy against Ahab in Naboth's vineyard, and twelve or fifteen years after God spoke to him at Horeb.

Place.—It was from the eastern side of Jordan, near the border of Gilead, his native country, that Elijah was translated.

DAILY READINGS.

M. Elijah Translated.—2 Kings 2:1-11.

T. Enoch Translated.—Heb. 11:1-6.

W. God buried Moses.—Deut. 34:1-12.

T. Jesus Ascended.—Luke 24:44-53.

F. Moses, Elijah, Jesus.—Luke 9:1-10.

S. Glory of the Resurrec.—Luke 20:27-38.

S. Ascension of Saints.—1 Cor. 15:47-58.

LESSON VIII.—FEBRUARY 22.

ELIJAH'S SUCCESSOR.—2 Kings 2:12-22.

Golden Text.—Not by might, nor by power, but by my spirit, saith the Lord of hosts.—Zech. 4:6.

Time.—B. C. 892-890. Immediately after the last lesson.

Place.—Gilead, beyond Jordan whence Elijah was translated; and Jericho.

DAILY READINGS.

M. Elijah's Successor.—2 Kings 2:12-22.

T. Sorrow for the Departed.—Kgs. 13:23-32.

W. Glory of faithful Departed.—Rev. 21:1-7.

T. Comfort for Mourners.—John 14:1-14.

F. God's power to deliver.—Ex. 14:13-22.

S. God's Spirit in us.—Rom. 8:14-27.

S. Refreshing Waters.—Rev. 22:17-21.

"HE LEFT IT."—They told Lord Ersine that a certain man was dead, and that he had left £200,000. His lordship replied, "That's a poor capital to begin the next world with." What a failure was that man's life! He got no good of his £200,000 in this world, and did not get himself ready for the next. What did he do? What is the grand result of his life, of his toil, of his anxious days and sleepless nights? He raked together £200,000. What did he do with it? Kept it as long as he could. Why did he not keep it forever? He died. What became of it? He left it! To whom? To those who came after and to the squabbles of courts. If any good to the world ever came out of this £200,000 no thanks are due to him. He kept it as long as he could, and left it only because he could not carry it with him. If he had only converted it, as the bankers say! And it was convertible into the blessings of the poor, into the sweet consciousness of having done some good while he lived, into the good hope of perpetuating his influence when he was dead and gone. But he did none of these things. He raked it together, kept it, died, left it, and it made his last bed no softer."—*Christian Advocate*, in *Foreign Missionary*.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, { Asst. Editors.
A. B. KOLB, }

February 1, 1891.

Entered at the Post Office at Elkhart, as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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HERALD OF TRUTH AND RUNDSCHAU.—THE HERALD OF TRUTH AND RUNDSCHAU, when taken together and paid in advance will cost \$1.50 per year. In order to get it for this price however it must under all circumstances be paid in advance.

AGENTS WANTED.—For the "Geschichte der Mennoniten," by Daniel K. Cassel, Philadelphia, Pa. The book contains about 600 pages, numerous illustrations and costs in Cloth \$3.00. For agent's outfit apply to Mennonite Pub'g Co., Elkhart, Ind.

J. B. MUSSER of *Thompstontown*, Juniata Co., Pa., is our agent for the HERALD OF TRUTH collections, and for the sale of books in his neighborhood. Those in that vicinity, wishing to pay their subscriptions, or get books may apply to him and the matter will receive prompt attention.

FROM BRO. I PETERS' CHURCH IN NEBRASKA.—By a letter in another column of this paper it will be seen that Bro.

Peters' Church has increased to such an extent that they need a church building. Bro. Peters is laboring with our people and looks to us for assistance in the work, and we hope the brethren will kindly give such assistance as they are able.

Bro. J. S. COFFMAN is at present holding meetings in Waterloo Co., Ontario, and we learn with pleasure that a deep interest has been awakened in the hearts of many concerning the salvation of their souls. May God, in the riches of his mercy, lead many to see the error of their ways and the folly of living out of Christ, and may He by His almighty power bring them to a saving knowledge of the truth.

THE RIGHT VIEW.—A friend from Illinois writes us to send him six Mennonite Almanacs. He says he does not like the almanacs which contain the foolish stories and fables, which are so profusely printed in publications of this kind. He says he wants a religious almanac for himself and for his children. How good it would be if all Christian parents would think as our friend from Illinois thinks.

BRO. F. SCHARTNER from Turner Co., S. Dak., writes that his wife is still suffering some from Cancer. He had taken her last summer, to a doctor in Kansas, for treatment, and the doctor still speaks encouragingly and thinks he can cure her, but notwithstanding she is concerned a good deal about it, yet is willing to submit herself to the will of God, knowing that whatsoever he does is well done. We regret very much to hear of this affliction of Sister Schartner, and trust by the help of God she may be soon restored to her usual health.

We are pleased to see that our friends have shown such an interest in extending the circulation of our paper, and the result of their efforts is very gratifying. While but few of the old subscribers have discontinued their papers, quite a large number of new names have been added, some of our agents sending in from 5 to 20 new names. One person who is a member of another denomination, in addition to subscribing for himself, subscribes and pays for several other persons.

Others of our own members are doing likewise. This is certainly encouraging, not only to the publishers, but to all the readers and contributors, and we trust the good work will continue, for with all the new subscribers there are still thousands of our people who do not read the paper.

CORRESPONDENCE.

FROM NAPPANEE, IND.—On December 17, 18 and 19th, 1890, the brethren, Stephen Miller of Henry Co., Iowa, and Jonathan Kurtz of Haw Patch, Ind., were with us and held four instructive and edifying meetings. May God's blessing rest on the dear brethren in their labors.

COR.

FROM MILFORD, SEWARD CO., NEB.—Bro. Joseph Schrock of Thurman, Colorado, was with us over Christmas and preached to a pretty large gathering from Luke 2. Sunday Dec 28th he preached to a very large congregation from Luke 8. His sermons were full of instruction. May God's blessings ever attend our dear brother,

COR.

CULLOM, LIVINGSTON CO., ILL., JAN. 11th 1891.—We have again opened our Sunday-school for the winter (which was closed last fall) and are determined by God's help to carry it on with renewed energy. Our efforts in the good work have been abundantly blessed in the short time passed, and we are encouraged afresh to go on in the work of the Lord, looking for blessings and guidance from Him.

COR.

FROM ROSELAND, ADAMS CO., NEB.—We as a church have lately experienced a time of rejoicing. Last Sunday (Jan. the 11th) there were ten precious souls added to our church by baptism. May God bless and help them to be shining lights in the world, and endow the ministers with power from on high, that they may cry aloud and spare not, for there are yet many souls to be saved.

COR.

FROM WOOD CO., OHIO.—There has been some sickness in this neighborhood of late. Sister Frances Boyer of Wood Co., Ohio, has been very sick for a time, but is getting better now. Also William Tyson, son of David Tyson is now (Jan. 24) lying sick with typhoid fever, but is also improving. Clara Tyson, a daughter of Daniel and Lena Tyson died on the 14th of January and was buried in the Pletcher Mennonite burying-ground on the 15th. The services were conducted by Jonathan Whitmore.

COR.

FROM BROWN CO., KAN.—David Benner's child died last Sunday (Jan. 4th). It was two months old. Our people here at present are enjoying good health. Bro. A. K. Moyer started for Arizona last Tuesday (Jan. 6th). He intends to stay about three weeks. He sold his farm and rented another about two and a half miles east of here. When Bro. J. S. Lehman, of Stephenson Co., Ill., was here, we had rainy weather nearly all the time. The only meeting we had was the one at our place. We hope others of our ministers may also visit us. E. S. P.

FROM BRUTUS, MICH.—Pre. C. W. Detweiler of the above place was seriously hurt on the 8th of January while cutting logs in the woods. A limb fell upon him, cutting a gash into his forehead, and severing an artery, and otherwise badly disfiguring his face. A Physician was immediately sent for and sewed up the wounds on his forehead and face. Bro. Detweiler remained unconscious for three days, and the great loss of blood made him very weak. However he is improving, and by God's grace he will soon be about again.

COR.

FROM LANCASTER, PA.—On Christmas afternoon, services were held in the church at Lancaster, where a very interesting discourse was delivered by D. H. Bender, from Somerset Co., Pa.

His sermon has made a deep impression on the congregation. One special feature was, The final gathering. "Unto him shall the gathering of the people be."

This awakened in my mind the beautiful thought: "At the bidding of our Savior, come ye blessed to the right. What a gathering of the faithful that will be."

The Brother also filled a number of other appointments. May he remain faithful in his calling, in working for the Master. We hope that he may be the means of accomplishing much good.

S. M. H.

FROM GANDY, LOGAN CO., NEB.—Bro. W. F. Foreman writes from the above place as follows: This winter it takes all the money we can get to live on, as there was almost nothing raised last year in Logan County, so that we have to buy everything, both for ourselves and our stock. We have been living here four years, and are still without church or school. Bro. Henry Yother was here once last fall and preached to us the word of God. He held five meetings, and we would be glad to have more opportunities like these were. We are the only members here, and if the Lord will spare us another year, we will go where we can hear the preaching of God's word. We ask an interest in the prayers of the brethren and sisters that we may be preserved in the true faith."

FROM STUTTGART, ARKANSAS CO., ARK.—The brethren Ummel, John, Christian and L. B. Risser of Ill. paid us a visit lately, at which time the latter two preached for us on the 21st of Dec. and the former two went to Prairie Co., to see some land. Bro. Chr. Risser, who is 71 years old, conducted two meetings for us during the brethren's absence. Bro. John Risser is 76 years old and both are still able to go about.

We thank God for the visits and encouragement the brethren gave us. Although we had often heard the words of truth, the brethren taught us, yet they were new to us. May the Lord bless the brethren for what they did for us, and put it into the minds of others to visit us.

ABSALOM KING.

FROM HOLMES CO., OHIO.—The Walnut Creek and Martin's Creek churches, Holmes Co., Ohio, were recently again visited by ministers from a distance. Saturday the 10th of January the ministers Robert Sprohl and E. D. Mast of Howard Co., Ind., and Bish J. Kurtz of the Haw Patch church, Lagrange Co., Ind. came here and remained one week, preaching in the forenoon and evening of each day during their stay at the different meeting-houses, Walnut Creek, Union Hill, Martin's Creek, and also in the Charm school-house. Friday the 16th Bro. Kurtz preached a very impressive sermon in the English language on the use of intoxicating drinks, distilleries, saloons, etc., among the so-called Christian churches, in which he plainly demonstrated the fact that such things can not exist or be permitted in a Christian church.

We feel thankful to God and the dear brethren for their visit, and hope they and others will come again soon.

COR.

FROM TRENTON, BUTLER CO., OHIO.—Saturday Jan. 10th, Pre. J. A. Sprunger arrived here from Berne, Adams Co., Ind. and filled the following appointments. (on Sunday there were no services on account of inclement weather)

Monday afternoon, and Tuesday forenoon and evening, we had services. J. Welty of Berne, Ind., arrived here on Jan. 12th and also spoke some on Tuesday forenoon.

They both left for Berne Wednesday evening. Our Sabbath-school has been closed for the winter months. It will be reorganized April 5th 1891.

We distributed the Quarterlies for that time. So all can study at home, giving us a better chance to begin in the spring. Our Sunday-school work prospered very much during the past year. The total enrollment was about 100. We hope to have a still larger school next summer, and a good average attendance. May

the Lord help us in our undertakings of the good work.

COR.

GRIDLEY, MCLEAN CO., ILL.—On the 21st of December our Sunday-school which has for several years been ably conducted by Bro. Daniel Orendorff was closed for the winter. After singing several hymns, introductory remarks were made, followed by prayer. The scholars were then given permission to repeat what they had committed to memory. Many beautiful verses and texts from the Old and New Testaments were repeated, which were listened to with much pleasure. Several passages of Scripture were also read, and commented upon by those present. After several more hymns were sung and appropriate remarks were made by ministers present, in which the young people were admonished to their duties. The exercises closed with prayer.

On the 23d of November it was also my pleasure to be present at the closing exercises of the Sunday-school in Bureau Co., Ill. A large number of people, young and old, had assembled. A talk was given to the school and appropriate hymns were sung. Bro. Buercky also related what he saw and experienced on his trip to the west, and that there are many poor and needy ones who are in want of food and clothing, etc. I was greatly pleased to hear the young people and others repeat the verses and texts they had committed to memory. After this the young people brought their gifts for the poor. It seemed as if they tried to excel one another with their gifts. Afterwards the older people also brought their gifts. This reminded me of the words of our Savior, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

Dear Readers, every time I hear of a Sunday-school being closed, I am reminded that some day the school of my life will be closed and then I shall go the way from whence I shall never return. Let us at all times be prepared for the solemn change. JOHN P. SCHMITT.

FROM STEPHEN CITY, FREDERICK CO., VA.—In the first HERALD of the New Year, we see that some one from Franklin Co., Pa. made a good start in the New Year by writing an article for the HERALD. We are truly glad to see that some one has taken courage to favor us with news from our beloved church at that place. We hope and pray that the brethren at that place will take more interest in our church paper and not discourage those who feel like writing. We are always glad to hear from others, for in this way, we can, if done in spirit and in truth, build each other up in that most holy cause.

I know for my part that we feel timid in writing for a church paper, but if we wait until we have no fault or sin within us, we will never write. I for my part see no wrong in writing, as long as we confine ourselves to spiritual things, which harms no one, but on the contrary it may be the means of bringing us closer together in the unity of the Spirit. How glad we are to hear from all parts of the country of the many persons who have given their hearts to Jesus. How would such good news reach us if we did not have a church paper? The person who loves to read the Bible will also read a good church paper. Dear brethren, do not understand me to say, that the HERALD is free from fault, but we should be very careful not to find fault with each other. Love is the primary step to the Christ life. If we love God we will keep his Commandments. It is love that constrains us to write. I used to think that all articles should be written by our preachers, but I have changed my mind on that. Because our teachers have so much to do, that we as lay members can take a little burden from their shoulders by doing what we can in the way of writing. I hope they will continue to write as much as possible. Peace be to the brethren and the love of God the Father and the Lord Jesus Christ.

CHRISTIAN EBERSOLE.

A FRIENDLY SOLICITATION.—Dear brethren and sisters, Grace, peace, happiness and blessing to you from God our beloved heavenly Father, who is also the Father of our Savior Jesus Christ and through him bless us with all spiritual blessings, and through whom he has made us acceptable unto Him.

I come to you this time with a request, as follows:

We have also a little flock here in Jefferson Co., Nebraska, which has been in existence here about ten years. Up to two years ago it consisted of about twenty members, but since then the number has considerably increased—partly by additions from other churches and partly by young people who have become willing to follow Jesus and were received into church membership by baptism. While they held their meetings in private houses up to that time, in the last two years this could no longer be done, and so the district school house was placed at their disposal. This however has also become too small for the accommodation of all the members and their families, some of which are quite large, and hence they are obliged to build a meeting-house of their own. But as many of them are still heavily in debt on their farms, and to keep which they had, in those last few dry seasons, to practice the strictest economy, and others have as yet no farms of their own, but rent land, the thought impressed itself upon me that it would be right and

proper to solicit help from the brethren and sisters in the faith, and thus come with an appeal for this little congregation to our kind brethren and sisters in the East, and as I have not enough addresses of our bishops to apply to them direct, I therefore make the appeal through the "HERALD OF TRUTH," knowing that the paper is read in all our churches, and kindly ask you all, dear brethren and sisters, as well as co-laborers in the ministry, to assist in this work by your contributions. As far as the erection of the building is concerned the brethren of the congregation at the above place will be able to take it in hand, but the building material is wanting for lack of means to buy it. It will require between \$800.00 and \$1000.00 in all. The saying is, "Many willing hands make the work easy," and I believe many willing hearts will make this work possible.

Dear brethren and sisters, let us not become weary in well-doing, and let us give, not according to what we have not, but according to that which we have, and not unwillingly either; for "the Lord loveth a cheerful giver." Paul says that "the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." And this we also do, for, dear brethren and sisters, you have already done a great deal for us Russian Mennonites in this particular, and although many have rewarded your kindness with ingratitude, there are nevertheless many at all times who remember you gratefully before God in their prayers. I therefore trust that this petition will be favorably received, and that it will find many willing hearts to give for the cause. The receipt of all contributions will be gratefully acknowledged in the "HERALD OF TRUTH." Contributions may be sent to

BISH. ISAAC PETERS.

Henderson, York Co., Neb.

A SAD AND FATAL ACCIDENT.

On Tuesday morning, Jan. 20th, Samuel P. Lantz, residing in Mottville Twp., St. Joseph Co., Mich., went out, accompanied by his son (a young man of about 18), to fell trees for firewood. He cautioned the boy to guard against falling limbs, and when the first tree was about to fall, the boy ran out of the way, and when he thought he was out of danger, he turned and looked back, just in time to see a large dead limb which had been thrown backward by the falling tree, strike his father on the head, and throw him to the ground. The boy ran to him, raised him to a sitting posture, and placed him leaning against a stump near by, at the same time shouting loudly for help. Another party of choppers who worked some distance from the place, heard him and immediately came to his

assistance. They found the father all covered with blood which was flowing profusely from his wounds, and unable to speak. Word was sent to the neighbors and a short ladder, blankets, etc., were brought, on which he was laid, and six men carried him about a mile, to the house of Bro. J. A. Hartzler, where he was made as comfortable as possible, and physicians and his wife and daughter sent for. When the physicians arrived it was found that on the left side the skull was crushed in, and the eyes and upper part of the head were very much injured, so that it was evident that all medical skill was of no avail.

He lingered until 7 o'clock in the evening, when he calmly fell asleep. The accident occurred at about 10 o'clock, A. M. Bro. Lantz was born in Mifflin Co., Pa., on the 8th of June 1823, died on Jan. 20th, 1891, aged 67 years, 7 months and 12 days. He united with the Amish Mennonite Church when a young man. On the 10th of Feb. 1846, he was married to Lydia Yoder, with whom he had three children, all of whom preceded him to the Spirit world. On the 5th of November, 1872, he married Nancy King. This union was blessed with one son and one daughter, both of whom, with their mother, survive him.

He moved from Pennsylvania to Champaign Co., Ohio, in 1850, where he lived until March 1890, when he moved to St. Joseph Co., Mich., where he died.

He leaves also an aged mother, residing in Champaign Co., Ohio, in the 97th year of her age. The funeral of Bro. Lantz took place at his residence on Wednesday the 22d of January, and was largely attended by the relatives and friends of the family. The services were conducted by J. F. Funk of Elkhart, Ind., from John 14:1-3. The sudden death of Bro. Lantz was indeed a very severe affliction on the surviving family, yet they do not mourn as those who have no hope. May God comfort them and help them to put all their trust and confidence in Him, seeking so to live that when their earthly work is done, they may be received as faithful servants in the glorious rest of the people of God; and may the sudden and unexpected death of Bro. Lantz make such an impression upon all who were present, that they may be led by the grace of God to prepare themselves for the hour of death, and be ready when the Lord shall come and call them hence.

"GIFTS from the hand may be silver or gold; but the heart gives that which full of goodness, cheerfulness, sympathy, neither silver nor gold can buy. To be kindness, and helpful hope, causes one to bear about and impart blessings of which he himself is unconscious as the lamp is of its own shining."

VISIT TO LANCASTER CO., PA.

In response to an invitation by Bro. E. N. Nissley, I left my home on Saturday evening, Dec. 20th 1890, and arrived at Mt. Joy, Lancaster Co., on Monday at 1:30 P. M. and was met at the station by Bro. Nissley. By a misunderstanding as to the use of a church for that evening, we held the first public service on Tuesday morning at the Graybill Meeting-house.

The appointments had been made throughout the county, and in the six days I was with the church here, we held eight public meetings, in all of which a good interest was manifested.

I found the church here strong in numbers and zealous in the work of the Lord. I was made to feel that in some parts of Lancaster County the model Mennonite Church may be found in form, custom and spiritual work.

My great source of soul-rejoicing was to see the work that is being done by and among the young people. This is more particularly the case in the vicinity of Lancaster City.

At Reading Road I found an "ever-green" Sunday-school of from 140 to 150 pupils, and on Sunday Dec. 28th Bro. Isaac L. Hess, the assistant superintendent, drove me fifteen miles from our place of meeting in the morning in order to get me to their Sunday-school, which was held at 2 o'clock P. M.

At the head of this school, there is a grey-headed brother whose heart is in the cause. A great many of our older brethren think they are excused from Sunday-school work when they reach that age. But this good old brother is earnestly at work, and the assistant Supt., as do the other officers, stand by him and share the duties and responsibilities of the sacred office and where the fortitude and experience of old age is linked to the vitality, vigor and zest of the young a project for the right will be a glorious success. Bro. Hess took Bro. Nissley and me to his home for supper, and then to his brother's to attend their young people's singing. The singing was conducted by Bro. P. H. Hershey, a student of Millersville S. N. S. They use the Hymn and Tune book, and after the singing was over, each member of the class repeated a Scripture text and quietly went home—a contrast to the way in which some singings are conducted.

After singing, we visited an aged brother who was sick, and then Bro. Hess took me to Lancaster City, where I took the train at 11:20 P. M. and by the next morning I was back in Somerset County. I render thanks to God for His protection and to the brotherhood in Lancaster Co., for their kindness and hospitality.

TUB, PA.

D. H. BENDER.

EVANGELIZING TRIP TO THE WEST.

By the request of many friends I will try to make a short report of my trip to Kansas, Nebraska and Iowa.

In the afternoon of October 27th I left Dakota, Ill., for Conway, McPherson Co., Kansas, at which place I arrived Tuesday evening the 28th, and as the brethren were not looking for me before Wednesday evening I rather took them by surprise by walking a distance of six miles to Bro. Dr. Abram Hostettler, my arrival at his house at the hour of nine o'clock, was not only a little surprise but must say it was a happy meeting.

Wednesday Oct. 29th, Bro. Hostettler accompanied me to Bro. John Hershberger at which place I remained until time for the evening meeting, where I again met those dear brethren and sisters with whom I so recently became acquainted. I remained with the brethren of West Liberty church for one week; in the mean time we were engaged in holding meetings and visiting from house to house. I am happy to state that a few souls have become willing to confess Christ, and renounce the world. By special request I held a public instruction meeting on Saturday afternoon Nov. 1st. In the afternoon of the same day baptismal services were held by the dear Bro. Bishop Hamilton of Peabody, Kansas. West Liberty church numbers about sixty members; I can safely say that half of this number are young people who had the courage to leave their sinful associates and stand up for Jesus and renounce the world. May God bless the brethren and sisters of West Liberty church and keep them in the very depth of humility.

On Wednesday November 5th, Bro. John Hershberger accompanied me to Marion Centre, arriving at the house of Bro. Shupe in the afternoon of November 5th. We were happy to see that the good Lord has blessed all the brethren and sisters of that vicinity with good health; but we could exceedingly rejoice to see that the young converts that confessed Christ last spring, are so firm in the faith. At this place we held three meetings, the victory resulted in favor of the Lord. Jesus is our captain and can always be trusted, for he has never lost a battle. Three souls were instructed on the narrow way before our departure. May God bless them and make them willing to be humble and walk in the narrow path of life, always looking to Jesus, for he is a shelter in time of storm; "For the name of the Lord is a strong tower; the righteous runneth into it and is safe." (Proverbs).

Saturday afternoon Nov. 8th, Bro. Shupe conveyed us to Spring Valley, a distance of 25 miles. Next morning, Sunday the 9th, we were again made happy

to see the dear brethren and sisters of Spring Valley and rejoice in their faithfulness to God; again meeting with those who so recently came out from the world and confessed Christ. I rejoice in your boldness in holding up the banner of Jesus widely unfurled. Young people, wherever you are, be not ashamed of Jesus nor of his plain, simple teachings; let your light shine brightly, so the narrow path will be illuminated and become to you a pleasure to walk therein. We had a very solemn meeting. Two brethren were chosen and ordained to the ministry, to preach the unsearchable riches of Christ; may God bless them richly and keep them humble, and ever willing to suffer for Christ's sake.

We remained several days with the brethren and had, I believe, a very profitable time. May God bless you, that you may hold out faithful to the end. Tuesday November 11th, Bro. and Sister Jacob Landis of Spring Valley accompanied me to Harvey county, where I was made glad to see those whom I so dearly love. As my time was limited I could but stay to hold two meetings and take my departure, leaving the dear brother and sister and friends, in the care of One who is always able and willing to shelter us in time of trials and trouble. Nov. 12th, Bro. Shelly of Harvey county, conveyed me to Peabody, at which place we had three meetings, the weather had been somewhat inclement and I had contracted a very bad cold, yet with all the opposition I was greatly refreshed with those dear friends with whom I so recently became acquainted. May God bless you humble and in the simplicity of the gospel. Although you may look through a glass darkly, let us not forget that some time, if we are faithful, we will see him as he is, a smiling and a loving Jesus.

November 14th at 11:30 P. M. I left Peabody, for Sabatha Kansas, at which place I arrived the following day, Saturday the 15th. Being a perfect stranger in that vicinity, I made inquiry for Bro. M. S. Alderfer who was not in town at the time but soon made his appearance, and took me to his home. We had two meetings at Bro. Price's near neighbor to Bro. Alderfer. The brethren and sisters with whom I became acquainted at Sabatha, are Brother and Sister M. S. Alderfer, Bro. James Price, Brother and Sister Price, son of James Price, Sen., and Abram Moyer and wife. I had a very profitable time with the brethren at the above place and do rejoice that they are so much in earnest. Dear brethren and sisters, press on towards the mark for the prize of the high calling of God in Christ Jesus. Be strong and of good courage, Jesus will lead you to victory. God bless you and your families and keep you humble.

I will try in the next number of the HERALD to give some details of my trip through Nebraska, and Iowa; and in connection will try and show to the readers of the HERALD why so many earnest appeals are sent on from the west for help in the great harvest field.

Dakota, Ill.

J. S. LEHMAN.

A TRIP TO THE WEST.

I left home (Garden City, Mo.) on the 17th of Nov. and went as far as Olathe, Kan., remained with Bro. J. Martin all night and in the morning, we went to Kansas City to purchase a ticket for Colorado and Oregon. While in the city I met Bro. D. Kinsinger and remained with him until the next morning, when I took leave for Arapahoe, Col., where Bro. Jos. Kauffman met me at the depot, conveyed me to his home and the following morning to Bish. Jos. Schlegel, near Thurman. Here a song service was held the same evening. Regular services were held on the evening of the 22d, on Sunday (23d) fore and afternoon, on the evening of the 24th, and 26th. Another song service was held on the evening of the 25th, in which young and old took part in singing spiritual songs to the praise of Him who watches over us.

The brethren at this place have a meeting-house and a membership of 25 families. They also feel at home. I am much indebted to the dear brethren for friendship and love extended to me. I wish you much happiness and many blessings in temporal, but much more in spiritual things, in the New Year.

When I left home, I thought I should have to go to Oregon alone, but when I came here Pre. Jacob Roth offered his company for which I feel greatly obliged and thank our Lord that he put it into the brother's heart to accompany me, for he was a great help to me. May God richly reward him for his labors.

We took leave on the 28th arriving at the home of Bro. Hostettler, near Hubbard on the 31st, where we held a meeting the same evening. The following few days, we visited Bish. Kauffman and brethren. On the 5th we filled an appointment, on the 6th another at Peter Mishler's and in the evening at F. Burkey's, on the 7th in the forenoon at the Union School house, in the afternoon in Whiskey Hill School house, in the evening another one at Bro. Kauffman's, and on the 8th we called on Joseph Mauri in Lynn Co., and held two meetings for them on the 9th.

On the 10th we went to Salem, where we called at A. Blosser's, Joseph Conrad's, and Bish. Chr. Steiner's.

A few days later we again returned to Woodburn and spent the time in visiting the brethren and holding meetings. One of the sisters in the Lord has been sick

for two years, here we held another meeting admonishing her to remain faithful to the end. May God be her comforter until He sees fit to call her home.

On the 20th we went to Portland from which place Bro. Roth took leave and on the 24th arrived home safe. I am now left alone to conduct the meetings. From the 21st to the 29th I held five meetings and called on a number of the brethren. These meetings were well attended. May the Lord bless our labors and cause them to be fruitful.

P. Z.

(Conclusion follows)

METEOROLOGICAL.

Our friend Moses B. Weaver, of Harrison township, presented us with his annual contribution on meteorological observations. He has for a number of years kept a daily record of the weather in this locality.

Following is his report for 1890:

MONTHS.	CLEAR.	CLOUDY.	RAIN.	SNOW.
January.	4	14	7	6
February.	6	15	4	3
March.	5	13	4	9
April.	14	7	8	1
May.	6	16	9	
June.	10	11	9	
July.	17	10	4	
August.	18	7	6	
September.	14	10	6	
October.	5	12	12	2
November.	15	9	5	1
December.	10	13	1	7

Total days 124 137 75 29

January 5, thunder showers; 13, high-est wind of the season, with snow; 11, fires uncomfortable; 22, 2 degrees below zero.

February 3, heard frogs croak; 17 and 19, thunder showers; 17, heard frogs; 19, above zero.

March 6, 5 below zero; 27, thunder, sleet and snow.

April 13, thunder showers; 19, hard frost and ice $\frac{1}{4}$ inch thick.

May 7 and 8, hard frost; 9, $3\frac{1}{4}$ inches rain fell; 11, frost.

June 8, hard frost; 28, 105 above zero. July 4, frost; 29, 98 above zero; 31, 101 above zero.

August 3, 104 above zero; 23, frost. September 14 and 28, frost.

October 12, heavy thunder showers; 29 and 31, snow.

December 12, 12 above zero. No rain this month except the last day.

Frost every month this year.

For the last 25 years, from 1866 to 1890, inclusive, there were in January 239 clear days, 312 days cloudy, 87 days rain and 124 days snow. There was no rain in January of 1872, 1876, 1878 and 1879. It snowed 10 days in January 1886, and the same in January 1887.

December for the same years had 182 clear days, 538 cloudy, 89 rain and 124 snow. It did not snow in December of 1867 and 1889, and it didn't rain in December of 1868 and 1872. There was only one rainy day in the Decembers of 1871, 1875, 1877 and 1890; only one clear day in December 1880, and only 4 clear days in December 1876.

LEARNING TO USE TOBACCO.

My new friend and I were no sooner started on our little journey, than he took a cigar-case from his pocket, and said:

"Will you have a cigar?"

"No, thanks; I never smoke nor use tobacco in any way; that part of my education was neglected."

"But it is a very great pleasure to smoke; I could not get on without it."

"In what does the pleasure really consist?"

"Well, after eating, a good cigar is a greater pleasure even than a good dinner to a hungry man."

"But I wish to know in what the 'pleasure' consists? We have just had a good dinner. I am perfectly satisfied and comfortable. I cannot think of any thing to eat or drink that I should like. But you want your cigar, and if you could not have one, wouldn't you be uncomfortable?"

"Yes, I confess that I should."

"Would you be very uncomfortable?"

"Yes, I acknowledge that I should be so."

"Pray excuse me for pressing the matter, because I am really anxious to ascertain, as accurately as I can, whether any real pleasure comes from tobacco—a pleasure that a sensible man need not be ashamed of. No man likes comfort, real downright comfort, better than I do. I greatly enjoy suitable and intelligent pleasure. Now, if I were to allow myself to be influenced by your example, so as to have a share of the pleasure you speak of, what would happen? I could not smoke freely at once, I suppose, as you do now?"

"You must learn to smoke by slow degrees."

"During this process of learning I suppose I should be very sick."

"Yes, of course you would be sick."

"Very sick, I suppose. I have heard it said there would be deathly nausea at the stomach, and violent, prolonged vomiting, with a cracking, snapping headache; is that a fair description of what I should suffer?"

"Probably; but all beginners do not suffer so much."

"Yes, I understand that; there are differences in physical constitutions. And besides that, some children are saturated with tobacco smoke; they live in a to-

bacco atmosphere, so that they would not suffer so much in learning to use tobacco in any way. But, as a rule, people learning to use tobacco are dreadfully sick and suffer very much."

"Yes, as a rule they do. I did."

"For how long a time does this suffering continue?"

"That varies in different persons. I was sick for about four weeks. That's the average time. Some people suffer less and some more, and some persons cannot learn to use tobacco; they are always sick if they touch it."

"Yes, that corresponds with what I've often heard. But now, suppose I've fully made up my mind to learn to smoke so as to have my share of the 'pleasure', the 'comfort' coming from it. I have great powers of endurance; I sit down to my task as in a dentist's chair to have all my teeth pulled out. I don't flinch, but endure heroically the torture of the dreadful nausea, the retching and violent vomiting, and the crashing headache. My lips are livid, my face has the pallor, the anguish of a painful agony. You stand by to keep my courage up. 'Don't be afraid,' you say, 'you'll not die. I've been through it all, and more. For all this suffering and anguish you'll be rewarded many-fold in the pleasure and comfort of smoking.' Would you say all that to encourage me?"

There was a pause. He didn't answer at first. Then he said: "I've never thought of it in that way. I do not think I should encourage you, or even stand by the bedside of any one learning to use tobacco and encourage him to persevere." Laughing heartily. "I never thought of the ridiculous, absurd figure a man makes in learning to use tobacco. In fact, men never acquire the habit, or very rarely, and then under exceptional circumstances. It's boys who learn, because they think it smart and manly to use tobacco. They steal away into secret places, they hide behind the barn, or creep under the wood-shed, out of sight, because they're ashamed, and there they smoke and vomit. That's the way in which ninety-nine of every hundred tobacco-users have acquired the habit."

"But to come back to myself. I do not nauseate now, or but very little. I've conquered that, but I have no desire whatever for a cigar. I can smoke one without being sick, but I would not touch one but for the example of others. Isn't that exactly what would happen?"

"Yes, that was precisely my case."

"But I persist in smoking; and by-and-by it becomes a necessity, because if I omit the customary cigar I should suffer. After a year or two of the tobacco habit I should suffer very much if I could not have my cigar."

"Yes that is a fair statement of the case."

"Then, in short, I continue the tobacco habit only to avoid the intense suffering which would otherwise torment me. The 'pleasure' the 'comfort' coming from the tobacco habit is this—only this, and nothing more; it wards off pain."

"I've never heard the matter put in that way before, but I must confess that that is the whole of it. If I cannot have my cigar I suffer; while I am smoking the pain is relieved, and, in fact, that is all the pleasure that comes from smoke."

"Upon the whole, then, I do not think I shall learn to use tobacco: to acquire a habit which is very costly; which makes one offensive to many people—a habit which unmans one so far that he feels himself under a bondage which he cannot throw off without an effort that few men find themselves equal to."

NEAL DOW.

OVER THE LINE.

This evening I heard of a story,
Something quite novel and new,
Containing at least one good lesson,
And better than all, it's true;
So if you will give me a moment's time,
I'll try to tell it to you in rhyme.

'Tis said that a man not long ago,
Stood on a quiet side street,
With his head bowed low before him
Shuffling the brick at his feet;
And this the cause of his knotted brow,
'Which way shall I take? I must decide now.'

A glance at his face would have shown you
The battle raging within,
And told the important question was,
Which side shall the victory win?
Standing there, his hand o'er his eyes,
An object of pity and much surprise.

I will either go to the Theatre,
And have a good time to-night,
Or else with the circle of prayer I'll meet,
And see that my soul is right;
I can't take both—that's what bothers me;
Church or Theatre, which shall it be?

Then with a sudden impulse he cried,
'I have it! I'll draw a line;
On little things great destinies turn,
Perhaps this may decide mine;
At all events, I can only try;
Some settle things quickly—why not I?

Then curiously peeping upward
To the Theatre's shadows dark,
He stooped, and with chalk upon the ground
Drew boldly a long white mark;
Drew it very strong and straight, indeed,
Like one who had firmly resolved to succeed.

'The side of the line on which I stand
To the Theatre belongs;
The other side to the church of God,
And is paved with prayer and songs.
And whether I'll take the wrong or right,
This line shall decide for me to-night.'

"If I stay this side of the chalk print
It will lead me to the play;
If on the opposite side I step
I shall join with those who pray.
So it comes down to a point very fine—
Shall I stay or go across the line?"

"He said I conclude to take to-night"—

"The path I conclude to take to-night"

"I'll walk in forever more."

My mind must decide all clear and straight,
Before the clock in the tower strikes eight."

For more than an hour he stood there,
Stood like one sorely perplexed,
Striving to weigh in the balance
The wealth of this world and the next;
Which in the scales would fall, which rise,
Earth's glory, or that beyond the skies?

I think that God's beautiful angels
Must have seen him standing there,
And wafted their blessed influence
Straight down from the realms of air;
For, like one urged on by power divine,
Boldly the man stepped over the line.

Over the line! 'Twas a little act,
But how much it meant God knows;
For it saved a soul from eternal death,
And covered a thousand woes.
It filled a heart with gladness and joy,
And gave pure gold in exchange for alloy.

It took but a moment to cross it,
He might have done it before;
But, once beyond that white chalk mark,
He was there forever more;
And into his eyes soft light will shine
Where'er he speaks of crossing the line.

This is the story I heard to-night
And to me it meant so much;
Many there are near the border line,
So near that their feet must touch;
Weighing the worth of the soul with cross,
Weighing earth's joys with that of the cross.

Many there are who are faltering here,
And struggling with doubts and pride,
Knowing the path that's best, but afraid
To cross to the other side;
Oh, strongly I urge you, dear friend of mine,
Leave everything else—step over the line.

"The promise that in due time you
shall reap if you faint not goes beyond the
depth of the unthinking. The sowing of
many years may be partially or wholly
lost because in the critical reaping-time
you gave up your efforts. Consider here."

"THE CHURCH of God exists not only
as a rallying but a radiating center. It
is indeed a home, but also a school, a
place for worship, but not less for work.
For a society of disciples to be engrossed
even in self-culture is fatal to service and
even to true sanctity. The church is no
gymnasium where exercise is the law and
self-development the end. The field is
the world, and the sower and reaper,
while at work for a harvest, each gets the
very exercise, in his exertion which is
needful to growth. This law of church
life must be constantly kept before be-
lievers, enforced and emphasized by re-
petition, that upon every believer is laid
the duty of personal labor for the lost.
This conviction must be beaten in and
burned in till it becomes a part of the very
consciousness of every disciple, until the
goal is seen to be not salvation or even
sanctification, but service to God and
man in saving souls."

O! my brethren, let us go on. We want Redemption, regeneration, and spiritual Resurrection. But some think it is all one. Let that man study the parables of The Lost Sheep, The Lost Coin, The Prodigal Son. To bring home the lost sheep is the work of the Savior; next is the work of the Spirit; last is the work of the Father; let us not forget that the Scripture does not repeat itself, and if some will still insist let them remember that an innocent child is redeemed, but not regenerated. So let us go step by step every step to a still higher plane of spirituality, and higher standard of Christianity; let us not rest in the wilderness of Life, but march under the banner of Jesus, and by the help of the Spirit, into the promised land.

J. M. R. W.

Hesston, Kansas. Box 56.

For the Herald of Truth.

BAPTISM AND THE NEW BIRTH.

AN ANSWER.

In No. 2 of the current volume of the HERALD I noticed a question on the above subject, or subjects, which awakened some interest in my mind. I take it for granted that the question has been put by an honest enquirer, and that the few remarks that I may be able to make may at least, by the blessing of God, give him some light upon this all-important subject. The question reads something like this:

"Menno Simon says, 'For the intent of baptism is to bury sin.'—Complete Works page 26. The question is, When, how, and by what means is man born again?"

In referring to St. Paul's writings the Apostle Peter says, "In which are some things hard to be understood." This language may also, to some extent at least, be applicable to the writings of our worthy reformer, Menno Simon. The expression, "For the intent of baptism is to bury sin," does, at first thought, not seem to correspond with his teachings on baptism and the new birth. One reason for this apparent inconsistency may perhaps be found in the fact that many of us, in the latter days, are wont to make too wide a separation between the new birth and water baptism, some even claiming that the latter is entirely superficial and not at all necessary. While the new birth is entirely independent of water baptism we have not truly and properly entered upon the Christian life until we have, by the act of water baptism, made a public announcement of that fact, in which act we bury, as it were, all our past sins and misdeeds, though they have been previously blotted out from the book of God's remembrance, by a proper faith in the atonement that was made for us on Calvary's hill. Menno Simon no doubt, had this view in mind when he penned the words, "The intent of baptism is to bury

sin." It will be observed that immediately preceding this passage he gives among other reasons why children should not be baptized the following: "Neither can they rise to a new life as long as they are not born of God through faith, and by the Spirit of God led into righteousness." By this it can be plainly seen that Menno, in making the expression under consideration, did not mean to teach that baptism constituted the new birth, nay, but that the latter preceded it, that we are "born of God through faith, and by the Spirit of God" "led into righteousness."

Having obtained the new birth by repentance toward God and faith in the Lord Jesus Christ—"there is salvation in none other"—it now becomes our highest and immediate duty to "bury sin" by baptism; or, in other words, thereby to bid a public farewell to sin. At least, this is one of the principal significations of baptism. This view corresponds with the teachings of the Scriptures and the writings of Menno.

Now let us briefly consider the main part of the question: "When, how and by what means is man born again?" If, like Nicodemus, who inquired, "How can these things be?" you want a literal and philosophical explanation. I refer you, as Christ did, to the wind, which "bloweth where it listeth," etc. Salvation, or the new birth, is a free gift of God, which he bestows upon all proper subjects. It is explicitly declared by the Apostle Paul that salvation is the free grace of God:

"For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9. Again: "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. While salvation is, in a perfect sense, a perfect gift, yet we, the creatures of his mercy, have certain conditions to meet before He can, consistently, bestow it upon us. He cannot bestow it upon a rebel, nay, we must lay down our weapons of rebellion. In short, repentance and faith, on our part, are the conditions upon which He bestows unto us this gift, this "pearl of great price."

Repentance is a "godly sorrow" for sin. "For godly sorrow worketh repentance to salvation not to be repented of." 2 Cor. 7:10. Even repentance itself is a gift of God, as a number of passages of Scripture prove. "The goodness of God leadeth thee to repentance." Rom. 2:4. Jn. 6:44. Repentance implies not only sorrow for sin, but a forsaking of it; it implies a restitution of the wrongs committed against our fellow men—as far as possible. But before we can really and truly repent we must be led—and the Lord will surely do it—to a realization of our lost condition as sinners before God. With the same sense of unworthiness that the publican felt, we will smite upon our breasts and say, "God be merciful to

me a sinner!" God can do nothing for the self-righteous. Christ came to call sinners to repentance, to seek and to save that which was lost. "They that be whole need not a physician, but they that are sick."

Having now become truly penitent, the soul is ready to cast a look of faith to Calvary. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." Then and there he realizes that the great burden of sin is removed, he is made a new creature in Christ, he passes from the death of sin into the life of God's Son. How does he know it? "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16. Though this witness may perchance, from some cause or other, be withheld for a season, if, like a Jacob of old, you wrestle if necessary until the break of day, rest assured that you shall have your heart's desire. "I tell you that He will avenge them speedily." "Ask, and it shall be given you; seek, and ye shall find," etc.

Much more Scripture might be adduced to establish the above expressed view, but let it suffice to give yet a plain and pointed explanation of the new birth from the pen of Menno himself found on page 169 of his Complete Work:

"My beloved reader, take heed to the word of the Lord, and once learn to know the true God. I warn you faithfully to take heed; He will not save you, nor pardon your sins, nor show you his mercy and grace, except according to his word, namely, if you repent, if you believe, if you are born of him, if you do what he has commanded, and walk even as he walked. For if he could save unjustly, carnal man, without regeneration, faith and repentance, he did not teach us the truth; but he is the truth and there is no lie in him.... If you do not repent, there is nothing in heaven or on earth that can save you; for without true repentance, we are comforted in vain.... We must be born from above, must be changed and renewed in our hearts, transplanted from the unrighteous and evil nature of Adam, into the true and good nature of Christ, or we can never be saved by any means, whether human or divine. Wherever true repentance and the new creature are not (I speak of adults) man must be eternally lost; this is incontrovertibly clear. Upon this every one may confidently rely who does not wish to deceive his soul. That regeneration of which we write, from which comes the penitent, pious life having the promise, comes alone from the word of the Lord, if it be rightly taught, and if rightly understood and received in the heart by faith through the Holy Ghost."

In conclusion let me add yet a few lines from Menno's own personal experience,

"My heart trembled in my body. I prayed to God with sighs and tears, that he would give to me, a troubled sinner, the gift of his grace, and create a clean heart within me; that through the merits of the crimson blood of Christ, he would graciously forgive my unclean walk and unprofitable life, and bestow upon me wisdom, Spirit, candor and fortitude.... After the expiration of about nine months the gracious Lord granted me his fatherly Spirit, aid and power; then I voluntarily renounced all my worldly honor and reputation, my unchristian conduct, masses, infant baptism, and my unprofitable life, and at once willingly submitted to distress and poverty, and the cross of Christ.... Behold, thus, my reader, the God of mercy, through the benign influence of his abounding grace, exerted upon me, in my heart, a miserable sinner, produced in me a new mind, humbled me in his fear, taught me to know myself in part, turned me from the way of death, and graciously called me into the narrow path, to the communion of his saints. To Him be praise forever more. Amen."

May the God of all grace bless these few remarks and quotations to the good of some soul, is the prayer of the writer.

T. H. BRENNEMAN.

A THREEFOLD AWAKENING CONSIDERATION.

Three things should make the hearts of Christians tremble. First, to consider the brevity of their life. Secondly, the difficulty of their work. Thirdly, the eternity of their end. One's life is but a withering flower, a flying cloud, a vanishing shadow, a perishing breath. The body returneth to the dust and the soul goeth suddenly to its long home, the night instantly cometh, when no man can work, but now, what work is to be done in this short inch of time? Create enemies to be conquered, principalities and powers to be overpowered, dear lusts to be subdued, right eyes to be plucked out, right hands to be cut off strict rules to be followed, a narrow and straight way to go through; to sum it up a long race to run with a short breath, a great way to be gone by a setting sun; but then what are we to expect when this taper is out, this breath is expired? Even as we have sown so shall we reap, either to be eternally crowned, or eternally lost.

Now, therefore before the sun be set or the shadow of the evening be stretched out; Whatsoever thy hand findeth to do, do it with thy might; for there is no work or device nor knowledge, nor wisdom in the grave whither thou goest. O Lord, help me to work for thee, in this moment of time that I may forever rest with thee when time shall be no more.

Sel. by E. MUSSELMAN.

Adams Co., Pa.

HISTORY OF THE "TAUFGE-SINNEN."

(Continued.)

In the year 1536 Brother Hieronymus Kael of Kopstein, a school master, and with him Michael Seifensieder, of Waller, in Bohemia and Hans Oberrecker of Affers in Etchland were prepared by the church in Moravia to go into the duchy of Tyrol. But when they reached Vienna in Austria, they were apprehended on the 8th of January of the said year. While eating supper at an inn where the wagons from Neustadt halt for the night, the people there wished to form acquaintance with them by drinking to their health, as was their ungodly manner. The Brethren declared that they would not participate in such abominations. When the people saw this, and by this identified them as Brethren they began to blaspheme the church. When the Brethren contradicted them, the magistrate's officers were privately sent for. Two hours afterward they appeared and led them bound before the magistrate who had them thrown into prison. After eight days he had them brought before him and his associate, and admonished each one to give up his faith, but they said they would, by God's grace hold to it unto the end. Thus they were again put into prison. At the end of another eight days the magistrate took three chosen priests and ordered the three brethren to appear before him. When these were going to speak with them, and despised their vocation and uttered blasphemies against our faith, and claiming that they had been sent to instruct the brethren of their errors, Hieronymus cheerfully replied:

"We are on the right way and our mission is of God. Christ has taught us not to listen to the voice of a stranger. Thereupon he spoke to them for two hours and a half on original sin, infant baptism, as well as their (the brethren's) mission, and the idolatrous sacrament. The priests pleaded earnestly with him to think of his life, wife and child, and should take their requests to heart and should pray to God, they also doing the same for him. But he told them the truth, and therein he said he would remain steadfast. As the other Brethren likewise could not be persuaded to abjure, the magistrate put them back to prison, where they composed many comforting hymns which have been preserved; they also wrote several excellent epistles and letters to one another which have likewise been preserved. They also sent their written confession of faith and their vindication, both of which are preserved, to the court and magistrate, of Vienna confirming their faith by the testimony of the Scriptures.

After all manner of treatment had been resorted to with these brethren, in all of

which they remained steadfast in God, they were finally condemned to death by these wicked people, and on Friday before Judica they were consigned to the flames.

Brother George Fasser, a minister of the Lord and his people, was also ordered by the church to go to the duchy of Tyrol and preach the gospel, and Brother Leonhard Sailer or Lanzstiel was sent with him. When, after earnest prayers had been offered in their behalf, they were prepared for their mission, they traveled toward Vienna. But upon their arrival at Neuendorf they were captured and placed in the stocks. Next day the magistrate of Moedling and the whole court, as well as other people with them, came and asked them why they were imprisoned. They told them it was on account of their faith in Christ and the divine truth. They were then taken from Neuendorf to Moedling, two miles from Vienna, and while on the way they joyfully bore testimony to the truth and with many words declared the counsel of God.

Arrived at Moedling the brethren were put into a prison in which all kinds of ungodly, infamous and base characters were placed beside them, by whom they were daily greatly troubled, so that they would rather have lain in a reeking dungeon, than they might at least not hear this ungodly conversation. They were also often attacked on the subject of infant baptism and the sacrament, but they showed themselves very well versed in matters of religion, telling their persecutors that they called themselves Christians, but bore the name of Christ falsely because they did not do as Christ commanded, and that if they did not repent God would set their false glory to naught.

After they had been kept in prison for nearly a year, and had, according to the statements made in their epistles, prepared themselves for death—for they said that they were joyful and of good cheer and full of comfort and wished to die valiantly—they were released, wonderfully and without any disturbance of their consciences, and came back joyfully to the church at Trafenhofen, where they were received by the members with great joy.

A letter from Hans Ammon to the prisoners in Moedling, written in 1536 contains the news that Brother Kranzler and Sister Martin of Jauffenthal were put to death. Brother Offrus Griesinger who had been imprisoned, escaped through an opening that had been made by a captive thief. Four other imprisoned fellow-believers likewise escaped. Stoffel Haller was taken to Innsbruck.

In the year 1537 the brethren Bastian Glaser and Hans Gruenfelder were apprehended in Imbst in the Upper Innthal and condemned to death on account of their faith. They were at first beheaded and then burnt. They joyfully proclaimed the word of God and the truth. Many

people were present at their execution Hans admonished the people to repent and Bastian did the same until death came, at which the people were amazed.

In the same year Brother Bernhard Schneider, who composed the hymn, "O Herr, mein Gott! mein Noth thu ich dir Klagen," (published in the "Ausbund" or Passau Hymn book No 115,) fell peacefully asleep in Jesus in the Passau prison. In the same year Brother Hans Betz, an evangelical teacher and minister, together with several others of like faith, who had been imprisoned for their faith, in Passau on the Danube, fell asleep in Jesus, after enduring with much steadfastness and patience, as may be seen from the many hymns composed by Hans Betz in prison. Nine of his hymns appear in the "Ausbund" from No 104 to No 112 and are marked with his initials, "H. B." At that time thirty brethren were imprisoned in Passau, of whom the greater number died within three years after their incarceration, a proof that these brethren must have endured many sufferings and hardships in prison.

In the year 1537 Brother Hans Wucherer and another brother, Bartel Sinbeck or Weber were apprehended in Bavaria and led captive to Mermosz. There they lay 16 days and were twice brought before the court, once with severe torture, when they were asked about the observance of the sacrament and the mass. They testified against these things very earnestly, saying it was an abomination and idolatry before God. They also said it was to be believed that the priests were giving the body of Christ as he hung on the cross the hundreds of thousands of times in the bread which they administered, but that this was only in commemoration of the suffering, death and shedding of the blood of Christ for us, who has redeemed us and has reconciled us to his heavenly Father. To remind them of this they said the believers in Christ should hold the communion of the Lord's Supper and render unto him hearty thanksgiving. Thereupon the brethren were asked what they thought of infant baptism, the Catholic church, matrimony and the Ten Commandments; to which they answered them according to the word of God.

After this they were led captive to Burkhausen and each one chained separately in a vault, and brought before the court six times for a hearing, where they were admonished, under promise of mercy, to renounce their faith.

The seventh time the priests came to them in prison, but they all remained steadfast in God; so that their opponents gained nothing with them. They were also severely tortured. Hans Wucherer who was sick was stretched upon the rack; likewise Bro. Bartel twice. The eighth time the magistrate came with two others and told them they must die by

fire after they had first been horribly maltreated, as an epistle written and sent from this prison by Hans Wucherer which is still extant shows. After this torture they were burnt, thus obtaining the crown of Christ's martyrs.

Upon the earnest entreaty of some people Brother George Fasser was delegated by the church to go to Peckstal in Austria. Although unable to read he preached the gospel with great power. Notwithstanding the fact that he had but shortly before come from the prison of Mordling, he entered upon the work of the Lord cheerfully, gathered the believers and organized a church according to divine command. But the enemy would not long endure such things, but raised up a rogue who appeared under false colors and pretended that he desired to learn the truth of him (Fasser.) However he had brought a number of beads or con-stables with instructions to them that if he succeeded, they should capture George Fasser, which command they faithfully executed. Thereupon they treated him shamefully and tortured him in prison, but he remained steadfast unto death. Thus these wicked children of Caiaphas condemned him to death by the sword, and he bore witness to the truth with his blood.

(To be Continued.)

For the Herald of Truth.
DUTY.

But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. Luke 10:42.

Dear reader, we have a duty, which is necessary for us to observe. The words of the text remind us of the time when Mary sat at the feet of Jesus listening to His blessed teachings, and we believe she found it a pleasure to do so. In this she set a bright example for us as well as those around her. In order that we may choose that better part, we should earnestly engage in prayer, asking our Lord to show us the most needful work for us to do, and having found it, to do it with all our might. Our greatest duty is to choose that "good part," which God says shall never be taken away from us. Although we have many trials to overcome and crosses to bear in this sinful world, yet by proving all things and holding fast to that which is good, we have the promise of God's help in our Christian warfare, and by overcoming one trial, we are enabled to embrace and realize more fully other duties devolving upon us.

With Martha it was quite different. She cared more for the things of this life, and was given to "much serving." She wished to serve the Lord but in a way

that was not so necessary, and for so doing was rebuked by our Lord in this that He told her, Mary hath chosen that good part.

Is it not to be feared that Christians are, like Martha, given to too much serving? Mary should be our example. Though we sit at the feet of Jesus, learn of Him and keep His commandments, yet we are unprofitable servants, only doing that which was our duty to do. Through God's help only, we are enabled to do that which is pleasing in His sight, and beneficial to us and those around us. Let us always look to Christ who has given us such beautiful examples and has become the author and finisher of our faith. *Elkhart, Ind.* J. O. M.

For the Herald of Truth.

AN ANSWER.

I shall attempt to answer the question, "For the intent of baptism is to bury sin," given in the HERALD OF TRUTH Vol. 28 No. 2. In reading the Com. Works of Menno Simon several years ago, I noted especially his expressions on baptism, which the immersionists cling to as being in their favor; but in studying his writings carefully, it is clearly noticed that he was very spiritually minded, and that his idea of baptism was not at all congenial to immersion, but on the contrary practiced pouring. See page 38, "Are you a sincere Christian, born of God? We think the commandment concerning the crucifixion of the flesh more pain to perverse flesh than to have a handful of water applied...." Do you think that he meant to bury sin in formal baptism?

It is by repenting, accepting the doctrine of Christ, and becoming willing to enter into His covenant as recorded by the Apostles, that brings us into a new relation with God, and into the enjoyment of the Holy Ghost.

Christ, in speaking of the new birth says, Ye must be born of the water and the Spirit, which expression is by no means to be taken literally. He, however, has promised us His Spirit and if we ask Him for the same He will grant it more readily than a kind father would his child's request. (Luke 11:13). If He meant a literal meaning should be taken from this text, then the same would have to be taken from the conversation held with Nicodemus, which however is not the case. "We are born again, not of corruptible seed, but of incorruptible." 1 Peter 1:23. Again He says, But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up into everlasting life. John 4:14. L. H. SHANK.

For the Herald of Truth.

WHEN, HOW, AND BY WHAT MEANS IS MAN BORN AGAIN?

This question was asked in January 15th No. of the HERALD OF TRUTH, and as it is an important question, concerning a subject upon which the welfare of the immortal soul depends, and upon which every mortal should seriously meditate and reflect, duty prompted me to give my views as I understand the word of God. The phrase "born again," signifies the same as, converted, regenerated, born of God, born of the Spirit, sanctified, saved, justified, etc. And in answer to the question, "By what means is man born again?" we might say, By the word of God (gospel of Jesus Christ), by faith, by grace, by good works, by the blood of Christ, by the Holy Ghost, by obedience, by calling upon the name of the Lord, by hope, by repentance, or Godly sorrow for sin, charity—these must all work inseparably together in bringing about the new birth.

The word of God as a means of the new birth:

"Being born again, not of corruptible seed, but of incorruptible, the word of God which liveth and abideth for ever," 1 Pet. 1:23. "Of his own will begat he us by the word of truth, James," 1:18. "Wherefore lay apart all filthiness and all superfluity of naughtiness and receive with meekness the engrafted word which is able to save your souls," James 1:21. "That he (Christ) might sanctify it and cleanse it (the church) with the washing of water by the word," Eph. 5:26. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth," Rom. 1:16. These passages tell us plainly that the word of God is the means of the new birth, the Spirit of God being the begetting principle and the word that by which it works the vehicle of the mysterious germinating power, as Menno Simon has it: "The new birth consists verily not in water nor in words, but is the heavenly living power of God in our hearts, which comes from God and which, by the preaching of the divine word, if we accept it by faith, quickens, renews, pierces and converts our hearts, so that we are changed and converted from unbelief into faith * * * and from the wicked nature of Adam, into the good nature of Jesus Christ." The voice of God is a fire, which, if accepted, will consume all the lusts and carnal desires and evil inclinations of the heart, a hammer that breaks the rock and prepares the heart and softens it to repentance, which is also instrumental in the conversion of man. Except ye repent ye shall all likewise perish, Luke 13:3. "The time of this ignorance God

winked at, but now he commandeth all men everywhere to repent," Acts 17:3. Again, "Repent and be converted that your sins may be blotted out," Acts 3:19. And when we for a moment examine the importance of faith as a medium of the new birth we need not wonder that Jude exhorts us to earnestly contend for it and that Paul declares it to be impossible to please God without it "By faith we live" Gal. 2:20. "By faith the heart is purified," Acts 26:18; by faith we are sanctified," Acts 26:18; by faith we are justified," Rom. 3:28; by faith we walk, 2 Cor. 5:11; by faith we stand, Rom. 11:20; by faith we have access into his grace, Rom. 5:2; by faith we are the children of God, Gal. 3:26, and by faith Christ will dwell in our hearts, Eph. 3:17. Faith produces righteousness, Rom. 3:22. By faith we overcome the world, 1 John 5:4, and quench the fiery darts of the wicked one, Eph. 6:16. By faith the walls of Jericho fell down, and by it, the Savior tells us, we shall be able to remove mountains; and the promise is to-day unto all God's creatures without respect to rank, age, sex, or nation; "Believe in the Lord Jesus Christ, and thou shalt be saved."

Good works and charity are perhaps rather the fruits of the Spirit from a contrite heart, yet they are also connected with the means of the new birth; without works faith is dead, and by works a man is justified, and by works faith is made perfect and by our works, we will be judged, and a man's faith may be ever so great, if he has not charity he is nothing. Charity is the bond of perfectness, and the end of the commandment is charity out of a pure heart, etc.

Hope has also something to do with the new birth, if such would not be the fact, the enlightened Paul would not have made the assertion, "For we are saved by hope," Rom. 8:24. "If in this life only we have hope in Christ, we are of all men most miserable." "Hope maketh not ashamed." Hope is the anchor of our soul entering into that which is within the veil whither our forerunner Jesus entered; and as the anchor goes beyond the waves and takes a firm hold on hidden ground, so hope penetrates into the holy of holies and takes hold of eternal life; and as our ship sails over life's rough sea, the waves of tribulation, trials, temptation, and persecution cannot destroy, or remove it from the rock of ages cleft for us.

Obedience is also connected with the other means of the new birth, because Christ became the author of eternal Salvation unto them that obey him, Heb. 5:9 and unto them that obey him not, he will give indignation, wrath, tribulation, and anguish. Rom. 2:9. Again, God hath given the Holy Ghost only to them that obey him, and without the Holy Ghost, we cannot be sanctified, nor say that Jesus Christ is the Lord, and without the spirit of Christ, we are none of his. Hence

by obeying God's word, he gives us the spirit of adoption whereby we cry, Abba Father. In obeying the truth through the spirit, the soul is purified. 1 Pet. 1:22, and the members will yield unto God as those who are alive from the dead.

"Whosoever shall call upon the name of the Lord shall be saved." Acts 2:21. Rom. 10:13. This gives us to understand that prayer is also one of the necessary means of obtaining the spiritual life. David experienced this when he found himself in the horrible pit and miry clay, into which his carnal lust had sunk him, where he cried unto God for a clean heart, and a renewing of the spirit.

Prayer was instrumental in the conversion of Cornelius. His incessant prayers and alms came up as a memorial before God, and in this instance, we see how all the different means worked together in bringing this illustrious Gentile into Christ's kingdom. First, calling upon the name of the Lord in faith believing; secondly, the word of God from the angel, which he received into his heart; thirdly, obedience, in sending to Joppa for Peter; fourthly, the preaching of the gospel of Jesus Christ which produced, fifthly faith in a crucified and a risen Redeemer; sixthly, the gift of the Holy Ghost; then followed; seventhly, baptism. But we cannot expect that these means will all follow in the same succession in the conversion of each individual. God is all-wise and knows what means to use to suit all conditions and circumstances of man. He employed different means to bring Saul of Tarsus to a knowledge of the truth, and it is not stated in the narrative, when or where, he received the new life, and it is perhaps of little consequence whether, when smitten down with the light from heaven, or during the three days of blindness, fasting and praying, or when the scales fell from his eyes, or when he arose and was baptized; but he confesses himself that he was as one born out of due time, as much as to say that it came unexpectedly.

Space will not permit me to speak in detail of all the different means which I mentioned, and in conclusion I would say, That in order to become a child of God, the sinner must yield himself into the hands of God, as the clay yields in the hands of the potter, and God will use the necessary means to make out of him a vessel unto honor. Christ says, "Except ye eat my flesh and drink my blood ye have no life in you." By this he means, that he himself, in virtue of his sacrificial death, is the spiritual and eternal life of man and that unless men voluntarily appropriate to themselves this death in its sacrificial virtue so as to become the very life and nourishment of the inner man, they have no spiritual and eternal life at all.

DAVID BURKHOLDER.
Naphtanee, Ind.

COME, BRETHREN, COME.

Translated from the German Hymn, "Kommt
Brüder, kommt, wir eilen fort."

BY JOHN BUZZARD.

Come, brethren, come, we're bast'ning on,
To new Jerusalem;
Behold, and see the golden gate,
That there before you stands.

Now fix your eyes on Christ your Lord,
And keep his holy word;
And watch and pray as you go on,—
Then traveling is not hard.

There is a dreary wilderness
That we must yet pass through;
Here heav'nly manna will be sweet—
O do not murmur now.

Soon we shall land at Jor-lan's stream,
That past the city flows;
And all the faithful can get o'er,
Who on their Lord repose.

We'll sing the song of Moses then,
When on the shore we'll be,
And sing the Lamb's triumphant song
In sweetest jubilee.

Here does the heav'nly city stand,
Where all is gay and bright;
The streets are paved with shining gold,
And Christ will be their light.

O glorious city, golden Sun!
That there before us lie;
If I have but a view thereof
My heart and all doth fly.

If I was only there and stood
With such a glorious band,
Who there before the throne of God
In glorious order stand.

There all their sorrow and distress
Forever hath an end;
There they shall wear a pure white robe,
And palm leaves in their hands.

There they will sing forevermore,
In sweeter melody
Than ever yet was sung before,
In all our journey here.

For the Herald of Truth.

PREPARE TO MEET THY GOD.

The prophet Amos, as we see from these words, gives the children of Israel warning on the one hand, and on the other (from the sixth verse to the end of the chapter), a prophecy against their incorrigibility. As we read this prophecy, we notice that he tells the people of God's wrath against the children of Israel, but toward the end of the fourth chapter, we see the admonition for the people to prepare to meet their God.

The people had become negligent in obeying the laws of God, and the Lord commanded Amos to speak unto his people his word, and he came and said unto them: "Prepare to meet thy God." He further said unto them: "For he that formeth the mountains, and createth the

winds, and declareth unto men what is his thought, and maketh the morning darkness, and treadeth on the high places of the earth. The Lord, the God of hosts is his name." It was the Lord who had brought the people out of Egypt, and not the idols which men made of wood, stone, iron, gold or silver, which could not speak, smell or hear, but it was He who has all power in heaven and on earth, who can create and who can destroy, and who can do all things according to his own power and good pleasure.

An idol cannot do any of these things that are here ascribed to God; he has no power whatever; he cannot read nor write, nor see nor hear; he is simply a lifeless, dead thing, and we think it very strange and singular that men should worship objects of this kind; but we forget that even in our day there is a great deal of idolatry. It is true, it manifests itself in a very different form, but it is no less idolatry. While the idolatry of former times, and in heathen countries of the present day, assumes altogether a different form, in our day it assumes a spiritual form, and develops itself in a love for the things of this world, wealth, honor, whatsoever a man may set his affections upon. Many may not see it in this light; but let us take the word of God, which is sharper than any two edged sword, piercing to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, and let us see whether these words are not applicable to us also.

When a certain Syrian king came up before Hezekiah to take him and his people captive, he sent certain of his officers unto Hezekiah reproachfully of the true and living God, telling unto the people which were standing upon the walls, what they (the Syrians) had done to other nations who had trusted in their gods, which were not able to deliver them out of their hands, and saying: "Who is your God, that can deliver you out of our hands? But what did Hezekiah do? Did he give up in despair? No. He brought it before the Lord, his God, from whom he knew he would receive an answer, and did. He had need of God's help, because the Syrians had brought up a great army against the city of Hezekiah. But the word of the Lord came unto the king saying, that no arrow should be shot into the city, and that the Syrian king should return back, by the way he had come. The hand of the Lord was upon the proud and boastful Syrian king, for the destroying angel entered his ranks, and in one night slew 185,000 men.

The king returned to his own country, and went unto the house of his idol Nis-rach, to worship; and while he was there worshipping his idol two of his country-men rose up and slew him.

Thus we find many instances where men of this kind were opposed in their way by the Lord and his people, because they put their trust in idols and not in the true and living God.

The Lord stands against every one who is not willing to obey him, and hence we should prepare to meet our God, while it is an accepted time. There may be those who love the ball room and its fascinating excitement; others love their wealth and are not willing to come till they shall be able to increase their already large fortunes; other amusements may keep others; the saloon and the strong drink, may keep them in the bondage of sin. Many a young man has begun in a small way in these ways of sin, and has been led to destruction.

Now since there are so many things that hold men in the bondage of sin, and delude them into the terrible error of putting off preparation for eternity until it is too late, we are commanded and admonished to prepare to meet our God.

The time is rapidly approaching when he shall come to make up his jewels. Therefore be ye also ready for in such an hour as ye think not, the Son of man cometh!
J. B. SHOUP.

For the Herald of Truth.

THE ONE TALENT.

"She hath done what she could,"
Mark 14:8.

The Lord looketh to the heart, and where there is a willing mind he will accept us if we labor and serve him according to the measure of grace and ability which we have. If we have one talent and make therewith an effort to improve that talent, and will receive us with the same approbation as he does those who have greater talents. We should not envy others when we see that they have more talents or better abilities than ourselves; but we should endeavor to improve the talents we have and make our calling and our election sure.

When we see others who appear to have greater talents than we have, we should not be envious of them, but rejoice that they possess a larger degree of piety, and are able to do more in the vineyard of the Lord than we can. We should endeavor to be faithful to cultivate the talent with which God has blessed us; and if we are truly faithful to the extent of our abilities, we shall at last be received with the welcome plaudit of "Well done, good and faithful servant; enter thou into the joys of thy Lord; thou hast been faithful over the few things." I will make thee ruler over many things." But how sad and terrible will be the condition of those that are not faithful with the talents which have been entrusted to them,

SUNDAY-SCHOOL LESSONS.

LESSON IX.—MARCH 1.

THE SHUNAMMITE'S SON.—2 Kings 4:25-37.
Golden Text.—The father raiseth up the dead and quickeneth them.—John 5:21.

Time.—Between B. C. 890 and 884.
Places.—First, about three and a half miles north of Jez-reel, at the town of "Shunem" (Shoon'-em), now called Solam. It was surrounded by one of the most fertile and beautiful countries of Israel. Second, "Mount Carmel," probably near the spot where God answered by fire when Elijah had his contest with the priests of Baal.

DAILY READINGS.

M. The Shunammite's Son. 2 Kgs. 4:25-37.
T. A Prophet's reward. Matt. 10:37-42.
W. Secret prayer heard. Matt. 6:1-14.
Th. Acting upon faith. James 2:14-26.
F. God knows the heart. Rom. 10:6-21.
S. Life in God's hand. 1 Sam. 2:1-10.
S. Jesus the Resurrection. John 11:23-44.

LESSON X.—MARCH 8.

NAAMAN HEALED.—2 Kings, 5:1-14.

Golden Text.—Who forgiveth all thine iniquities; who healeth all thy diseases.—Ps. 103:3.

Time.—B. C. Between 890 and 884.
Places.—First, Damascus (dam'-ask-us), the capital of Syria, believed to be the oldest city in the world, existing in the time of Abraham (Gen. 14:15). "In more modern times it has been celebrated for its swords—'Damascus blades,'—and for its silks—'Damask.' It has always been a manufacturing place, as its name signifies—'Activity'—and at times very wealthy.—Tadm. Second, Samaria (Sa-ma'-ri-ah), the capital of the Kingdom of Israel.

DAILY READINGS.

M. Naaman Healed. 2 Kings. 5:1-14.
T. Ten Lepers Healed. Luke 17:11-16.
W. Healing with God. Deut. 32:36-43.
Th. Ravages of Leprosy. Deut. 13:47-59.
F. Leprosy, Uncleaness. Deut. 13:29-46.
S. Cure for Uncleaness. Zech. 13:1-9.
S. Christ Destroys Sin. 1 John 3:1-10.

For the Herald of Truth.

COME IN.

Come into the fold, don't delay,
Come, Jesus is waiting for you,
Come, humbly kneel, to Jesus pray
And the path of duty pursue.

Come now Jesus is waiting still
With outstretched arms you to receive,
His promises he will fulfill,
Come, taste his grace, and this believe.

Come, needy sinner, repenting
He will cleanse and make you pure;
He is your shield, monarch and king,
Make your calling in Him secure.

Come, He will lead you safely through
To Canaan's fair and happy land,
If you the narrow path pursue,
To meet that blood washed happy band.

Come, while he intercedes for you,
Come through him to the father's throne
With vigor, strength will you renew,
Come in, for you he did atone.

when they shall appear before the judgment bar of God, to give an account of their unfaithful stewardship, when it shall be said unto them; "Take the talent from him and give it unto him that has ten talents; and take ye the unprofitable servant and cast him into outer darkness, where there shall be weeping and gnashing of teeth." Remember that our Lord, who has done so much to save us, is a kind master, full of love and tender compassion.

Mary found this to be the case when she anointed our dear Savior before his death. Some had indignation within themselves and said: "Why was this waste of the anointment made? for it might have been sold for more than three hundred pence, and given to the poor; and they murmured against her." And Jesus said, "Let her alone; why trouble ye her? she hath wrought a good work on me." * * * She hath done what she could; she has come afore hand to anoint my body to the burial. Verily I say unto you, whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of her for a memorial of her." There are many at the present time, that unlike her do not see the use of spending talent, time, or money for the cause of Christ, they think it only a waste. Let us beware that we do not excuse ourselves with the want of abilities. The Lord requireth of us all that we can do, but he requires of us no more than that we are faithful in all that he has entrusted to us. * *

PURE AND UNDEFILED RELIGION.

BY SADIE RUSSELL.

The Apostle James speaks of a pure and undefiled religion, which he places in contrast with religion that is vain. We once heard of a person saying he had religion, but not the good kind. I suppose he had thoroughly tested it, and found it did not save from sin and acknowledged its inferiority. Alas, in these perilous times, how many are seemingly satisfied with a kind of religion that has no salvation in it, justifying themselves in things the Word condemns; and, if they had the Spirit, they would surely be under condemnation. A religion that will allow us to do as we please, and talk as we please, and go where we please, and dress as we please, is not genuine; for the Word, which should ever be our guide and standard, teaches, "Old things are passed away, behold all things are become new." We are not to fashion ourselves after our former lusts, and if we still find these old lusts and pleasures prominent, we had better begin to dig

deeper and get a superior article, religion has salvation in it. There are many grades of religion these days; almost every one that does not come up to the Bible standard of pure and undefiled religion, which keeps unspotted from the world, has a religion of its own. But once let the light of God's Word upon them and touch some of their cherished idols, to which they are so closely allied and they love so dearly, you will soon hear them cry out, "Great is Diana of the Ephesians, great is Diana of the Ephesians." You have touched our God and you will suffer for it. O may the Lord so anoint His heralds that they may not handle the Word of God deceitfully, but rightly divide the Word of truth.

The time has come that something must be done to stay this tide of worldliness that is flooding the church. And it can only be stayed by the interposition of God in answer to the prayers of those that are really and truly anointed of God. The enemy is filling the minds and hearts of many that profess to be the followers of Jesus. They have forgotten and set aside the blessed teaching: "All things whatsoever ye would that men should do to you, do ye even so them." But instead they follow their own injunction, "All things whatsoever men do to you, do ye even so to them," and if they ever adhered to Gospel measure, you will find it in a case of this kind, pressed down, shaken together and running over. Instead of seeking after the largeness of heart that the Psalmist says will enable us to run in the way of God's commandments, they have the awful plague of the "big-head" and are seeking for office. Oh, how they have forgotten the blessed injunction, "In honor preferring one another," and "in love esteeming others better than ourselves." Dear lovers of our once beautiful, but now distracted Zion, let us meet the truth squarely in the face and acknowledge that sin has separated us from God, and let us begin to humble ourselves under the mighty hand of God, and he will exalt us in due time.

Let us begin to inquire for the old paths, let us begin to lit high again the blessed, beautiful banner of holiness. Oh, may we see our needs, and flee to God ere His anger burn. Holiness becometh Thy house, O Lord. How becoming to individual members of God's house! O yes, bless the Lord, how becoming! No dress-maker or milliner with all her modern tastes, can furnish such a wardrobe as worn by the King's daughters, all glorious within, garments of wrought gold and needle work. Oh, may we all see to it that we have on these beautiful garments of salvation, and we will be beautiful to the eyes of the King; for He has said, He will beautify the meek with salvation!—
From the *Ev. Messenger*.
Flat Rock, O.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. GOFFMAN, ASST. EDITOR.
A. B. KOLB,

February 15 1891.

Entered at the Post Office at Elkhart, as
second class mail matter

PRICE ONE DOLLAR PER YEAR.

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HERALD OF TRUTH AND RUNDSCHAU.

—THE HERALD OF TRUTH AND RUNDSCHAU, when taken together and paid in advance will cost \$1.50 per year. In order to get it for this price however it must under all circumstances be paid in advance.

THOSE of our patrons residing in Franklin Co., Pa., and Washington Co., Md., can renew their subscriptions, and order books with Nah Ernst, at Ernst's store, in Chambersburg, Pa.

MATTHEW HENRY COMMENTARY.—Many of our people have been desiring to have a good Commentary on the Scriptures. We herewith call the attention of our readers to the New edition of Matthew Henry on the entire Bible, with good print and well adapted to common readers. It is given in six moderately sized volumes, and a larger type than any of the previous editions. The retail prices are, Cloth bound, \$15.00. Half Morocco, \$18.00. We will sell these Commentaries for Cash, as follows: Cloth bound, \$11.25. Half Morocco, \$14.40.

This book will be a good help to Sunday-school teachers and ministers, and to all who desire to study the Scriptures.

MENNONITE PUBG. CO.

Elkhart, Ind.

CORRECTION—In reference to an account given in the HERALD of last month, Bro. J. P. Schmucker writes as follows:

"In the HERALD of Jan. 1st on page 10, appears an article from Bro. Jos. Buercky, Tiskilwa, Bureau Co., Ill., in which occurs an error. It is said there that my son John accompanied me, and took a wife back with him. Now the fact is that my son John has not been at home for four years, but has been at Aurora, Nebraska, during the last three years, and came from there to Tiskilwa, Ill., and was married there Nov. 27th 1890, and not on Nov. 17th, as stated in the HERALD. He came home with his wife on Nov. 29th. It was my wife who accompanied me to Tiskilwa.

J. P. SCHMUCKER.

We are glad to make the correction. We always do the best we can in preparing articles for the paper; but with the very best intentions we often fail in our purpose. We hope our readers will bear with our "oft infirmities," and always write their articles as distinctly as possible.

ANONYMOUS ARTICLES.—We would again call the attention of our readers to the fact that all articles, correspondence, etc. intended for publication in the paper, must have, as a guarantee of good faith, the name of the author given, otherwise, the articles cannot be admitted. Persons sending articles without their names and address must not expect them to be published. They will be thrown into the waste basket. We have lately received some articles of this kind, and if the writers do not see them in the columns of the paper, they may understand that the reason why they are not published is, because the writers have omitted to add their signatures. Always be sure and give your P. O. address, and your name.

We might here also add, that a few of our contributors are making their articles a little lengthy. Please make them as short as you can, and to the point. A few others write sometimes with a lead pencil, and so carelessly that it is almost impossible to decipher their meaning. Write with care; make every letter distinctly, and, if possible, write with pen and use black ink, and you will help us a great deal in our work. We are anxious always to do the very best we can with the articles that our friends so kindly send us,

and with a little attention to these little matters, you will very greatly aid us in our work.

EVANGELIZING MEETING—According to previous announcement, the Annual Meeting of the Evangelizing Committee was held on the 21st of January in the Holdeman church, Elkhart Co., Ind., with a fair attendance, considering the weather. The meeting was opened at 10 A. M. with singing, followed with opening remarks and prayer by Bish. Henry Shaum.

Bro. Samuel Yoder was elected chairman of the meeting.

The Treasurer, Bro. Joseph Summers, was called upon, and gave a detailed report of the amounts contributed to the fund and the amounts paid out during the year, of which the following is a summary:

Cash Bal. on hand Jan. 1, 1890.. \$204 93
Bills Receivable..... 110 00
Total Collections during the year. 718 97

\$1,033 90

Paid out..... \$559 73
Cash Bal. on hand Jan. 1, 1891.. 224 17
Bills Receivable..... 250 00

\$1,033 90

Report adopted.

The Secretary's report contained statistics, as far as the committee succeeded in obtaining them, showing the total number of members received into the church during the year, so far as reported, to be 617. Of this number 431 were received as a result of Evangelizing work. While 431 does not include quite all of those received in evangelizing work, the remainder, 186, is still further below the actual number otherwise received. The report was also adopted.

At the election of officers which ensued, all the old officers were re-elected for the year, as follows.—

Committee:—Abram B. Kolb, Samuel Yoder, Noah S. Hoover.

Treasurer:—Joseph Summers.

Chairman and Secretary:—Abram B. Kolb.

After the close of the business meeting Bro. J. F. Funk preached a sermon on Evangelizing which was listened to with marked interest.

The collection taken for the Evangelizing Fund amounted to \$13.83.

CORRESPONDENCE.

FROM DICKSON, DICKSON CO., TENN.—Bro Michael Slunecker who lately moved from Bellefontaine, Logan Co., O. to the above mentioned place, says, "We moved to Dickson, Tenn., in Dec. 1890, and like the country pretty well. We have had some snow, but it lasted only a few days. The weather is mild.

There is much good land here, and some that is not so good, which sells for from \$4.00 to \$25.00 per acre. We have a small church under the care of a minister. Come brethren, pay us a visit and see the country."

FROM LOGAN CO., OHIO.—The church here has been enjoying a feast of fat things Spiritually. "Praise God from whom all blessings flow."

The ministering brethren N. Sproal, and E. Mast of Howard Co., Ind., have been laboring here for a week in the different churches in Logan and Champaign Counties.

The Brethren J. M. and Andrew Shenk, accompanied by Bro. Martin Shenk, from Allen Co., Ohio, spent several days in this community at the same time, and conducted three very interesting services, indeed language fails us, to express our heart-felt thankfulness, for the blessings God gave us through these four devoted servants.

Fruits of righteousness, as the result have already manifested themselves, and we trust more will follow. Cor.

FROM TAZEWELL CO., ILL.—Pre. Daniel Grieser of this place, left home on the 27th of January for Champaign Co., Ill., where he expects to purchase property. The dear Bro. was a dear friend, a good neighbor, and a faithful worker in the Master's Vineyard.

May the Lord bless him, that the church at that place may be built up by his presence like the one was which he left.

In this world we are pilgrims and strangers. We part with friends in the hope of meeting them again, but when this earthly pilgrimage has ended, we hope to meet where there will be no more parting. I extend many thanks to the dear brother for the good done to us, and pray the Lord to bless him in both temporal and spiritual things.

A fraternal greeting to you all.

JACOB O. OSWALD.

FROM WOODBURN, OREGON.—The weather here (Jan. 25th) is still pleasant and warm. The sun shines nearly every day, and farmers are busy plowing and some sowing.

Bro. Peter Zimmerman of Cass Co., Mo., and I, have just returned from Lane

Co., Oregon, where we conducted a number of meetings for the brethren. Seven young people confessed their sins and expressed a desire to become children of the living God during these meetings. The little flock at that place consists of 7 families but no minister. The prospects for building up a church here are good. Land is cheap—improved land selling for from \$12.00 to \$35.00 per acre. We expect to be with the little flock again in three or four weeks, at which time the applicants will be received into the church by baptism. God bless the good work. P. D. MISHLER.

FROM RANSOM, NESS CO., KAN.—Because some time has elapsed since I last saw any news in the HERALD from this part of the west, I will pen a few thoughts. Bro. E. M. Shellenberger preaches at Ransom every two weeks. Besides him, two other ministers preach at the same place.

We also have the privilege of attending a Union Sabbath school at Ransom with an attendance of about forty scholars this winter. This Sabbath-school was organized in the spring of 1888 and it has continued since. Most of the schools are continued here the year round.

We have been favored with fine weather this winter. On the 8th of January we had a good snow to cover our wheat. We also have a desire to have our evangelizing ministers pay us a visit.

My nearest station is Ransom on the Mo. Pacific R. R. I will be glad to meet any one there if they will inform me of their coming. M. Z. TROVER.

SMITHVILLE, WAYNE CO., OHIO, FEB. 1, 1891.—The past winter has been a busy one for the Christian workers of our vicinity. A great deal has been done for the Master, and no doubt, a great deal left undone.

We have a Young People's Meeting every Sabbath evening alternately at Pleasant Hill and Oak Grove, which, notwithstanding the rough wintry weather, has maintained a good interest.

We have been visited recently by the ministering brethren, Mast and Sproal, of Howard Co., Ind., J. Kuriz, of Lagrange Co., and J. P. Smucker of Nappanee, Ind. A number of meetings were held, continuing nearly two weeks. Six young souls have manifested their willingness to accept Christ and start Heavenward. And two others, a husband and wife, who for a long time had been neglecting their duty towards God, have renewed their obligations toward Him, and have again been taken into the fold.

May God reward the ministers who have left the comforts of home to labor in our midst. COR.

FROM LIGONIER, IND.—In response to a call from the brethren from the Haw Patch church, Bro. Samuel Yoder of Elkhart, Ind. filled three appointments at Maple Grove. On Saturday evening, Sunday at 10.30 A. M. and Sunday evening.

We believe that good seed has been sown. May it have fallen on well prepared ground and bring forth much fruit. On the 18th Bro. Eli Shrock of Wayne Co., Ohio, came into our midst, and in the evening preached to an interested congregation.

The following day the brethren David Burkholder of Nappanee, and Amos Mumaw of Wakarusa, Ind., arrived and preached two very edifying sermons, for which we are very thankful to God. Our earnest prayer is that God may bless all these dear brethren both temporally and spiritually, that they may go on untiring in the good work for the Master, and that through their earnest appeals, they may be the means of reviving the work in the hearts of the luke-warm and backslidden and of bringing many sinners into the fold of Christ. E. K. G.

FROM MCLEAN CO., ILL.—We enjoyed a time of blessing in the past week. Ministering brethren from the East, West and North came into our midst on the 17th of Jan. They came together in my house in Danvers, which caused me much joy. We thanked God for the privilege of meeting once more, because our time to do good is short.

On the 18th we gathered in the North Danvers Mennonite Church where we were permitted to enjoy the manna of life. Meetings were held the entire week. Some of the brethren were called away to fill other appointments, but others stayed with us. The weather was beautiful which aided us in coming together. The other brethren took leave on the 26th and intend to continue their evangelistic efforts. We praise God for the good work done among us, and our prayer is that He will richly bless their labors.

Here in Danvers there has been a great awakening of late. Oh remember us in your prayers, that the victory may be on the side of the Lord of heaven and earth. On the 25th a number of applicants were received into the church by the writer, and a number of others requested us to remember them at the throne of Grace, that they too may be enabled to come out of the world and be received into fellowship with Christ Jesus. Greeting to all the readers of the HERALD.

JOSEPH STUCKEY.

"AS THE sea bird sleeps calmly on the bosom of the ocean billow, so in all trying circumstances sweetly rests the soul that is stayed on God."

REPORT OF THE EVANGELIZING COMMITTEE.

READ AT THE EVANGELIZING MEETING.

The labors of our ministers who in the past year engaged in evangelizing work, have, we have reason to believe, been crowned with blessing. While the work has not been as fruitful of results in every case as might have been hoped for and desired, yet the result of the year's work, so far as we have been able to learn from the reports made by the ministers and others, to the Committee, have been very encouraging, and has awakened a new interest in gospel work and the upbuilding of the church. It is the first year in which an attempt has been made by the Committee to gather statistics regarding the direct results of the work done in this manner, and while it has not been successful in obtaining reports from all those who labored in this capacity, enough has been obtained to show that the labor performed in this part of the church work has been a means of blessing to many churches and individuals.

It is not by any means the object of the Committee to boast of that which we humbly believe God has done through our faithful ministers in reviving his cause here and there, but this report is given for the encouragement of those who labor in this capacity, and for those who have by their contributions and their prayers supported this work, and to show furthermore that the argument of those who are not in sympathy with this work, and claim that it is not a benefit, but an injury to the church, is not well founded.

The evangelizing work is not a work instituted for the purpose of settling difficulties in the churches, and the ministers engaged in this work do not go out for that purpose, and yet it has a marked tendency to settle such difficulties wherever the spirit of evangelization takes firm root. For it brings a warmer feeling between the members of the congregation, filling the individual members with a gospel zeal and love for the unsaved and erring souls, and a desire for their salvation, the primary object of Christendom.

Of the 617 persons reported to have been received as members into the church (in which those who were received on their death-beds are not included) 431 were reported as having been brought in as a direct result of evangelizing work. However, it would be wrong to conclude that the ratio of those added through evangelizing or missionary efforts, to those who have been added outside of its influence, is as 431 to 186, for while 431 is not quite the total of those gained by missionary work, 186 is not nearly all of those who have been added to the church outside of evangelizing work, as the additions of the latter named, have not been so generally reported. Still, considering

the comparatively small number of ministers sent out in evangelizing work and the result which by the grace of God has been achieved, it comes to us as a great encouragement to press forward with renewed zeal in this noble and blessed work.

Another cause for encouragement, and which may not be so generally known, is that the past year's work has amply shown that wherever and whenever our so called peculiar doctrines and practices and simple mode of Christian life have been intelligently taught by our ministers, they have gained the respect of all classes of people, and the growing opinion among the people at large that our tenets of faith and practices were good enough for times when people did not know better, or for those in the present time who do not know better, but were not such as intelligent people would embrace, has been pretty well crushed out in places where our ministers have shown intelligently that what we teach and practice is based upon Gospel Scripture and on that alone. And practical results show that intelligent and educated men and women have not only respected our doctrines, but have embraced them, and are now contending manfully and zealously for the principles we teach and the order and practices we as a church observe.

We feel that the money spent for defraying the expenses of traveling ministers in their evangelistic labors, has been spent to the glory of God and for the advancement of his cause.

Evangelizing work was done in Illinois, Southern Indiana, Missouri, Iowa, Kansas, Nebraska, Colorado, Oregon, Manitoba, Minnesota, North Michigan, and Ohio.

Our prayer is that God may continue to bless the work that has been begun, and we also kindly ask the brotherhood to support the same according to their ability, believing that our God is thereby glorified and his church built up and her borders extended. To him be all the glory.

For the Herald of Truth.
WHAT THINK YE?

"What think ye of Christ," whose Son is he? is a question put to the Pharisees by Christ at a public gathering and at the same time gives the answer. They say, the son of David. How then doth David in Spirit call him Lord? Jesus' questions, and answers were so striking and convincing, that no man was able to answer him a word, neither durst ask him any more questions, being convinced that he was the son of David, the promised Messiah. Those believing in Christ fully trusting in his merits; the response of our hearts give to this inquiry, a witness of our spiritual condition, and determines beyond a doubt, our true standing before God.

David answers the question, from a contrite humble heart, "as for me, I will behold thy face in righteousness; I shall be satisfied, when I awake in thy likeness." Ps. 17:15. The prophet bears testimony of the Messiah, and at the same time sets forth the way of salvation in the following testimony. "He was wounded for our iniquities; the chastisement of our peace was upon Him; and with his stripes we are healed." Isa. 53:5. John testifies, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

Pilate who, while he delivered Jesus up to be crucified, confessed, "I find no fault in this man." Luke 23:4. When Felix gave Paul a hearing concerning his faith in Christ, "He (Paul) reasoned of righteousness, temperance and judgment to come." Felix trembled, and answered, "Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24:25. Agrippa was also constrained to acknowledge the divinity of Christ, since to Paul he said, "Almost thou persuadest me to be a Christian." Acts 26:28. "What think ye of Christ?" Can you not like Peter say, "Thou art the Christ, the Son of the living God?" Matt. 16:6. Can you not like he who was sinking beneath the water, say, "Lord, save me?" Matt. 14:30. Believe on the Lord Jesus Christ, and thou shalt be saved." 16:31. Now dear readers of the HERALD, if we thus believe in the Lord Jesus Christ, who is our advocate who never lost a single case and never will; He will save to the uttermost, and take you home to glory.

What think ye of Jesus
Who is the Son of God?
He came to save, He died for us,
For us the winepress trod,
That we through him might live,
In heaven, that sweet home,
An inheritance He will give,
And bids us all to come.

S. GODSHALK.

For the Herald of Truth.
WATCH AND PRAY ALWAYS.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass. Luke 21:36. After the Lord had spoken of perilous times to come, of the destruction of Jerusalem that great and mighty city in its time of splendor, and the end of the world, he gave them tokens whereby they may know that the kingdom of God was at hand. He said, "Verily I say unto you, this generation shall not pass away, till all be fulfilled." Hence the importance of watching and praying, redeeming the time, for it is very precious. He commands us to watch and pray always for the reason, that the Son of man will come in such an hour as ye think not." Therefore, watch and pray

that ye be ready to go at his coming with him to glory. Prayer is the Christian's watchword.

Practical, fervent prayer permits us to escape all these things, and to stand before the Son of man in those perilous times. I presume all would at that time be desirous to escape, but only those who heed our Savior's command, watch and pray always, will be safe, and able to escape all these things that shall come to pass. Jerusalem shall be trodden down of the gentiles, and there shall be signs in the sun and in the moon, and in the stars, for the powers of heaven shall be shaken, "and then shall they see the Son of man coming in a cloud, with power and great glory." Those who watch and pray always in faith, looking forward in hope for deliverance, such are commanded to look up, and to lift up their heads; for their redemption draweth nigh. To those the coming of the Son of Man will be a welcome messenger to deliver them from all those woes that shall come upon the nations, all those who watch and pray always looking up with an eye of faith trusting for redemption in the precious name of Jesus, at his coming will be changed, and go home to glory, forever to be with Jesus at the right hand of the Father, with all the glorified saints, to sing sweet hallelujahs. But woe unto the careless and unbelieving. Destruction will be their lot, may their eyes be opened in the day of grace, before it is forever too late, to see the danger awaiting them—the awful abyss.

Come, watch, and pray, my dearest friends
All nations heed the call
For Jesus Christ the message sends
Come, heed it one and all.
Oh watch and pray, make no delay
Come in the day of grace
Pardon is offered yet to-day,
In heaven a dwelling place.

S. GODSHALK.

A REPLY.

In the article, "Ordinances and Regeneration," in HERALD OF TRUTH, No. 1, page 5 of present Vol., the writer mentions the name of Noah Zook, and criticizes his claims to sanctification, and also charges him with making too much of the ordinance of Baptism. Bro. Zook sends us an article, complaining of being to some extent, misrepresented by the writer of that article. With regard to sanctification, he says, "I do not profess any further than the truth sanctifies. 'Sanctify them through the truth, thy word is truth.' Jn. 17:17."

"In the next place, I did not say that if I was a learned man, I would prove that we must be baptized to be saved. It does not require a man of great learning, because the word of God proves that, beyond successful contradiction. He that believeth and is baptized shall be

saved. Mark. 16:16. Read also Matt. 28:19. Peter commanded Cornelius and his household to be baptized. Philip in his preaching to the Ethiopian preached baptism; Peter says, that as Noah and his family were saved by water, so, or in like figure, baptism doth also now save us. Who does Peter say it saves? Why us, namely believers, not as a regenerating ordinance, but as works of righteousness, brought about by a living faith. "Show me your faith without works, and I will show you my faith by my works; for as the body without the spirit is dead, so faith without works is dead also. Jas. 2."

"I did, however, say that as I was not a learned man, I would refer to Dr. Schaff, one of the ablest American Scholars, to define the meaning of the original word baptize (Gr. Baptizo). And he says the meaning of the original word was immerse. Why my friend takes exceptions to this I do not know. But it looks to me, from the words used, that he meant to ridicule the mode of baptism by trine immersion. He says: 'O yes, we must wash wash wash until all is as a pure white garment.'"

In my remarks I did not ridicule any other mode of baptism, and I think it a little unkind of my friend for misrepresenting me through the columns of the HERALD. Why did he not sign his name to his article so that I could know at once who he is? If he has anything further to say, I hope he will address me personally, etc.

Remarks: We do not wish to wrong any one, nor to have our correspondents do injustice to any one, and for this reason we give place in our columns to the foregoing remarks. In regard to baptism, however, we must be permitted to say that we prefer now (and hope we always shall), to take the Bible definition on the word baptism, instead of the definitions of the learned scholars, or any others. Let us hold to the gospel, rather than the teachings of men.

Married.

SCHWARTZENTRUBER.—SCHLEGEL.—On the 25th of Jan., 1891, in the Amish Mennonite church, near Thurman, Colo. by Bish. Joseph Schlegel, Joseph Schwartzentruber of Johnson Co., Iowa, and Magdalena Schlegel of Arapahoe Co., Colo.

BURKHOLDER.—HOSTETLER.—On the 1st of Feb. 1891, in the Towline Meeting-house, by Bish. Christian C. Stucky, of Fulton Co., O., Daniel A. Burkholder of Henry Co., O., and Eva Hostetler, of Lagrange Co., Ind. May the Lord be their leader and bless them in their new relations, and grant them grace to remain steadfast in the faith, and true to each other, until their earthly pilgrimage is ended.

May their footsteps follow
That pathway of gold,
Which leads unto heaven
A glory untold.

GROSS.—LANDIS.—On the 10th of Jan., Chr. M. Gross of Plumstead and Ella Landis of Bedminster, Bucks Co., Pa.

OSWALD.—LITWILLER.—On the 1st of Feb. 1891, by Pre-Naziger, Peter Oswald of Pulda Murray Co., Minn. and Mary Litwiller of Hopedale, Tazewell Co., Ill.

BORNTREGER.—MILLER.—On the 18th of Dec. 1890, by Elias E. Borntrager, Elias J. Borntrager and Maggie Miller, both of Lagrange Co., Ind.

BORNTREGER.—SCHLABACH.—On the 13th of Jan. 1891, at Daniel H. Mast's, by A. A. Troyer, Abraham Borntrager and Susanna Schlabach, both of Lagrange Co., Ind.

HOCHESTETLER.—LEMBRECH.—On the 5th of Feb. 1891, at Daniel J. Borntrager, by Elias E. Borntrager, David D. Hochestetter of Elkhart Co., and Leah Lembrecht of Lagrange Co., Ind. May God bless them and keep them true to each other.

HOOLY.—EASH.—On the 1st of Feb. in Lagrange Co., Ind., at the residence of the bride's parents by Henry A. Miller, Simon Hooly of Wayne Co., Ohio and Martha Eash of Lagrange Co., Ind. May a long life of christian usefulness be the lot of this young couple, as they journey together down the River of Time.

BOSHART.—ULRICH.—On the 3d of February, in the Amish Mennonite church near Milford, Seward Co., Nebraska, by Bish. Joseph Schlegel, Daniel Boshart and Mattie Ulrich, both of Seward Co., Neb.

DIED.

SCHWARZENRUBER.—On the 1st of Jan. 1891, in Iowa City, Iowa, Joseph L. Schwarzendruber, in his 63d year. He had been poorly the last 8 years. He was a member of the old Amish church for forty years, and was buried at the Upper Deer Creek meeting-house. His wife, 14 children and 19 grandchildren remain to mourn their loss. He was an esteemed neighbor, a loving father and a faithful husband. Services by J. F. Schwarzenruber, and John and Elias Borntrager of Indiana.

ZEISER.—On the 21st of Jan., at Groveland, Woodford Co., Ill., of Paralysis, Samuel Zeiser, aged 61 years and 8 months. He left home well as usual on the 17th for Groveland, where he attended meetings a few days. On the evening of the 20th he took sick and by the next morning he was a corpse. His remains were taken to Roanoke by rail on the 22d and on the day following, interred in the Amish graveyard near Roanoke. The deceased was esteemed by all who knew him. His wife and 4 grown children survive him, but they need not mourn as those who have no hope. Services by Chr. Egly, Peter Hostetler and Em. Hartman, from Ps. 39., Phil. 1:20, 21, Math. 24:44.

RUPP.—On the 1st of Jan., in Perth Co., Ont., Mary (maiden name Kaufman) wife of Chr. Rupp, aged 37 years. She was a faithful member of the Amish Mennonite church. She leaves her husband and 7 children to mourn her early departure. Services on the 4th at the Poole church by Jacob Wagler and Joseph Gerber.

RUPP.—On the 11th of Jan. in Perth Co., Ont., Catharine, widow of Joseph Rupp, aged 86 years. The deceased was about 70 years a member of the Amish church. Services on the 14th at the Poole church by Chr. Zehr and Jacob Wagler.

husband and
 wife remains
 in the
 graveyard.
 Yoder and
 Peace to

A Yoder, J J Yoder.
 Z—John R Zook, L E Zimmerman,
 Zieser, J P Zook, J K Zook, D R Zook, N
 H Zook.

MISSION FUND.

B F Burkholder \$3.85; J Shenk \$10.00.

WITH MONEY.

MISSION FUND.
B F Burkholder \$3.85; I Shenk \$10.00.

MISSION FUND.

B F Burkholder \$3.85; I Shepley \$10.00

About this time Brother Paul Reder of Pytzenthal, passed away in the Tower of Brixen. He had been received as a brother by Offrus.

In the same year Brother Martin, of Villgrathen, and Casper Schuster, of Schoeneck, fellow-believers in Christ lay in Michael's Tower in Pusterthal, Tyrol on account of their faith. There they were condemned to death and were executed with the sword, thus confessing their faith in God, and sealing it with their blood. They composed the hymn No. 33 in the "Ausbund."

In 1538, on the Wednesday before Christmas, two brethren, Hans Seidel, of Muraw, and Hans Donner, of Welles, were imprisoned at St. Veit, in Kaernten, on account of their faith. They were also condemned to death and executed with the sword, according to the information given in an epistle which was sent from the prison. They stood valiantly for the truth unto death and would not depart from it while a breath of life remained in them.

About this time Brother Michael Wide-mann was taken at Reuten, in Allgoeu. They used various means, and admonished him to renounce his faith; but he was well established in his faith in Christ and said, "I was converted once and have renounced all evil, and in this conversion I will continue unto the end, for it is the true foundation on which I stand. After lying in prison about six months, he was beheaded, and his body consigned to the flames.

(To be Continued.)

For the Herald of Truth.

THE CHURCH AND THE WORLD.

The conversion of the soul causes a very radical change in the nature, and life of man. So much of a change does it produce, that it is termed a change, "From death unto life," "From darkness into the marvelous light," "From the power of Satan to God," etc. This means a thorough change; a facing about and going another direction. It creates an entire change in the whole being and nature of man. This is indisputable. Thousands can testify to this truth, and those who have been thus changed, constitute the true church of God.

And just as radical as the change from the carnal to the spiritual man has been, just so perceptible must be the separation of the church from the world. Scripture will bear us out in this. It was so in the apostles' time and is yet. This being indisputable, we must admit one of two things, either the world has grown a great deal better since the time of the apostles so that the change is not so apparent, or the church has drifted away

and has become more closely allied to the world, and lost much of her primitive power to do good. We believe the latter to be the case. (The world may be better in some respects, in others again worse.) "Come ye out from among them, and be ye separate, and I will receive you, saith the Lord." This means that we must be separate, or we will not be accepted. And why is it that with all the advantages and privileges open to us to learn the will of God concerning His church, with the blessed promise that even the Holy Spirit will lead us into all truth; the church, in the very face of all these facts, travels the downward course (we speak of the church in general), as if she were on a vast inclined plane which becomes steeper and steeper in its retrograde course toward the level of the world. Each step downward is with great difficulty, if ever, regained. This is almost universally the course of the church of today, and how lamentable to think that the bride of Christ for which He died that He might wash and cleanse her in his own blood should thus degenerate and be swallowed up in worldliness, and finally suffer the doom that awaits the world.

The question that naturally presents itself to our minds is, what is the cause of all this, and how can the just judgments of God that now await the church be averted? Unbelief is the primary cause of all this evil. The apostle John declares "That our faith is the victory that overcomes the world," and unbelief being the opposite of faith is principally the cause that enables the world to overcome us, and how much the church is overcome by the world, we let the reader judge for himself. Unbelief manifests itself in almost innumerable ways. A man who has faith in God ought to believe what God has said in His word either by his Son or his apostle. Christ told Peter that "on this rock will I build my church, and the gates of hell shall not prevail against it." This means that it cannot be moved from the foundation of which Christ is the chief corner-stone. What of the church that almost trembles, and is ready to enter into a compromise with the world, whenever assaulted by worldly-minded men and women? We must conclude by virtue of the Scripture that the church which indulges in worldliness is not the church spoken of above. The primitive church was firm, and unwavering in her discipline and faith, and this principle has characterized the true church of God from her infancy. Had she been as willing to yield to the demands of the world as now, there would have been no persecution, and the church and world would have been one long ago; but thank God for men who were not afraid to stand to their convictions, and face the storm of persecution, and thereby save a remnant of the true church of Christ; throughout the world, and among

all people and nations, Christ has his bride.

We do not believe that an outward form, however modest and humble it may seem, independent of true inward piety, true holiness of heart and purity of motive, can elevate and prosper a church spiritually, and preserve it from the inroads of Satan. And just as little do we believe that a truly converted, consecrated child of God can be a member of Christ's church and step by step become more worldly either in dress, or conversation, without leaving grace and becoming more and more liable to fall into the snare of the devil and be forever lost. It is indeed pitiful to see many of the young men and women that make a profession of religion following every conceivable worldly fashion that the world has invented to destroy the soul.

There is a cause for everything, therefore there is also a cause for this state of things in the church. It is not only that kind of pride—pride that manifests itself in dress that we have to contend with. There are different kinds of pride in the church. Pride produces selfishness, makes men and women believe that the church they hold to is always right. It is hard sometimes to convince individuals of error, and much harder to convince a whole church of its error, and this is pride. Ministers may be proud and be so unthinkingly.

It is a good thing to have all to love us, and have everything to move smoothly and lovingly, but in trying to do this we may do something displeasing to God; for it is a hard matter to please a large body of men and the Lord at the same time. Therefore better leave all to the Lord, and go right along in the way he has appointed, and let God take care of our influence, and everything else. He will give the increase, and further the work to his honor and glory. Only let the church see her true condition and we believe there would be just, and sufficient reason for alarm. When our friends are afflicted we become alarmed about their condition, and summon medical aid and do all we can to save life. Should we not as members of the church of the living God, become alarmed when we see the world gaining the victory over us?

We believe that the church can be preserved and that God will not allow her to be totally consumed, but it does seem that the sword of justice is now hanging over her and the time of her tribulations has come, unless she is willing to humble herself and implore divine aid and assistance. How earnestly all should pray that God would restore the church to its primitive power and usefulness, by a baptism of fire and the Holy Ghost, so that she might become more than a match for the world. May God speed that day.

Smithville, O. A. K. KURTZ.

THE LIGHT OF THE WORLD.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. 5:16.

The text is one of Christ's extraordinary doctrinals taught in his sermon on the Mount. It could of a truth be said of him, "That he spake as never man spake." We are told that the people were astonished at his doctrine, for he taught them as one having authority and not as the scribes." The scribes taught the Mosaic law which with all its ordinances, sacrifices and bloodshed, "could not make the comers thereunto perfect." But the doctrine of Christ was of a very different nature. He came to rest them from the burden of the law and to establish a peaceable kingdom.

In his sermon on the Mount, he gives many directions how to live in, and enjoy his kingdom, and when we truly belong to that kingdom, then it is Christ says to us, "Ye are the light of the world." And "Let our light shine," etc. But when we, his followers, who claim to have put off the old man, sin, with all his deeds, and to have put on the new man Christ Jesus, and have been initiated into the visible church, and have made a vow to stand and strive for the truth, unto death, and are called by that name, which is above every other name, examine ourselves closely, do we find our lights shining as brightly as they should? do we feel that we are "living epistles known and read of all men?" and do they know by our walk, our conduct, our conversation, that we have been with God, learned from him, and are ready to comply with the requirements of his word, which will make us wise unto salvation?

Christians, like a light on a candlestick, or a city on a hill, are very conspicuous. We are watched from every side. The world will, and has a perfect right to expect a change—something better than they saw before—in us. If we are true to our profession, and let our lights shine brightly, they may safely conclude, that there is a reality in the religion of Jesus Christ. Many people of the world know just as well, what God requires of his people, as we do; and probably some know better than many of us do. If such do not see the fruits of the spirit within us, our religion becomes a mockery to them. This is why so many outsiders justify themselves in their condition. Have not many non-professors told us, "You have members in the church that are no better than I am? This or that member does things that I would not do? How could I commune with such a man?"

Then dear brethren and sisters, I heartily appeal to you all, that we lay, those things to heart and mightily pray to God

for help, that our lights may shine brighter. Let us be ready for every good work. Our time is short, our days are rapidly passing by and if we do not make use of the talent entrusted to us, we know that the consequences will be fearful. Then let us do good unto all men, as much as lieth in our power. For if we are of no benefit to any one, our life has certainly been a failure.

Paul directing Titus in his calling, says, "In all things shewing thyself a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

It is true, Titus was an overseer of the flock and for this reason, we might think him to be a pattern of good works unto them, but we are likewise to be a pattern of good works. It is highly necessary that we become well established in the faith, rooted and grounded in the doctrine taught by our Master, that we may become able to teach it in its purity, by precept and example, "with sincerity and gravity, using sound speech which cannot be condemned."

Paul also says, "For there are many unruly and vain talkers, and deceivers, specially of the circumcision, whose mouths must be stopped, who subvert whole houses teaching things they ought not, for filthy lucre's sake." In order to be ready to meet the demands of those Scriptures, it is highly necessary to have a thorough knowledge of the Scriptures, that we can withstand the arguments and accusations, of those, who are always finding fault with God's word, and who teach an erroneous doctrine.

If we are able to use the "sword of the Spirit—the word of God—aright, and meet all the gainsayers, put them to silence, shame and probably be the means of leading them to Christ; we will certainly be a light unto the world. Paul also says, "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you." This we cannot do, except we walk in Godliness and honesty before our God. Our light must shine brightly before we can give a reason for the hope that is in us. We should not only be well versed in the Scriptures and able to quote freely from them but should live out the injunctions contained therein.

When we once live in Christ, or Christ in us, our conversation will be changed from all filthy, loose, and profane talk, to things which pertain to the higher life. Paul says, "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." And "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another."

Let us abstain from every untruth even in the smallest matters, lest we fall into the hands of the wicked one. We are also commanded to love the brotherhood which is another beautiful way to let our lights shine, for Christ says; "By this shall all men know that ye are my disciples, if ye have love one to another." But is it not truly lamentable to see the disrespect often shown to one another, even speaking evil of brethren, slandering, backbiting, and condemning one another, having no respect for the feelings of our brethren. I would that love and forbearance were cultivated more extensively. Paul knew what forbearance was when he says, "But meat commendeth us not to God; for neither, if we eat, are we the better; neither if we eat not, are we the worse."

Wherefore, if meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Who could help but admire such a spirit as this for one brother to sacrifice his carnal desires rather than to offend one of God's weak creatures. Surely such practical love as that among the brotherhood, would demand the respect of the world. Even they would be made to say, "Truly they are the disciples of Jesus Christ."

Finally Brethren, let us be more faithful in the Master's cause. Let us work cheerfully, willingly, and not by constraint. Let us not be so easily discouraged, become cold and careless in the work and stay away from the house of God under petty excuses. But let us show to the world that we are warm-hearted, zealous, God-loving and God-fearing Christians. S. M. BURKHOLDER.

For the Herald of Truth.

MORE WORK.

"Work, Work, Work," on every side. God's great moral vineyard is not yet near supplied with laborers, and he is still calling for more earnest workers. There is a place for each one who is willing to work, and there is a place for you. It may be in a very quiet and secluded spot, a place unnoticed, but work is there just the same, and perhaps more than you can do. Is it not then necessary for you to say, "Here Lord, I am willing, what wilt thou have me to do?" God is so willing to shower his blessings upon us, if we only become willing to receive them and work with them.

Go then, no matter how small or insignificant the work or how heavy the burden seems. Go in the Master's name and strength and you will succeed. If nobody but Jesus knows your efforts, that is enough and he will help you and bless you wonderfully in your efforts for Him. "We must all shine."

You in your little corner and I in mine. L.

For the Herald of Truth.

WHOM WILL YE SERVE?

Will ye also go away? John 6:67.

The Evangelists tell us that very often large multitudes followed Christ. But here in connection with our lesson John tells us, "From that time many of his disciples went back, and walked no more with him." Then Christ asked the twelve, "Will ye also go away?" The same may be asked me and you, dear reader. We are either following after him, or going away from him.

Not long since, Senator Ingalls said, in substance, that a great evil is in this that the golden rule and the decalogue did not exist in politics, and went on to reason that the greed for money was at the bottom of the evil. How much room and place has the golden rule and the decalogue in religion? A lay member once said, "We ought to obey the golden rule, and a very earnest minister replied with a smile, Where can we find such? Does not this reveal a sad picture of affairs? Behold Israel on the shore of deliverance singing songs of praise to God with one accord at one time and a few days later behold that same Israel worshipping a golden calf made by their own hands. Are we of to-day better than they were, are we not subject to all the idolatry they were? In the parable of the seed and the sower Christ says, some receive the word with joy and gladness, but soon again, when persecution ariseth, because of the word, they become offended, while others again are carried off by the deceitfulness of riches and become unfruitful. So we can see how needful it is for us not only to pray always, but to be always watching. The ways that lead away from Christ are many, while there is only one way that leads to Him, and that one is obedience to his commandments of which the golden rule is the rock and corner-stone. Paul says, "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." When Christ came to fulfill his mission on earth, the people who opposed him most, and crucified him were the most devoted and earnest in temple worship. Can we not be too devoted and earnest worshippers in public, and yet not be followers of Christ?

The young man said, "All these have I kept from my youth up." But he who knew and understood that one's heart, said, "Yet lackest thou one thing; sell all thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me." Here the line was drawn for him, he could choose or refuse, so he left Christ and followed after his riches; this line is also drawn for me and for you, dear reader. Christ says here, "How hardly shall they that have riches enter into the kingdom of God! This

caused an inquiry among his hearers, how then any one could be saved. He says, "There is no man that has left house, or parents, or brethren, or wife or children for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting." A brother remarked to me that the word of promise is to us, if we are obedient, to receive manifold in this life. I told him I did not understand this to be a temporal, but a spiritual blessing, as in the case of the martyrs. They received no temporal blessings from their enemies for upholding the truth, but God blessed them with grace and love so that they could endure with rejoicing all the torture their enemies could inflict upon them. "Yes," said the brother, "that was greater riches than this world can give us." Dear reader, let us follow after Christ.

JOHN BUCKWALTER.
Bartville, Lancaster Co., Pa.

For the Herald of Truth.

BE NOT AFRAID.

But he (Jesus) saith unto them, It is I; be not afraid. John 6:20.

After the feeding of the five thousand, Jesus' disciples started to cross the lake. When they had sailed partly across, Jesus himself came toward them walking upon the water; they feared, but across the rolling billows came the blessed assurance of Jesus, "'Tis I; be not afraid," and he came to them and they took him into the ship. We often hear it said that we are on an ocean sailing, toward the harbor of eternity. We are on the ocean of life, and our little bark is sometimes severely tossed by the angry billows and tides.

Waves of trial, sorrow and disappointments come over our little craft, and threaten to overwhelm it. We sometimes become frightened and think that we can bear up no longer, we feel like giving up all thought of battling on in the great work of winning souls for the Master, because we think we have too much trouble; too many discouragements, and if we do work, it does no good, our boat is only so much the harder tried, and we have so much trouble; sorrow upon sorrow comes, and we wonder what can be the matter. Listen, brother, listen, do you not hear even above the billow's roar, a gentle, sweet voice saying, "It is I, be not afraid."

It seems to say, "Fear not, even though troubles come thick and fast. Fear not, though all men seem to be against thee. Fear not, even though all thy undertakings fail and thy work seems vain. I am at the helm. It is better so for thee. I know what will do thee and thine the most good. I will see thee through life's troubled sea even to the blessed harbor above."

Brethren and sisters, when trials come, let us go to the Lord's treasury of precious promises and we will find therein the substance of what we have overlooked. When difficulties alarm us let us go to Him who hath said, "I will be with you always," let us leave all in his hands and we can rest assured that he will lead us safely through. But one thing we must not forget; we must have our boat made loose from the world, we must be in the world, but the world not in us, no ties must fasten us to the world, or our progress toward the blest harbor on the sunny side of Jordan will be retarded and our usefulness here be reduced to almost nothing; but if we truly are followers of Jesus and new creatures in him, we can rest in the blessed assurance, that he is ours, and fully trusting the guiding of our little boat through the storms of life, into his All Powerful hands, we calmly rest in His promises.

And when life is over, when the ocean is crossed, we can see, if we can not now, the love and wisdom that has guided us across the stormy sea.

"When black the threatening skies appear,
And storms my path invade,
These accents tranquilize each fear,
'Tis I; be not afraid."

LINA ZOOK.

For the Herald of Truth.

THE GREAT LOVE OF GOD,

Jesus Christ the same yesterday, to-day, and forever. Heb. 13:8.

Jesus, while on earth among sinful men, had to endure much mockery. He was despised and betrayed by one of his apparent friends—Judas. He was crucified and shed his blood for our transgressions. And since he did so much for us, why can we not do more for him? None other can be found who would give his life in our stead. "Greater love hath no man than this, that a man lay down his life for his friends." But Christ laid down his life for his enemies. Have we then any reason for rejecting the Savior's kind invitations? Dear reader, remember that life is short and that we know not the hour of our departure. How glorious if we accept the Savior, but how sorrowful if the world is our choice, for it is written, "All things shall pass away, but my word shall not pass away." Human hearts and looks may deceive us, but his love is ever the same. If we put our whole trust in Jesus, we will never be disappointed in him, or led astray by him; for he says, I am the way, the truth and the life, no man cometh unto the father but by me. John 14:6.

Although you forget your Creator and wander away from him, He never forgets you. What a joy to us if we can really and truthfully say, "Yes my name's written there, in the Lamb's Book of Life." It is not all of life to live, nor all of death

to die. After death comes the judgment and after judgment the endless ages of eternity. Will you spend them in Heaven singing the joyful songs of redemption, or in everlasting perdition, where there will be weeping and gnashing of teeth? Oh, how sad, if you would be too late to enter that beautiful Golden Gate. Let our prayers ascend in behalf of full redemption in Him.

When we get home, when the morning is come
And forth from the city of gold,
Angels of God, coming down, shall call home,
All of those, who belong to his fold.

Will you be there loved ones to greet,
Or will you forever be lost,
What is thy choice, fleeting pleasure of earth,
Or a home when death's river is crossed?

Oh, then what raptured greetings
On Canaan's happy shore,
What union then of severed friends,
Where partings are no more.
February 8, 1891. SARAH.

THE SECRET OF SPIRITUAL FULLNESS.

Sometimes there is a danger, when the fullness of the Spirit is being sought by God's children, of ignoring the all-inclusive nature of that Gift which God has already bestowed, and which has been received into the heart in the case of every true believer. To overlook the comprehensiveness of Christ as God's gift, is, sooner or later, to get into darkness and perplexity, even while we are earnestly seeking to be filled with the Holy Ghost.

It is well, therefore, that we should put to ourselves the question which the prophet Elisha asked the widow, who cried to him, in her extremity (2 Kings 4:1, 2), "What hast thou in the house?" What have I taken into my heart? If I am a Christian, what have I received? Not a mere statement of truth, but a Person. "Jesus Christ the Lord." It is this that marks the difference between a true child of God and a mere nominal Christian. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:7. Begin, then, by recognizing that fact. And what does that fact involve? This blessed and wondrous reality that we have received Him in whom "all fullness dwells." God has "blessed us in all blessing of the Spirit in heavenly places in Christ" (Eph. 1:3.—*Alford*).

There is a danger, sometimes, in our desire to receive a fresh endowment of the Spirit, lest we should think too little of Him who is God's unspeakable Gift—that is, of seeking this fullness in a wrong direction—or, as something apart from Christ. "What hast thou in thy house?"

was the question; and the answer was, "Thine handmaid hath not anything in the house, save a pot of oil." And yet it was this little vessel of oil that was to become the source of an all-sufficient supply!

So it may be with the believer to-day. "The water that I shall give him shall become in him a well" (John 4:14). He who has been to us a reservoir of grace, may become to us the fountain from which a stream of inexhaustible wealth shall begin to flow. It is not a new gift that we need, but a new experience of the old gift. If our souls are dry, and barren, and lifeless, it is because our view of Christ is so dim, our knowledge of his fullness so imperfect. We have failed to recognize what it is to be enriched in Christ, and that we have in Him, potentially, all the fullness of the Spirit.

The practical, or experimental knowledge of what it is to live in the power of the Holy Ghost, must be sought in this direction—Christ must be glorified—His claim as the One that is to have the pre-eminence in all things must be honored.

But, again, the fullness of the Holy Ghost may have been sought with a selfish motive. We have thought of our own comfort, our own liberty and power in service, rather than God's glory, or the needs of those around us. Here again, the incident referred to, is full of instructive teaching. The prophet's command was, "Go, borrow thee vessels abroad, of all thy neighbors, even empty vessels; borrow not a few." There are needy souls, aching hearts, anxious, seeking ones, within your reach. These are the empty vessels that need to be filled.

Let the treasure within your own heart be used to meet their need. The stream will then begin to flow from the fountain within; there will go forth rivers of living water, for the benefit of others. This will be power, not for self-needs merely, but for service. It was when there were no more empty vessels to fill that "the oil stayed" (ver. 6).

And when we cease to come in contact with the crying needs of breaking hearts—when we fail to find an empty vessel—the oil will be stayed in our experience; the stream of blessing which gladdened our hearts, whilst it ministered to the wants of others, will cease to flow. The widow was thus able, not only to meet the claims of the creditor, but she and her sons were enabled to live on the same supply themselves. How true this is, spiritually. The fountain that meets the claims of service, supplies, also, all our personal needs.

"Dig channels for the fount of love,
Where its blessed streams may run;
And know that love has copious streams
To fill them every one.

For only while we share we keep
That blest thing from above,
Ceasing to give, we cease to have—
Such is the law of love."

This teaches us how responsible is the position believers occupy. God has placed them between the world's vast needs and his own exhaustless treasures of Grace. He is, to those who are His own, the Fountain, that they may be to the perishing and needy around, the channels, through which His quickening, comforting, and healing grace shall flow. —*The Life of Faith.*

For the Herald of Truth.

WHOM TO FEAR.

Fear God, and keep his commandments. Eccl. 12:13.

If we take heed to these words and obey them, we shall not go astray, for they are the divine words of our blessed Redeemer. And "Whosoever believeth in Him shall not perish but have everlasting life." "And blessed is that servant whom his Lord when he cometh shall find so doing." Matt. 24:46.

If we wish to enter the heavenly home above prepared for the faithful, we must fear God, do His will and not rely upon the arm of flesh, like so many poor mortals do, who are afraid to accept Christ before the world, and renounce the sins thereof, for fear of being laughed at, or having the finger of scorn pointed at them. "You may allow some one to laugh you out of heaven, but you will never be laughed out of everlasting destruction. The devil as a roaring lion walketh about, seeking whom he may devour." 1 Peter 5:8.

It is terrible to see how few seem to be free in Him, or to think for themselves, but like dead fish, go with the current. What others think right, they think right. There are many such thinkers in the world. They are like sheep without a shepherd, scattered and destroyed by the enemy. They dread the idea of going against the current of the times and the opinion of the day, because their religion, their creed, their Bible, and their God is a dead letter to them.

The thought, "What will my friends say or think of me," cripples many a good germ of righteousness. Many a Bible would be read if it were not for false fears. Many knees would be bowed in prayer this very night, but the fear of man forbids it. "What would my wife, my brother my friend, my companion say, if they saw me praying?" Alas, what binding slavery is this! "Be not overcome of evil, but overcome evil with good. Let us, like Moses, esteem the reproach of Christ

greater riches than the dying friends and sinful pleasures of this world. Who shall be able to separate us from the love of God, if we put our whole trust in Him? We shall not be shipwrecked, for he can save to the uttermost.

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell. Matt. 10:28 Only try to please God; and seek first the kingdom of God and his righteousness, and all needful things shall be added unto you. Be not afraid of man's opinions; fear God, and never be ashamed of His service.

Christ says, "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Mark 8:38.

They dreamed not of danger, those sinners of old,
Whom Noah was chosen to warn;
By frequent transgressions their hearts had grown cold,
They laughed his entreaties to scorn.

Yet daily he called them, oh come, sinners, come!
Believe and prepare to embark,
Receive ye the message, and know there is room,
For all who will come to the Ark.

The flood gates were opened, the deluge came on,
The heavens as midnight grew dark,
Too late, then they turned, every foothold was gone,
They perished in sight of the Ark.

A YOUNG DISCIPLE.

For the Herald of Truth.
DO GOOD.

But to do good, and to communicate, forget not, for with such sacrifice God is well pleased. Heb. 13:16.

We often fail to see our opportunities for doing good even when they present themselves to us, and how often the spirit is grieved and quenched in not being willing when opportunities do present themselves.

Doing our duties should not be a task but a pleasure. There are many ways in doing good, besides by giving money to the needy. Many need far more than money: they need sympathy and encouragement to press forward and upward. How often a few encouraging words are the means of cheering a heavy laden soul. Those only who have experienced the help they received know the worth of sympathy and encouragement, and ever feel thankful and grateful for the means the Lord uses through his faithful servants to bring despondent souls nearer to Him for life and strength to bear up under trials and difficulties. We

are all laboring either for the kingdom of light, or the kingdom of darkness, we are either on the road to happiness or on the road to ruin, one of the two will be our portion in eternity.

Blessed will be the lot of those who are serving their Savior with an upright, faithful heart, and a willing mind, become obedient in doing their duties, are humble and ready to forsake all for Christ's sake. If we become willing to follow Christ with a sincere heart, nothing will be a burden for his sake, his yoke will be easy and his burden light.

If our consecration to God is a living, practical experience, and we feel that all belongs to the Lord we fear to spend or waste either His time, talent, or money, in a way that is a dishonor to our dear heavenly Father and redeemer Jesus Christ. The Lord has given us all at least one talent, which it is our duty to improve, or our reward will be as the unprofitable servant's who hid his talent in the earth. If we are slothful with what the Lord entrusts to us, our talent will be taken and given unto him which hath ten talents. For unto every man that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he hath, and cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth. Truly a horrible condition, should we not make every effort with the help of the Lord to be found a faithful servant of the Lord?

Let us not quench and resist the spirit, when we feel that we have a duty to do, and not confer with flesh and blood but seek to lay up for ourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal, for where our heart is there will our treasure be also. Let us in all things therefore endeavor to do our duty towards God, towards our neighbor and towards ourselves. For the eyes of the world are ever upon us watching our daily walk and conversation. Therefore our walk and conduct should be such that they may not say: "I see no difference between those who profess Christ and those who profess him not." Let us all examine ourselves, where are our desires, or in what is our delight. Is it in the law of God, and does our conversation correspond with the Gospel of Christ?

Let us take heed that we become not a stumbling block to those, who are yet out of the ark of safety, and only be scattering instead of gathering for Jesus. For He said, He that gathereth not with me, scattereth abroad. Jesus shed his blood on the cross to redeem us, therefore it is our highest duty to give him our whole heart and serve him with a cheerful mind, and pray to him daily for spiritual strength that we may be able to stand in the hour of temptation. How blessed will it be if we can hear the blessed words, Come ye

blessed of my Father, inherit the kingdom prepared for you. On the other hand how sorrowful if we must hear, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. Let us daily be on our guard, and make our calling and election sure with our God, so that when the message of death will come, we may be able to say with Paul, "I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Do good when you can,
There is plenty to do,
O never a kind action shun.
In beauty, 't will bud,
And blossom for you,
When life and its duties are done.
And O! 't will be sweet,
When the Master shall say,
Here's a robe, and a harp, and a crown.
In these beautiful realms,
Of bright endless day,
At my side, faithful servant sit down,
SISTER C.

For the Herald of Truth.
REMEMBER.

Remember now thy Creator in the days of thy youth. Eccl. 12:1.

Young friend, are you heeding these precious words, and remembering the Lord in your youthful days, while health, strength and activity are at their best? You may think, life is long, there is plenty of time for that, but bear in mind we are not accountable for how long we live, but *how well*. The few hours of life, how short they are, and yet so full of *momentous issues*. The great era of eternity, how long it is, and how much *happiness and tranquillity*, or misery and torment results from our sowing on earth. O, the possibilities of one life. Dear friends, you may be a great blessing to Christ's church, by living and working for *Jesus*, or you may greatly defeat the purpose of your Creator, by neglecting to open your heart unto Him.

"The Savior is calling, O, dear friend awake!
The Savior who languished and bled for thy sake.

He calls thee in mercy, he pleads with thy heart,
O, grieve not his Spirit nor bid him depart.

Have you ever thought how much he suffered for you? Just think for a moment what great pain he bore when nails were driven through his hands and feet, but that was not all, he was left upon the cross, till life was extinct, but how patient he bore it all, and all for you. Then why not accept this kind offer. Why not choose the *good* part? The Bible teaches that there are but two places in which the soul may dwell after this life.

One place is in the beautiful heaven above, where Jesus and his holy angels dwell, where the soul rests in peace throughout *eternity*. The other place is in hell where the devil and his angels dwell, where the soul is in misery throughout eternity. Which will you have? My friend, *where* will you spend eternity?

"The Savior is calling; how gentle his voice!
He comforts the mourners and bids them rejoice;
A friend of the friendless, the weary his care,
The poorest who seek him his blessing may share.

"The Savior is calling the lambs to his fold;
The Savior is calling the young and the old;
And they that have wandered his love may receive.
He offers salvation to all that believe.

"The Savior is calling, is calling to-day;
O do not refuse him, but come while you may!

The world cannot give you a pleasure so sweet
As one blessed moment of prayer at his feet."

Bradford, Ill. LENA GINGERICH.

For the Herald of Truth.
RAMBLING THOUGHTS.

Dear brethren and sisters, ye who believe in the power of prayer, seeing that many of our dear young people are yet "halting between two opinions," and in danger of being swept by the flood of worldliness and other sins to everlasting destruction, let us then daily wrestle in prayer for a blessing upon them, that the gracious Lord would awaken, enlighten, and convert such as have not yet given themselves in a covenant to the Lord. Let us clearly see and confess that we cannot save them although we ought to plant and water even as Paul and Apollos did, but if there is to be any increase it must come from God. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. 1 Cor. 3:7. Even though we humbly feel that we are nothing and God is everything in this matter, yet God has greatly honored us in giving us the privilege and laying upon us the duty of being "workers together with him," 2 Cor. 6:1, in winning converts from the power of Satan to Christ. "Workers together with him," glorious and inspiring thought! In our families, in our Sunday-schools and in our churches, we should plant and water as though everything depended upon our labors, but, having done so, not forget to look to God in prayer for the "increase." When we are "cumbered about much serving" and go about our work, wondering, why there is not more to show for it, don't we sometimes forget that after we have labored ever so faithfully, it is after all "God that giveth the increase?" *Nothing but the grace of God can reach and save the lost.*

Thank God that his grace is sufficient to remove mountains of difficulties, open the darkest eyes and the dumbest ears, soften the hardest hearts and invade and conquer the mightiest strongholds of sin.

Then let us not be discouraged, for, are we not "workers together with him?" Let us plant and water, and, in confident prayer, look to "God that giveth the increase." Let us expect an answer, rich in blessing. Let us expect great things from our God, for he "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." When the "increase" comes, let us not forget to give him all the praise. N. G. R.

For the Herald of Truth.
DEATH AND LIFE.

If a man keep my saying, he shall never see death. John 8:51.

Christians are mortal like other men, will they not therefore die? "No," says the Savior, "They will not die." Death comes to them so changed, so glorious, so beatific, that we will not use the name.

They "shall not see death," what then? They shall go home: they shall be gathered to their own people, they shall depart to be with Christ, which is far better, they shall fall asleep in Jesus, "Blessed are the dead that die in the Lord." Oh, surely he is a conqueror of death who will be delivered from the state as well as the sting of death; and this is the case with regard to every Christian. Mark, therefore, the language of the apostle in reference to them, when he says, "The body is dead because of sin, but the Spirit is life because of righteousness, but if the Spirit of him that raised up Jesus from the dead dwells in you,"—(here Paul attaches two limitations once to the death of the believer, it only affects his poor body.)—and it immediately joins the spirits of just men made perfect, then in the next place he says it is only temporary, the part affected will not remain under its grasp; no, the body will be revived and will live as well as the spirit and become immortal:—"But if the spirit of him that raised up Jesus from the dead dwell in you." "Thus the Christian has a prospect therefore not only of being delivered from the sting of death, but also from the very state itself. When Jacob was going into Egypt, though it was even to see his son Joseph, and he said, 'It is enough, Joseph my son, is yet alive, and I will go down and see him before I die,' yet when he came to the verge of Egypt, his old withered frame began to tremble, so that God appeared to him and said, 'Jacob, fear not to go down into Egypt, and I will surely bring thee up again,' and this is what God says to every believer with regard to the grave:—"Be not afraid

to go down into the grave; I will go down with thee and I will bring thee up again." There is no death, the stars go down to rise upon some fairer shore, and bright in the heaven's jeweled crown. They shine for evermore. There is no death, the dust we trod beneath us shall change beneath the summer showers, to golden grain or mellow fruit, or rainbow tinted flowers.

Rest is not here,
What's this vain world to me?
Rest is not here,
False are the smiles I see.
The mirth I have,
Where is youth's joyful glee?
Where all once dear to me?
Gone as the shadows flee—
Rest is not here.
Why did the morning shine
Blithely and fair?
Why did those tints so fine,
Vanish in the air?
Does not the vision stay,
Paint, lingering heart away,
Why in this desert stay—
Dark land of care?
Where souls angelic soar,
Thither repair.
Let this vain world no more
Lull and ensnare.
That heaven I love so well
Still in my heart shall dwell;
All things around me tell,
Rest is found there.

Sel. by SISTER C.

SUNDAY-SCHOOL LESSONS.

LESSON XI.—MARCH 15.

GEHAZI PUNISHED.—2 Kings 5:15-27.

Golden Text.—Be sure your sin will find you out.—Num. 32:23.

Time.—Between 890 and 884 B. C. Immediately following the last lesson.

Place.—Samaria, the capital of Israel, the place of King Jehoram's residence, the home of Elisha.

DAILY READINGS.

M. Gehazi Punished. 2 Kings 5:15-27.
T. Salvation not Bought. Acts 3:1-19.
W. The Lord alone is God. Dan 6:19-28.
T. Serve only one Master. Josh 24:14-24.
F. Thou shalt not Covet. Eph. 5:1-13.
S. Liars Punished. Acts 5:1-11.
S. All sin Revealed. Ps. 90:1-12.

LESSON XII.—MARCH 22.

ELISHA'S DEFENDERS.—2 Kings 6:8-18.

Golden Text.—"Fear not, for they that he with us are more than they that be with them." 2 Kings 6:16.

Time.—Probably between B. C. 890 and 884.
Place.—(1) Samaria, the capital of Israel, the home of the king. (2) Dothan, on the south side of the plain of Jez' re-el, twelve miles north of Samaria. Here Joseph was put into the pit and then taken out and sold by his brethren (Gen 37:17).

DAILY READINGS.

M. Elisha's Defenders. 2 Kings 6:8-18.
T. Heals the Pottage. 2 Kings 4:38-44.
W. Causes Iron to Float. 2 Kings 6:1-7.
T. God speaks by Men. 2 Pet. 1:12-21.
F. Secrets Revealed. Luke 12:1-12.
S. God knows the Heart. Ps. 139:1-14.
S. Defends his People. Heb. 1:6-14.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN { ASST. EDITORS.
A. B. KOLB, }

March 1, 1891.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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CHANGE OF ADDRESSES.—Bro. Jacob Schrag, formerly of Dallas, Polk Co., Oregon, has moved to Irving, Lane Co., Oregon.

BRO. ANDREW GOOD, formerly of Clarinda, Page Co., Iowa, wishes us to state that he has sold his farm at the above place and that his address in future will be Harper, Kansas. Correspondents please take notice.

THE AID PLAN which was instituted by the Conference of Indiana a number of years ago for the purpose of aiding brethren who suffer losses by fire or lightning, now represents property to the amount of twelve hundred thousand dollars, and its losses during the year 1890 were \$102.00 or about one mill on the dollar.

IN PRISON FOR CONSCIENCE' SAKE.

We should hardly suppose that in this enlightened age of the world, and in our own cherished land of liberty and religious freedom a man should be imprisoned for conscience' sake. Yet such is actually the case. In the *Chicago Daily Herald* of Feb. 2d, appeared an item in reference to this circumstance, which, aside from the simple statement that "Joseph Steiner went to jail rather than serve on the grand jury," was a mass of misrepresentations. Other papers copied the item, and probably quite a large number of our readers have already heard more or less about it. But for the benefit of any who may not be familiar with the facts we will give the following from the "Lima Daily Times" of recent date.

Joseph Steiner, a member of the Mennonite church, and living near Bluffton, was sent to jail by Judge Richie to-day for contempt of court.

"Steiner was summoned to serve as a grand juror. Upon receiving the same, he sent word to the sheriff that he would not serve, and later told Judge Richie personally that he could not serve on account of his religious creed. This morning he appeared in court, armed with a letter from his minister, explaining why he could not conscientiously perform the duties of a juror. This he read when the judge called him before the bar, and asked if he had anything to say why sentence should not be passed upon him.

The judge declared that in his twenty-five years experience at the bar, this was the first case he had ever known of a citizen asking to be excused from jury duty on account of conscience. He did not think any religion taught a man to refuse to do his duty as a citizen, and to impress this upon the prisoner's mind, and establish a precedent for any of his brother members of the same church, who might be summoned as a juror, he would impose a fine of \$10 and imprisonment for ten

days in the county jail. This, the judge argued, would keep Steiner about as long as if he had served on the jury.

Steiner is a farmer, and evidently very firmly grounded in his convictions. He is an ardent believer in the faith cure science of Christianity. He was given ample time and argument to change his mind before sentence was passed, but he firmly declared he could stand it to be sentenced."

Joseph Steiner is a member of the Swiss Mennonite Church, in the vicinity of Bluffton, Allen Co., Ohio, and as we learn, is a man noted for his sincerity and christian piety, and appears to have a conscientious conviction that it would be wrong for him to serve in the capacity of jurymen, and for this reason declined to do such service. He did not do this from any ill-will, or with any purpose to be disobedient to the laws of his state, or with any purpose to show disrespect or contempt to the court, but it seems the judge did not feel inclined to recognize the conscientious convictions of Bro. Steiner, and to show his authority, establish a precedent, that would intimidate any who might hereafter have similar convictions, and to show that he at least could make him stay in Lima about as long as the duties of a juror would keep him, he fined him ten dollars and sentenced him to ten days imprisonment for contempt of court.

Bro. Steiner manifested his devotion to his convictions, and did what he felt was right without wavering. The world makes sport of him, and many will say: "The poor deluded man," but when he returns from his imprisonment, he will bear with him an unsullied conscience, which is worth more than all the honors of man. The Mennonite Church does not prohibit her members from doing jurymen's duty, only in cases involving the death penalty. But there are many who have the same conscientious convictions that Bro. Steiner had, and why should any man rule over his brother's conscience, especially when his conscience is so led that it wrongs or injures no one. It was with the great conflict for liberty of conscience that brought the Puritans, the Quakers, the Moravians and the Mennonites to America, and shall the men who hold the reins of authority in this fair land lift the hand of oppression, against even those who according to their judgment, are over conscientious? God forbid. Let us pray for all those in "authority that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:2.

It is very easy to go with the multitude, but not so easy to stand up openly and boldly for Christ alone; but if we firmly trust in Him from whom all strength cometh we can be shining lights for Him all the time.

CORRESPONDENCE.

FROM MIFFLIN Co., PA.—Early in January, our young brother David D. Zook of Newton, Kansas came East on business; (see wedding notices in the *HERALD* for Feb. 1.) While here, he preached several times, and on several occasions earnestly admonished the young people, especially the unconverted, to come to Jesus and be faithful cross-bearers.

Bro. Gideon Stoltzfus of Lancaster Co. was here and preached several earnest and impressive sermons in the beginning of February. We were glad for these visits and hope God may add his blessing. COR.

FROM CASS Co., Mo.—On Jan. 14th Pre. Josiah Martin and — Bowman of Osceola Co., Iowa made a visit to this part of God's moral vineyard. One meeting was held where the gospel was preached in the German language. After visiting among the members until the 17th they left for Johnson Co. Kan.

On Saturday the 24th, Pre. Andrew Good and daughter of Clarinda, Page Co., Iowa, also arrived here when three meetings were held. The word was proclaimed with earnestness and zeal in the English language, we trust to the spiritual profit of all present. We hope that other ministers traveling through the west will also make it a point to stop with us. L. J. H.

FROM HOLMES Co., OHIO.—The Walnut and Martin's Creek churches in Holmes Co., O., lately enjoyed the visit of Bish. Jonathan Smucker of Nappanee, Ind. He arrived on the 3d of February and preached at different places, nearly every day and evening for a week. He filled appointments at the following places: Union Schoolhouse, Shanesville M. E. church, Walnut Creek church, Charm Schoolhouse, Martin's Creek church, and also preached a funeral service in the New Carlisle Reformed church.

We wish to express our sincere thanks to God and all the dear brethren who have lately paid us such edifying visits, and we hope the dear brethren will soon come again and partake of the emblems of the broken body and shed blood with us. COR.

FROM STERLING, ILL.—We reorganized our Sunday-school on the 4th of January. Bro. Philip Nice had been our Superintendent for a number of years, but feeling the weight of other church duties resting upon him, he desired some one to take his place in the Sunday-school. Bro. Amos Ebersole was accordingly elected Superintendent, and Bro. Amos Landis assistant. We hold Sunday-school after services every two weeks,

but intend to change to every Sunday as soon as the weather becomes warmer.

We hold a Teacher's Meeting every Friday evening which not only aids us in understanding the lessons, but also gives us an opportunity to practice singing out of the Hymn and Tune Book, and at the same time form an acquaintance with the old and the young people. We should always respect the young people and try to win them into the fold of Christ. One young person made application to unite with the church. Our prayer is that more will feel it their duty to serve the Lord before it is too late. COR.

A TRIP THROUGH ILLINOIS.

I will now conclude the report of my trip. As stated in No. 2 of the *HERALD*, Bro. A. Oesch remained with us until the 3d of January. J. S. Hartzler returned from his trip to the West as far as Tiskilwa the same day. We started for Ohio Station and on the day following held two services in a school-house and one at Bro. Jacob Albright's. We lodged with Bro. Chr. Burkey and on the following day returned to Tiskilwa where we held services the same evening.

On the 6th we went to Washington, Tazewell Co., visited several of the brethren and on the morning and evening of the 7th held services in the new church near Metamora. These meetings were well attended and good interest was manifested. On the 8th we held two meetings in Bro. Emanuel Hartman's church. We were kindly received and the words spoken seemed to be much appreciated. On the 9th we were present at the funeral of Sister Snavely of Roanoke. Bro. Hartzler and I were asked to take part in the services which we did, he speaking in the English and I in the German language. The funeral was largely attended.

We lodged at Bro. Peter Helmut's, where we enjoyed an hour of prayer. The next day (Saturday) we held another meeting after which Bro. Hartzler left for Metamora where he filled an appointment and I remained near Washington visiting relatives. On the 11th I met Bro. Oesch at the day services and in the evening the brethren Hartzler and Sommer again met with us. We enjoyed many blessings at these meetings.

On the following day, we visited among the brotherhood and held devotional exercises at Jacob Unzicker's in the evening. On the 13th we held another service at the church and spent the afternoon with the aged Sister Schrag, who is 88 years old and still blessed with health and strength. She loves to converse of Christ and his love. We also paid the aged Bro. Samuel King a visit. He has suffered of rheumatism for some time. In

the evening we attended a meeting in a school-house.

After visiting with the brethren another day or two, we attended our last meeting in this locality on the morning of the 16th. The meeting was largely attended. The brethren Peter Rupp of Pekin and Daniel Roth of Morton were also present and took part in the services.

On the 17th we met at Pre. Jos. Stuckey's, Danvers, Ill. with several other brethren, and on the following day attended a large meeting at the North Danvers Mennonite church. On account of the appointments made for the week at this place, the brethren remained here while I took leave for Flanagan going by way of Bloomington. My wife, brother-in-law and mother-in-law awaited my arrival. I found them enjoying good health for which we feel thankful to our heavenly Father.

The brethren at once appointed meetings and before my departure I attended four meetings in the old and new churches. I was much pleased to meet the brethren John Schmitt of Metamora, and Emanuel Hartman and Peter Sommer of Washington. We together rejoiced in His grace.

On the 23d we left the brethren and reached home the same day. We met the children enjoying good health, and having everything in good order. Praise, honor, thanksgiving, and glory be to the Father of every good and perfect gift. I wish to express many thanks to the brethren for their kindness shown us on our travels. May God richly reward you for the same, Amen.

I would yet remind every minister of the Gospel to read and consider Luke 24:29. We all need the power of God, therefore let us all pray God to grant us this power through His Son Jesus Christ.

May God grant us his blessing.
Tiskilwa, Ill. JOSEPH BURCKEY.

A VISIT EAST.

I will give to the readers of the *HERALD OF TRUTH* a brief sketch of our journey through Indiana, Ohio, and Pennsylvania which is as follows: On the 25th of August, 1890, my wife and I left home (Morrison, Ill.) and on the 26th arrived at Berne, Adams Co., Ind. Bro. Peter Steiner met us at Berne and conveyed us to his home. We visited there with the brethren one week, during which time we attended three interesting meetings. On September 1st, we left for Elida, Allen Co., Ohio. We arrived there in the forenoon of the same day, and were met by Bro. Moses Brenneman who conveyed us to his home. Here we again had the pleasure of meeting our dear Brother and Sister Samuel Coffman of Virginia. We

visited with the brethren until Wednesday afternoon during which time we attended two meetings. We also visited our dearly beloved brother John M. Brenneman. We greatly rejoiced to meet with the dear brother once more while on this side of the grave and eternity. Tears could not be refrained at our meeting. Brother Brenneman is getting very feeble in the body, but in Spirit, he is yet strong and fervent. May God be his comforter until He sees fit to take him home.

On Wednesday afternoon (Sept. 3d) Brother Moses Brenneman conveyed us to C. P. Steiner's, Putnam Co., Ohio. We visited with the friends and brethren there until Monday morning, Sept. 8. We attended two meetings at this place. Bro. C. P. Steiner conveyed us to Lima, where we took the train for Akron, Summit Co., Ohio, arriving there in the evening (Sept. 8) with our son Benjamin and his family. We also visited my brother and his family, and remained in the neighborhood one week. On Monday September 15th we left for Souderton, Montgomery county, Pa., arriving there, on Tuesday evening (Sept. 16) at the home of our beloved Bro. Herman Godshalk. We visited with the brethren in Montgomery, Bucks, and Berks counties, and attended two meetings in Franconia M. H. and two in Souderton, and one in each of the following places: Skippack Lower Salford, Plains, Towamencin, Lexington, Rock Hill, Blooming Glen, Deep Run, Doylestown, Hereford, Worcester and Norristown.

On the 21st of October, we took the train at Philadelphia for Elizabethtown, Lancaster Co., Pa., and we arrived there in the forenoon. We remained with the brethren there until Thursday morning attending one meeting in Good's M. H. On Thursday the 23d, we again took the train at Elizabethtown for Orrville, Ohio and arrived there on Friday afternoon (the 24th). We visited with the brethren in Stark, Wayne and Medina counties, attending meetings as follows: one in Stark, two in Wayne, and three in Medina county.

From there we left for Akron, Summit Co., Ohio and again remained with our son Benjamin and his family until the 1st of December, when we took the train at Akron, and arrived home on the 3d under the protecting care of our heavenly Father in good health, and met our dear children enjoying the same blessing. We feel heartily thankful to our heavenly Father and our dearly beloved brethren and sisters for the kindness and love they manifested to us on our travels. May God richly reward them for it.

HENRY NICE.

Ustick, Whiteside Co., Ill.

THE harder the task the more the need of singing.

A VISIT TO SOUTHEASTERN OHIO.

I left my home (Elida, O.) on the morning of the 24th, in company with the Brethren Andrew and M. B. Shenk, for Pickerington, Fairfield Co., O. Where we arrived the same evening and were met by the Brethren Nicholas and Benoni Stemen who conveyed us to their homes. The next morning (Sun.) we met at the New Church which has been named Stemen's Church for worship, where a goodly number assembled and we had the comforting assurance that "The Lord was there." We learned with regret, that Bro. Nicholas Stemen, as well as several other brethren and sisters, could not attend our meetings on account of sickness.

Sunday eve we met for worship at "Martin's Meeting house," where good order and close attention prevailed, bespeaking that the hearers were concerned about the Salvation of the soul. Here we were wont to go with father and mother in our childhood days, and as we thought back over the many days and years that have since then passed away, and of the loving kindness with which those days and years have been crowned, we could say with David "Bless the Lord, O my soul, and forget not all his benefits."

On the two evenings following we again had meetings at Stemen's Church. A lively interest is manifested here for the salvation of souls and the upbuilding of the cause of Christ. This new church house is very commodious and well supplied with "Hymn and Tune" books which are well distributed through the house.

We feel to say to the dear brethren and sisters here: go on with the good work, "Always abounding in the work of the Lord" and we feel sure that your labor will not be "in vain in the Lord." We met at one of these meetings, a stranger, a very intelligent man, who confessed that he had not heard a sermon for ten years, his mind having become poisoned through the dishonesty and inconsistent lives of christian professors. "I have seen this evening," said he, "What I have not witnessed in my fifteen years travels: a people who seem to be worshipping God according to the simplicity of the Gospel, free from the foolish display and extravagance so generally seen in the churches. 'I do not believe,'" he continued "that there is a man living, who has a higher regard for religion, and that would like to be a Christian more than I would, but I have yet failed to find a people who hold up the Gospel standard, where I think it should be according to the Bible." We could not but sympathize with this man, and referred him to the fact that men with such excellent views of christianity are much needed

in the church to help raise the gospel standard.

From here we went to Bremen, O. stopping over night with our aged Bro. and Minister Jacob Good and family (of the River Brethren persuasion). Here we spent a season of family devotion and felt to say with Peter, "Lord, it is good for us to be here." Our feelings were expressed as we sang the hymn,

"How pleasant thus to dwell below,
In fellowship of love,
And though we part 'tis bliss to know;
The good shall meet above."

We hope this little Church will stand firm for the defenseless, humble and benevolent doctrine of the ever blessed and glorious gospel of Christ. On the 29th we went to Bro. A. Beery's, two and one-half miles from Bremen, near the Pleasant Hill Church, where we held three meetings which were well attended, and we have reason to believe that our labors here were not in vain. In sight of this church our dear grandfather, Henry Brenneman, lived many years and here in the graveyard his body now lies awaiting the "Voice of the Son of God."

On Saturday the 31st, we held a meeting at the home of our aged Sister Polly Beery, now in her 84th year, still strong in faith, hope and also in body considering her age.

From here we accompanied Bro. Benjamin Huber (Min.) to his home. This family on account of sickness, from which they had just recovered, could not attend any of our meetings. We, however, improved the time spent with them; endeavoring to encourage them to be "followers of God as dear children," casting all their cares upon God, who will care, and do what is best for them.

On the morning of Feb. 2d, we boarded the train at Bremen for West Liberty, Logan Co., O., where we arrived late in the evening and were met by Bro. J. Hartzler, who informed us that there was an appointment at the South Union Church for two Amish Ministers from Howard Co., Ind. whose names, if I remember rightly are Sproll and Mast. Bro. Hartzler took me to the meeting, where we arrived just as they were singing the closing hymn. I had the privilege, however, of forming an acquaintance with the brethren, who went to Huntsville the next morning, a distance of twelve miles. We held three meetings while in Logan and were made to feel that we were truly with brethren and sisters in the Lord.

Upon reaching home on the 5th I learned with regret that one of my children had been very sick during my absence, but am thankful to say has again recovered.

Before closing we wish to remember the kind hospitality shown us wherever we went. May the Lord abundantly bless you and keep you unto a happy end.
J. M. SHENK.

EVANGELIZING TRIP TO THE WEST.

(Conclusion.)

Nov. 17th I left Nemaha Co., Kansas, for Ayr, Adams Co., Neb., at which place I arrived the following day, Nov. 18th. Although a stranger in the town, the Lord soon made provisions for my destination, a stranger asked me a few questions, and soon proposed to convey me to one of the brethren of our faith. What a blessed thing it is to have a kind Father who knows all our wants! A few minutes before we had intended to start Bro. Daniel Burkhardt arrived in town. One of the first things mentioned by him was that he was moved to come to town, thinking perhaps there might be a letter there for him, or that perhaps he might chance to meet me, as he was informed of my coming but not positive when; I went with Bro. Burkhardt to his home, at which place we were informed that a meeting was appointed for that evening.

I was with the brethren for one week. It was a season of refreshing to me to see the interest manifested at that place; we had a crowded house most of the time, which led me to believe there were those present who were tired of sin and were hungering and thirsting after righteousness. May God bless the dear brethren and sisters of Adams Co., and give them still more of an ingathering of souls.

Monday, Nov. 24th, Bro. and Sister Burkhardt and Bro. and Sister Jacob Ebersole of Adams Co., accompanied me to Butler Co., Neb., at which place we arrived in the afternoon of the same day. A number of Butler Co. young people came over to Adams Co., and attended some of our meetings there, and as they returned Saturday, the 22d, we sent word with them that we were coming the following Monday. Meeting was appointed for Monday evening in the Baptist church in Octavio. Tuesday and Wednesday services were held in the house of the Church of God, some four miles north of Octavio. Thursday (Thanksgiving), we had preaching again in Octavio in the Baptist church, where we continued our meetings over Sunday. Butler Co. has no organized church; there are but six members there, Bro. and Sister Jacob Root, Bro. and Sister Joseph Detwiler, and Bro. and Sister Samuel Root. I noticed more than a score of people, old and young, and should be gathered into the fold, and I do believe had not the work there been neglected by our ministers a great work could have been accomplished.

On Dec. 1st I left for Glidden, Carroll Co., Iowa, at which place I was made glad to see my dear Bro. and Sister Henry Zell, Bro. and Sister Samuel Witmer. There are but four members there, but as the Lord does not always look to numbers for success, I would say,

Press on towards the mark for the prize of the high calling of God in Christ Jesus. I would say, ministers should not pass by, but should stop and encourage those few who are striving in a strange land to hold up their Israel's God. They live but a few miles from Glidden.

On Dec. 2d I left for home, and arrived at Dakota, Ills., Dec. 3d. God has been very kind to my family during my absence.

In conclusion I would say to my dear ministering brethren, Do not neglect the work in the West: your services will be much appreciated, the many urgent calls for help are, I believe, from a pure motive. as our dear brethren and sisters are in good earnest in our western churches for the salvation of their children, neighbors and friends.

Dakota, Ills. J. S. LEHMAN.

BIBLE READING.

The following is an outline of Bible teaching arranged and used by Bro. J. S. Coffman while with the brethren at Berlin, Canada, the last weeks of January, 1891.

I. GOD THE CREATOR.

Gen. 1 and 2; Isa. 40:28; 43:7.

II. MAN THE CREATURE.

Mark 16:15; Psa. 8:4; Rom. 8:20; James 1:18.

III. MAN A SINNER.

Gen. 3; Luke 15:18, 21; Rom. 3:23; 5:12; 1 John 1:8, 10.

IV. MAN RECONCILED TO GOD.

1. CHRIST THE REDEEMER.—Gal. 4:4, 5; Titus 2:14; Isaiah 43:1; 44:22; 52:3; 1 Peter 1:18—21.

2. SALVATION THROUGH CHRIST.—Luke 1:68, 69; 2:30—32; Acts 4:12; 13:47; 2 Tim. 2:10.

3. THE BLOOD OF CHRIST, THE MEANS OF SALVATION.—Eph. 1:6, 7; Col. 1:14; 1 Peter 1:18, 19.

V. CONDITIONS OF SALVATION.

1. THE ONE GENERAL CONDITION OF SALVATION IS CONVERSION.—Matt. 18:3; Acts 3:19.

2. SPECIAL CONDITIONS.

MAN'S WORK. GOD'S WORK.

A. Faith.—Heb. 11; A. Regeneration.—Rom. 10:17; Mark 11:22. John 3:3, 5; Matt. 19:28.

B. Repentance.—Titus 3:3; John 1:13. Matt. 3:2; Mark 1:15; B. Forgiveness.—Luke 5:32; Acts 26:20. Luke 24:47; Acts 5:31.

C. Acceptance.—C. Adoption.—1 Cor. Matt. 10:32; Rom. 14: 12:13; Rom. 8:15—23. 11; Acts 8:37; Heb. Gal. 4:5; John 1:16; 10:7, 9; Rom. 10:9, 10. Acts 2:4.

When these conditions have been fulfilled in a person, he must be a saved child of God. But to remain such, and live the life of God, the following conditions must also be fulfilled.

D. Obedience.—Matt. D. God's Continual Presence and Care.—Matt. 28:20; Heb. 13:12; 50; John 8:31; 14: 5; John 14:16. Ps. 37:21; 15:10; 1 John 2:4.

1. ORDINANCES.

A. Principal Ordinances.—Heb. 9:1.

a) Baptism with water. This ordinance is the outward sign of the spiritual relation of the believer to God the Father and God the

Holy Spirit. It is God that baptizes with the Holy Ghost.—Matt. 3:11; Mark 1:8; Luke 3:16; John 1:26; Acts 1:5; 2:38, 41; 8:12, 16; 10:47; Mark 16:16.

b) Communion. This ordinance is the outward sign of the spiritual relation of the believer to God the Son.—Matt. 26:26—28; Mark 14:22—24; 1 Cor. 11:23—26; 1 Cor. 10:16, 17. The last of these passages proves that the communion is also a feast or supper showing the unity of the one body of believers in Christ; and, together with 2 Cor. 6:14—18, makes those who attempt to live out the simple teachings of the Scriptures (separate from the world) what some call "close communionists."

c) Foot-washing. This ordinance shows the spiritual relation of believers one to another with regard to position and authority in the church.—John 13:1—17; 1 Tim. 5:10.

B) Secondary Ordinances.—1 Cor. 11:2.

a) Prayer-head-covering for women. This custom shows the spiritual relation with regard to position, (her long hair shows the natural relation) of the believing woman to her husband. Or if she has no husband, it may show directly her relation to Christ, who is the "head of the man."—1 Cor. 11:5—16.

d) Greeting with the Holy Kiss. This custom shows the love that exists between true believers.—Acts 20:37; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; Rom. 16:16; 1 Peter 5:14.

e) Marriage. The marriage ceremony is the outward solemnization of the real marriage which is brought about by one man and one woman agreeing together to be husband and wife.—Heb. 13:4; 1 Tim. 5:14; Eph. 5:31; 1 Cor. 7:28, 39. The last of these passages shows that the Christian shall marry "only in the Lord."

d) Anointing with Oil for the Recovering of the sick. This practice is considered by some as necessary in order to give expression to and strengthen faith in God when prayers are offered for the recovery of the sick.—James 5:14; Mark 6:13.

2. DUTIES.

a) Of Ministers.—Acts 20:24—28; 1 Peter 5:1—4; 2 Tim. 4:1—5; John 21:15—17.

b) Of Parents.—Matt. 19:13, 14; Eph. 6:4; 1 Tim. 3:4.

c) Of Children.—Matt. 15:4; Ex. 20:12; Eph. 6:1, 2; Col. 3:20.

d) To the Sick.—Matt. 25:36, 40.

e) To the Poor.—Prov. 14:21; 22:22; Zech. 7:10; Gal. 2:10.

f) To the Saints.—1 Thess. 5:11—15; Rom. 15:1, 2.

g) To Sinners.—Ps. 51:13; Luke 15:1, 2; James 5:19.

h) To Governments.—Matt. 22:17—21; Rom. 13:1—7; Titus 3:1, 2.

3. RESTRICTIONS.

a) From Carnal Warfare.—Matt. 5:38, 39; 43:44; 26:51—53; John 18:36; 2 Cor. 10:4; Rom. 12:19—21.

b) From Swearing Oaths.—Matt. 5:33—37; James 5:12.

c) From going to Law.—1 Cor. 6:1—8; Matt. 5:40; Rom. 12:17—19.

d) From conformity to the World.

a) The worldly mind.—Rom. 12:1, 2; 1 John 2:15, 16; 1 Peter 1:14.

b) Adorning with dress.—Isa. 3:16—26.

c) Wearing gold, pearls, and costly array. 1 Tim. 2:9, 10; 1 Peter 3:1—6.

d) Carnal Pleasures.—James 5:5; 2 Tim. 3:4; Heb. 11:24—26.

e) From Secret Organizations.—Matt. 5:14—16; John 3:19—21; Eph. 5:8—13; John 18:20; 2 Cor. 6:14—18; Luke 12:2, 3.

f) From Life Insurance.—Matt. 6:25, 34; 10:29—31; Luke 12:16—34.

Married.

SMITH—HELMUTH.—On Feb. 1st, 1891, at the home of the bride's parents, near Caron City, Mo., by L. J. Heatwole, Jacob F. Smith, and Mary Helmuth, all of Cass Co., Mo.

PLANK—LAURENCE.—On Feb. 8th, 1891, near Olathe, Johnson Co., Kans., at the residence of Elias Warner, by L. J. Heatwole, Emanuel Plank, of Cass Co., Mo., and Anna Laurence, of Johnson Co., Kans.

BARE—ROHRER.—On the 20th of January, 1891, in Union Twp., Elkhart Co., Ind., at the home of the bride's parents, by Pre. Samuel Yoder, John H. Bare and Lavina Rohrer, both of Elkhart Co., Ind.

GOOD—WENGER.—On Feb. 12, 1891, at the residence of Samuel Coffman, near Rushville, Rockingham Co., Va., by Samuel Coffman, Pre. Christian and Sarah Wenger, all of Rockingham Co., Virginia.

CLINE—GOOD.—On the 12th of Feb. 1891, at the home of M. M. Kline, Sidney, Neb., J. S. Cline, of Sidney, Cheyenne Co., Neb., (formerly of Rockingham Co., Va.) and Lydia E. Good, of Rockingham Co., Va. May the Lord add His blessings, and prosper them through life.

SNIDER—BURKHOLDER.—On the 23d of Dec., 1890, at the residence of the bride's father, Bro. Isaac Burkholder, in Scotland, Franklin Co., Pa., by Pre. George Hege, Harry L. Snider and Sarah C. Burkholder, May God grant them a prosperous, peaceful and a long life.

BRENNEMAN—JENKINS.—On Sunday, Feb. 8, 1891, at the home of the bride's aunt in Elkhart township, Somerset Co., Pa., by D. H. Bender, Samuel D. Brenneman and Sarah E. Jenkins, both of Garrett County, Md.

MILLER—OTTO.—On Sunday evening, Feb. 15, 1891, at the home of the bride's parents, near Grantsville, Md., by D. H. Bender, Gideon D. Miller, of Somerset Co., Pa., and Katie A. Otto, of Garrett Co., Md.

OUR MOTHER.

Sister Veronica Eby, relict of the late Pre. Benjamin Eby, died January 27th 1891 at the residence of her son-in-law, Pre. Jacob Risser, near State Line, aged 92 years, 5 months and 22 days. She was confined to her bed only about three weeks, and up to the last hour she was conscious, and bright. She possessed remarkable faculties for one of her age, her strength not failing her until she was confined to her bed, and her intellect remaining keen and perceptive almost to the last breath. Her maiden name was Witmer. She was married to the late Pre. Benjamin Eby, February 18th 1823, in Lancaster County, Pa., removing thence in 1866 to Washington Co. Md. and residing here continuous since then. She was an affectionate wife, a kind mother and a devout Christian. She manifested a strong faith in her Savior, and a bright hope in the life to come. She often expressed a "desire to depart this life and to be with Christ, which is far better," yet she never murmured a word, but was in all her afflictions, always resigned to the will of God.

For sixty-seven years she was a consistent and beloved member of the Mennonite church. Three sons and one daughter, John W., Christian W., and Isaac W. Eby, and Fannie Risser, with whom she made her home, in addition to a large relationship, survive her, and share the condolence of the community. A sad thing it was to lay away in the dust of the

earth one so much beloved. But she tarried so long that the years of separation can be few, at the most, for either, and will doubtless be very brief for some.

The funeral, which was largely attended, took place January 30th at Reiff's Mennonite church. Services by Adam Bear in English, and Michael Horst in German.

Hagerstown, Md. ISAAC W. EBY.

DIED.

HEATWOLE.—At Leander, Rockingham Co., Va., on Jan. 15th, 1891, of diphtheria, Ava Pearl, eldest child of Daniel F. and Sallie Heatwole, aged to years less 3 days. Funeral services were conducted by — Barney at Singer's Glen Baptist church where she had attended Sunday school during the summer. She became suddenly ill while at school and was with difficulty led home by her younger sister who allowed her to rest occasionally by the way. She was bright for one of her years and had come to a knowledge of the saving merits of Christ's blood. She lingered for 4 days and died with the Savior's name upon her lips—her last words being, "Lord Jesus remember me."

"Peaceful be her silent slumber,
Peaceful—in the grave so low,
She no more will join our number
And no more our songs shall know."

BURKEY.—On the 13th of Feb., 1891, near Milford, Seward Co., Neb., infant child of Valentine and Lena Burkey. Buried on the 14th in the Amish Mennonite graveyard. Services by Joseph Gascho, from 1 Cor. 15: 1—22, and P. P. Hershberger, from 1 Thess. 5: 1—6.

ESCH.—On the 9th of Feb., 1891, in Newberry Twp., Lagrange Co., Ind., John Esch, aged 88 years, 7 months and 6 days. He was born in Juniata Co., Pa., and moved to Indiana about 30 years ago. He was married twice and was a member of the old Amish church. About 6 weeks ago, while out in the barn doing the chores, he fell and fractured his leg below the hip joint, and when he had about recovered he was taken ill with another disease which caused his death. A daughter, 13 grandchildren, 40 great-grandchildren, several great-great-grandchildren, and many friends remain to mourn their loss. Services by D. S. Kauffman and the writer, from 1 Cor. 15:49—58, and Heb. 4.

HALLMAN.—On the 26th of Jan., 1891, in Blenheim Twp., Oxford Co., Ont., Amos Hallman, aged 21 years, 2 days. On the 25th, he attended services in the Blenheim church and on the way home, Amos with 4 of his comrades rode in the rear end of the sled. The team, having gone over a piece of bare ground, and being suddenly relieved of the heavy load on striking a piece of good road, caused the sled to lurch forward, and several of the boys fell out. As they fell on his head, causing concussion of the brain. He was conscious only a few moments and in a short time a corpse. "What is man that thou art mindful of him." What a lesson of warning to his neighbors, comrades, brothers, and sisters. May all take it to heart and prepare to meet their God in peace. Bro. and Sister Hallman have the warm sympathies of the friends and neighbors. This was the largest funeral ever held in the Blenheim church. Services by Joseph Nahr, gang and J. S. Coffman, from Matt. 20: 19, and 1 Peter 1: 24.

EASH.—On the 10th of Feb., 1891, in Elkhart Co., Ind., of Lung fever, Harvey, son of

Benjamin and — Eash, aged 10 months and 16 days. Services by John F. Funk from Mk. 10: 13—16. Buried at Sugar Grove.

"I take these little lambs" said he
"And lay them in my breast,"
In me protection they shall find;
In me be ever blest."

BOWMAN.—In Waterloo township, Waterloo Co., Ont., on the 9th of Jan., 1891, Gordon, infant son of Simon and Alberta Bowman. Buried on Sunday the 11th, at Eby's Church, where many had assembled to sympathize with the bereaved parents. Appropriate remarks were made by Moses Bowman from Ps. 16: 6, Pre. Howell and J. S. Coffman from 2 Kings 4: 26.

EBY.—In Wellesley township, Waterloo Co., Ont., Sister Sarah G. Honsberger, beloved wife of Bro. Henry B. Eby, died on Jan. 7, 1891, aged 32 years, 7 months and 22 days. Buried at Eby's Church, Berlin, on the 9th, where a large number of relatives and friends had assembled to sympathize with the bereaved brother and his family. She has left a bright hope that death was her eternal gain. May the good Lord comfort the brother. Funeral services by Daniel Wismer, from 2 Cor. 5: 1 and Noah Stauffer, from Luke 20: 36.

HARTZLER.—On the 13th of Feb., 1891, in Bratton Twp., Milford Co., Pa., Sister Caroline, wife of Bro. Levi Hartzler, aged 59 years and 23 days. On the 13th her remains were laid to rest in the Mattawana Cemetery. The funeral services were largely attended, and were conducted by Michael Yoder in the German and J. A. Myers in the English languages. May the God of comfort visit and bless the bereaved husband and children.

BRADSHAW.—On the 17th of January, 1891, near Marcellon, Mich., of Consumption, Sarah, daughter of Mr. and Mrs. Levi Bradshaw, aged 12 years, 2 months and 11 days. Sarah was an interesting child and was loved by those who knew her. She was a little Christian. She often said, "Oh I wish I could die right away and go to heaven" at another time, "Oh! if I had wings to fly away, and called saying, Oh! dear Savior come and help me." She also admonished her parents, brothers and sisters to meet her in heaven. May her death remind many, who are yet living careless in this world, to prepare to meet their God in peace. She was buried on the 19th. A prayer was offered at the house by Abraham Jackson, and on the following Sunday funeral services were held at the same place by Abraham Detweiler, of Brutus, Mich., from Job 14.

My parents, brothers, sisters all,
Prepare to meet me at God's call.
I now have bade you all good-bye,
Till we shall meet beyond the sky.

My little playmates all, adieu,
But I shall more will come to you;
But if you love and serve the Lord,
As mine, so will be your reward.

STECKLE.—On the 12th, of Feb. 1891, in Plattsville, Oxford Co., Ont., Anna Viola, youngest daughter of Bro. Jacob and Sister Elizabeth Steckle, aged 1 year, 7 months and 15 days. Services in the Blenheim church on the 14th by Menno Cressman and Noah Stauffer, from John 14: 4 and Matt. 19: 14.

HERSHBY.—On the 28th of January, 1891, in Lancaster Pa. Sister Mary M. daughter of John D. and Anna H. Hershby, aged 22 years and 28 days. Three years ago she was taken ill with typhoid malaria, from which she had not fully recovered, when she was again stricken down with a complication of diseases. Although she had quite a lingering illness, death was rather unexpected to the family,

who, however find consolation in "Him who doeth all things well." During her illness, she confessed the Savior. She was steadfast in the faith, and rejoiced in a living hope. Her sufferings at times were intense, which she bore with Christian fortitude and resignation. Shortly before her death it seemed as if she saw, what appeared to her a vision of the blessedness of that better land, when she could only exult and shout, Oh Mother! and a smile breaking over her wasting features, and throwing her arms upward and said, "I wish it was real." She expressed a desire to die, and said to those around similar to this. "I hope you will all live so as to meet me in heaven." There are none who knew her who do not mourn her death, but do not mourn as those without hope. She died in full assurance of a blessed immortality. Services in the Landisville church where a number of relatives and friends assembled to pay their last tribute of respect. Pre. J. Longenecker opened the services, and P. K. Brubaker followed with the sermon, preaching from the 23d Psalm, beginning, "The Lord is my Shepherd," which was a favorite of the deceased. Interment was made in the family lot in the burial ground adjoining.

SUNTIMER.—On the 8th of Feb., 1891, near Middlebury, Elkhart Co., Ind., of Erysipelas, Susan, wife of Adam Suntimer, aged 40 y., 6 m., 18d. This early departure is a sad bereavement to the husband and nine children, but they need not mourn as those who have no hope. She was a faithful member of the Amish Mennonite church and was fully resigned to the will of God, and expressed a desire to depart this life and be with God, which would be far better. All the sorrow she seemed to have was that none of her grown children had given their hearts to Jesus but desired that they should be brought before the Lord in prayer. Buried on the 10th in the Pashan graveyard. Services at the Pashan church by J. D. Miller and D. J. Johns.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel,
But 'twas God who has bereft us,
He can all our sorrows heal."

MISHLER.—On the 14th of Feb., 1891, in the City of Elkhart, Ind., of consumption, Sister Rebecca Jane, wife of Alexander Misher, and daughter of Bish. Henry Shum, aged 12 y., 9 m. and 3 d. She leaves a deeply sorrowing husband, a son, father and mother, and brothers and sisters to mourn her early death. Her sufferings for some time were very severe, and when it became evident that the body could not be healed, and that she must soon try the realities of the word to come, she became deeply concerned for her salvation, consecrated herself anew to God, seeking him with all her heart, and found in him that sweet peace and assurance which enabled her to put all her trust in Him, and look forward with desire to the time of her departure, when she should be with Christ, which is far better. She was a faithful wife, and a good mother, and was most beloved by those who knew her best. May her death, and the kind admonitions to so many of her dear ones, leave lasting impressions, and lead all those who have not yet given their hearts to Jesus, to forsake themselves to God and to His service forever, and become his faithful followers. She was buried at Olive church, where services were held by J. S. Coffman and J. F. Funk, from John 11: 25, 26.

HENDERSHOT.—On the 24th of January, 1883, at Tyler, Smith Co., Texas, Ada C., aged 11 years and 24 days, and on the 20th of Feb., 1891, in Elkhart, Ind., of Brain fever, John W., aged 1 year, 3 m. and 30 d., both children of J. T. and — Hendershot, of Elkhart, Ind.

Funeral services were held on Sunday at the Mennonite church in Elkhart, by J. F. Funk, from Ps. 90: 12. May God comfort the hearts of the sorrowing parents and the children still left them, and so lead them all gently down the pathway of this sorrowful world until they shall meet their loved again on the bright shores of eternal rest. The funeral was largely attended.

PEFFLEY.—On the 3d of February, 1891, near Strasburg church, Franklin Co., Pa., of Pneumonia, Samuel Peffley, aged 77 years and 13 days. He was a member of the U. B. church for a number of years. Buried on the 6th, at the Salem church. Services by B. C. Huber and James Bishop. He leaves several children and two sisters to mourn their loss.

PEFFLEY.—On the 16th of Feb., 1891, near the Strasburg church, Franklin Co., Pa., of the infirmities of old age, Sister Lydia Peffley, aged 80 years. She leaves a sister and many warm friends to mourn their loss. She was a consistent member of the Mennonite church for many years. She was blind twenty years before her death, but her spiritual eyes beheld that beautiful land "where milk and honey flows." She left a hope behind that she has obtained that crown of life and that rest which remaineth for the people of God, Sister Lydia's brother Samuel (see notice above) died but thirteen days before her. Only one sister, widow Veronica Coffman, remains in the family. These three lived together these many years. Her remains were laid to rest on the 19th at the Salem church, where services were held by Peter Wadle in German and P. H. Parret in English, from Philippians 1: 21. Many friends and neighbors assembled to pay their last respects to one whom they loved.

HORST.—On the 30th of Oct., 1890, near Marion, Franklin Co., Pa., of membranous croup, Harvey Edward, son of Bro. Abraham and Sister Martha Horst, aged 3 y., 7 m., 12d. The mother was patient, and the devoted father and mother did all they could for their loved one, but his heavenly Father claimed him. It is hard to part with such bright jewels, but little Harvey is only gone before to welcome those that loved him best on earth to the mansions above. Buried on the 1st of Nov. at the Marion church. Services by Benjamin Leshner and Philip H. Parret from Job 14: 1, 2. May God sanctify this affliction to the sorrowing friends.

FREY.—On the 21st of Nov., 1890, in Stoufferstown, Franklin Co., Pa., of Chronic Dysentery, sister Elizabeth, wife of Bro. Jacob Frey, aged 62 y., 12d. She suffered over a year with her affliction, but she was resolute, and she was taken to Chambersburg church graveyard, followed by many sorrowing friends and neighbors. She leaves a sorrowing husband and two sons to mourn their loss. She was a devoted member of the Mennonite church for many years. Her seat was seldom vacant while she was in health. Services in the church by Peter Wadle and Samuel Lehman in German and by P. H. Parret in English.

RIFE.—On the 8th of Jan., 1891, near Chambersburg, Franklin Co., Pa., heart trouble, Salome, only child of Bro. and Sister Rush and Nancy Rife, aged 11 weeks. Buried on the 10th at the Pleasant Hill church near Rocky Springs, where services were held by S. D. Lehman in German and P. H. Parret in English, from Job 14: 2.

BURKHOLDER.—On the 15th of Jan., 1891, near Newville, Cumberland Co., Pa., of pneumonia, Sister Nancy, wife of Bro. John Burkholder, aged 60 y., 5 m., 22d. She was a faithful member in the Mennonite church for many years. Her maiden name was Ocker,

(Auker?), formerly of Perry Co., Pa. She was fully resigned to the will of the Lord. She left a bereaved companion one son and one daughter, brothers, sisters and friends to mourn their irreparable loss. Buried at the Mennonite church near Newville the 18th. Services by Peter Wadle in German, Philip H. Parret in English, from 2 Tim. 4: 6—8. Many assembled to pay their last respects to one they loved.

BARR.—On the 16th of Feb., 1891, at the residence of J. K. Mallott, in the City of Elkhart, Ind., of paralysis and the infirmities of old age, Sister Elizabeth, widow of the late John Barr, aged 78 years, 7 mo. and 22 days. Her maiden name was Kilmer. She was born in Juniata Co., Pa., and was married to Michael Weaver with whom she had eleven children, seven of whom died in infancy, and four are yet living. She married as her second husband John Barr, who died some years ago. She was a resident of Elkhart Co., with the exception of several years that she spent in Kansas, since 1853. She suffered much bodily affliction for a number of years, and during the last several months her afflictions were very severe. Her desire was to depart and be with Christ, and her only confidence and trust was in him. She has gone to her rest and we mourn not as those who have no hope. Peace to her soul. She was buried at the Olive Church, on the 18th. Services were conducted by J. F. Funk and J. S. Coffman from 2 Cor. 5: 1.

BIXLER.—On the 20th of Feb., 1891, at his home in Osceola, Ind., of consumption, William Bixler, aged 30 years, 5 mo. and 5 days. He was engaged in teaching, was a very active worker in the church and Sunday school and was beloved and respected by all who knew him. The warm friendship which the people had toward him was abundantly manifested by the many acts of kindness shown him by his friends and neighbors. Two hundred conveyances were present and it took about an hour's time for the immense concourse to view the corpse. The services were conducted at the Chapel near the town, from Mark 4: 30—41. He leaves an aged mother, a wife, two children, brothers and sisters, and many devoted friends, who deeply lament his early death, but they need not mourn as those who have no hope. May God comfort the bereaved and sorrowing friends.

A SUGGESTION.

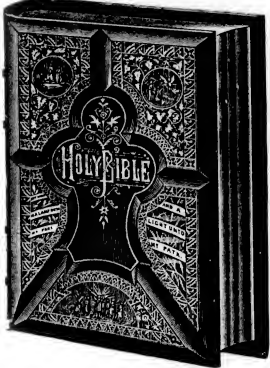
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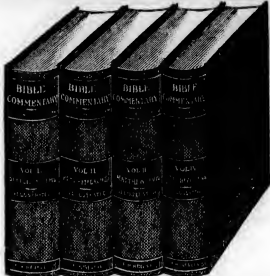
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PETER WERNER, Reinfeld, Manitoba.

parted from the principles of the Old Waldenses. However, more of this later.

About the year 1524 many old Evangelical congregations sprang into existence in Germany. Because they, according to the apostles' example, rejected infant baptism, and baptized every person uniting with them who had been baptized in childhood, again, upon confession of faith, they were called "Baptists" or "Anabaptists" by their opponents; they called themselves simply "Brethren," "Churches of Christ," "Churches of God." In 1525, many such churches existed in many places in Germany; they were subsequently called "Taufgesinnte" or "Mennonites" which name they still bear.

In the year 1534, after thousands of Brethren had suffered death for their faith, the Munsterite uprising began. In the city of Munster, in Westphalia, a body of people gathered together who rejected infant baptism. According to the civil laws every one who held such opinions was to be put to death. These Munsterite Anabaptists however showed no inclination to suffer as martyrs, therefore they proceeded to defend themselves. Instead of suffering themselves to be driven from one city to another, as did Christ and the nonresistant primitive evangelical Brethren, these Munsterite Anabaptists drove every one out of Munster who would not permit himself to be baptized by them. A certain John of Leyden, a desperate scoundrel, soon after seized the reins of authority and was crowned king of the Anabaptists. "This John," thus relate the old church chronicles, "established a government according to Jewish custom, and a new religion, especially in this that a man might take as many wives as he chose. He made himself king and appeared in royal splendor and believe! (in his folly) that he would obtain sovereignty over the whole world, and possess the throne of his father David. Until the Father would again require the kingdom from him and thus destroy the ungodly, the godly should reign alone on the earth."

Among other things John introduced baptism by immersion and the observing of Saturday as the Sabbath day. Munster was besieged by the Catholic Bishop Franz (Francis) and taken after a long siege and opposition on the 25th of June, 1535; the Anabaptists, however, were nearly all put to death: John of Leyden and two of his accomplices were captured, and received their reward at the hands of the executioner. John himself confessed at the end that he had done wrong.

Many historians now are of the opinion that the apostolic Baptists of Switzerland and Germany, later called Mennonites, constituted one party with these Munsterite insurgents, or at least that the Mennonites descend from these Munsterite Anabaptists. They claim that the old Swiss Brethren, as well as the primitive evangelical churches in southern Germany

and Austria, whose leaders were Conrad Grebel, Hans Denck, Balthasar Hubmaier, Michael Sattler and others, held the same views as the Munsterite Anabaptists. Others claim, that even if these men and their churches did not hold and defend the same principles as John of Leyden, all these churches nevertheless degenerated at the time of the Munsterite uprising, and that when the kingdom, "the new Israel" of the Anabaptists was established, all Baptists, i.e., all the churches which rejected infant baptism, and practiced baptism on confession of faith, went over to the Munsterites and were one with them, and that after the fall of Munster these Anabaptists were reformed by Menno Simons and changed into Mennonites, and that hence all the churches of the 16th century who rejected infant baptism were really to be considered as one body.

This declaration simply serves to show that those who hold it as being true do not know the history of the Baptists, as we will soon see.

These "historians" might just as well say that the Mennonites, or also the large Baptist denomination and the Mormons in Utah are one church, for it is known that the Mormons also reject infant baptism and baptize adults only, but if for this reason they were one church with the Mennonites, or the Baptists, or with the first Christian church at Jerusalem (which according to the universal testimony of ecclesiastical history likewise did not know anything of infant baptism, but baptized only on confession of faith), then those churches who practice and defend infant baptism instead of baptism on confession of faith, would likewise have to be considered as one church. Then the Lutherans, the Reformed, the Methodists, etc. would after all be Roman Catholics and adherents of the so-called Anti Christ in Rome. There would then be only two Christian churches, Pedobaptists and Anabaptists.

Most of the church histories have nothing good to say of the "Anabaptists," but only evil. If they would likewise keep silent with regard to the good that is found among the Pedobaptists, and speak of that only which is evil, then more evil things might be said of the latter than of the former.

To be continued.

THERE are prizes enough for every successful worker, crowns enough for every honorable head that goes through the smoke of conflict to victory.

The Christian is like a child learning to walk; and if he makes a misstep he falls, he will then learn how weak he is, and will reach for his Father's hand to hold him up.

For the Herald of Truth.

CHRIST IN BUSINESS.

While the average man may never seem to consider any thing except financial principles in business, yet most men are not satisfied with such alone. One's business and religion is after all closer connected than most people think, and in fact closer than most people like to have it. When all other questions of becoming a Christian have been settled, then this one of Christ in business don't want to suit. Christ will do well enough, as an ideal of superiority, to be claimed an "elder brother" during religious services, for a comforter in time of trouble and disappointment, and for a guide through the Valley of the Shadow of Death; but He is not an advantageous partner in the field, shop or office. Especially does the young man starting out in life, filled with ambition and wild speculation, think Christ too much of an impediment to prove a beneficial adviser in his business affairs. In order to overcome the said difficulties, the idea that the Christ-life consists of a

TWOFOLD NATURE

—a natural and a spiritual—has, in the eyes of the world, become both popular and practical. For instance, one following the duties of an everyday life is said to be in a natural condition and is permitted to do things that are in themselves not strictly righteous and holy, while on the other hand, if the same party is engaged in prayer or is under the direct influence of the Gospel, is then in a spiritual condition, and as such is not permitted to be quite so loose in his morals. In other words, that Christ's teachings are not practicable in the business world, that business and Christ cannot successfully dwell together in the heart. Hence the frequent change (?) from a natural to a spiritual and via ver. condition in the Christian professor takes place. Several sects have even distinguished the common everyday from the holy life, to such an extent that part of their number are set apart to lead a holy, pious life, while the common classes are not expected to lead a "blameless" life; but all balanced up together intend to enter into that rest prepared for the saints. It appears as though some intend to enter heaven on the spare grace of others. This is a carnal and erroneous doctrine, which is strictly opposed to the fundamental principles of the higher life, so clearly taught by Christ. A regenerated soul possesses as though it possessed not. A Christian leaves undone, what he cannot do with a clear conscience and under the guidance of the spirit of truth. That Christians at times enjoy

SPECIAL BLESSINGS

is self evident, but that they at other times are destitute of the spiritual nature, is an unfounded doctrine, and one that should

be discarded by every child of God. When one has taken hold of eternal life, he has passed from death unto life and is just as safe at one time as at another. "But his delight is in the law of the Lord, and in his law doth he meditate day and night." A full grown man in Christ lives but one life, and that is a holy life. His consolation is in having a guide and comforter standing by his right all through the varied scenes of life. A well of living water, started in the barren heart of man, springing up into everlasting life, is not easily changed. To say that such exists not, is simply confessing one's own unconverted condition. If you cannot live out Christ's teachings in the business you are in, there is something wrong about your trade or profession. Christianity is a practical religion, and as such molds the business of a Christian into his religion. The children of God are employed in that which the

COUNSEL OF CHRIST

sanctions. A truly consecrated child of God, no longer lives to himself but for the good of Him who redeemed him. "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. "Your life is hid with Christ in God." Col. 3:3. The foregoing and many more similar passages, prove beyond a doubt, that "except the Lord build the house, they labor in vain that build it." There is no blending together of natural and spiritual natures, either the one or the other predominates; either Christ has become that "one pearl of great price" to you, or you have not yet found Him.

"Oh, the bitter pain and sorrow,
That a time could ever be,
When I proudly said to Jesus;
'All of self, and none of Thee.'

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last has conquered,
'None of self, and all of Thee.'

M. S. STEINER.

For the Herald of Truth.

PREACHING PEOPLE TO DEATH.

We sometimes hear the remark made, "That there is too much preaching; people are preached to death." We once heard a similar remark made from the pulpit. We naturally infer from this that the idea really prevails among some that there is a possibility of preaching too much, a very strange notion indeed, when preaching is the means of bringing the Gospel to the people. There may be too much so called preaching done that is an injury to the people. There have been unbelievers, men and women, from the

remotest period to the present time, who resisted the Spirit. Why such is the case when God himself declares that his Word shall not return to him void, but that it shall accomplish the purpose for which it is sent, Isaiah, 55:12 is a mystery to me. Paul writing to the Romans says, "How can they preach except they be sent?"

We would naturally suppose that if God delivered his message through a medium sent by himself, it would without fail have the desired effect, yet as far as we can judge from outside appearances, we do not always find it so. Man is of course a free moral agent and can reject or accept; and there are many impressions made that will never come to light until the time when all things will be revealed, yet we believe that much more good could be accomplished were all the means of Grace used that God gives us the privilege of using; but there is too much compromising with the world and with worldly minded professors of religion.

People wish to be Christians yet do as much as possible like the irreligious after all and still expect to gain a home in heaven. The less activity there is in the nominal churches of to-day concerning religion, the better they like it, and sometimes these stubborn facts, these piercing truths, that out of the quick are modified, and probably altogether evaded by the preachers. Many that are to-day considered good Christians engage in the affairs of the world, attend places of worldly amusements without compunctions of conscience, that the true Christian of half a century ago would have shuddered even at the thought.

These are some of the influences brought to bear against the power of the Holy Spirit in the heart of the unconverted. The church itself not being strong enough in the Spirit to counteract the tendencies to evil within her own walls, is to a great degree powerless to bring those outside to a knowledge of the truth, and the enemy of souls has an easy victory. Then it would naturally appear as if there had been some preaching to death; but how can this be where there has been no life. The sinner is spiritually dead already, and he can harden his wicked heart against the truth until his convictions leave him and is given over to reprobacy of the mind.

There is one thing above all others that should occupy the minds of all believers, and that is, what means could be employed to successfully contend against these evil influences that threaten to secularize the church, and bring her power and influence to naught.

It is not God's fault,—it is not that he has not given the means, whereby the church may overcome the world. The fault lies at our own doors. God has given us his Word for a rule to go by in

all things, and there is not a promise in it that God will not fulfill if we only use the means necessary to its acquirement and he gives us those means to use.

Prayer and supplication at a throne of Grace, united, earnest, and continued prayer is what God wants of his people. There is no blessing too great for us to receive if we ask him, and there is no one too little for him to withhold if we are too proud and negligent to ask him for it. When Peter got into trouble the whole church prayed for his release and he was released. We hear much said of power, and of the outpouring of the Holy Ghost on the day of Pentecost; but means had to be used and the Master's directions strictly followed. The Disciples were told not to depart from Jerusalem until the fulfillment of the promise, which was ten days after the ascension. Can any one believe that this time was taken up in any other manner than by prayer and supplication? This was God's own plan, and what blessed results! After ten day's prayer and supplication, and one day's preaching, there were three thousand converts. Now we sometimes see days of preaching and probably not one day devoted to prayer.

Are we trying to pursue God's plan, to follow his directions as accurately in the work of winning souls as we can, or are trying to follow some other rules and regulations not given in his word? This miraculous manifestation of God's power at pentecost was necessary then to establish his kingdom on earth; but we need the same degree of power to maintain and perpetuate that kingdom, as it took at that time to establish it. It takes the same power now to convict a sinner and cause him to cry out; "What must I do to be saved?" as it did at that time; and the power is as available now as it was at that time if the same means or agencies are employed to obtain it. If this power was in the church to a greater degree there would be no preaching to death but contrariwise, the dead would be brought to life.

Smithville, Ohio.

For the Herald of Truth.

SEEK THE LIGHT.

They cast four anchors out of the stern, and wished for the day. Acts 27:29.

The situation of the ship wherein Paul and his companions were, seems to me illustrates our state and situation. We are told, There arose a tempestuous wind, a kind of hurricane, not carrying the ship any one way, driving her backwards and forwards with great violence. So it is in general with those who enter on the voyage of life. Satan who is called the prince of the power of the air, and ruleth

in the hearts of the children of disobedience, keeps the mind in a continual agitation. Sometimes they are sunk, and almost crushed under a weight of care; and again raised high on the waves of some expected pleasure. By all this, the soul becomes restless, and knows not where it is, nor which way it is going.

Dear souls, come, and let us cast our whole soul and all our cares on the free unmerited love of the Savior, and feast upon, thy will be done! Let our souls exclaim "I will bear the indignation of the Lord, because I have sinned against him." Let us abandon ourselves as victims into his hand, and there lie as clay before the potter. If we are tempted and tried let the constant cry of our hearts be, Thy will be done on earth as it is done in heaven. We are permitted to pray, Father! let this cup pass from me; if we conclude by "not my will, but thy will be done", and enter into the spirit of our Savior—the Captain of our Salvation. The Bible teaches us, "Whom he loveth, he chasteneth, and correcteth every son whom he receiveth." He brings our sins to our remembrance, that our souls may be brought to know its misery and wants, in order that he may burn them up with the purifying fire of His love. Take courage, then, and, with one voice, let us all unite in the cry—Thy will be done! Thy will be done! and our song shall be echoed through all the courts above.

With patient faith, therefore, be found in all the means of grace walking humbly, while we do his will. "And pleading the promises which are yea and amen in Christ. Blessed are all they who wait for him. Let us consider for one moment, how good and kind the Savior has been to us. He left His throne of grace, and came down into this sin-cursed world, for the express purpose of saving sinners like you and me. Think, how he suffered there on the cross, and in the garden of Gethsemane, when all the sins of the world were laid upon him, and he sweat as it were great drops of blood. Yet we are so unwilling to take up our cross, and follow him! O friends, can we not gather up strength and courage enough to come forward and show the world where we stand? Let us stand up for Christ, and fight the terrible battle. Let us put on the armor of Christ and fight the enemy. We should be very thankful and prayerful for the many blessings which God bestows upon us.

The Bible teaches us that we are to pray without ceasing. O, may the glory of God enlighten our hearts as the bright sun does the earth that we may help every precious soul around us to become a faithful Christian. And may the choicest blessings of heaven rest upon all the readers of the HERALD OF TRUTH, is the earnest prayer of your brother in the faith.

Altensville, Pa.

J. A. ZOOK.

For the Herald of Truth.

A LIFE PLEASING TO GOD.

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Col 1:10.

Walking in a manner or in every way pleasing to God, implies a great deal. If we have friends we truly love, it is not hard for us to please them. If the love of God is "shed abroad in our hearts" by the Holy Ghost, we will also please our Savior. Let us be fully consecrated to Jesus laying all upon the altar, and he will sanctify the gift.

We should come up to the Christian standard regardless of what others might do. Oh the peace there is in living a life pleasing to Jesus. Trials will be light, since he helps to bear them. Let us walk worthy of our Savior. There are those, who are always crawling on the ground, seeking the dividing line between Christ and the world. The question of a God life with them is, how near like the world they may live and still inherit heaven. They know nothing of constraining love. If the world asks them to follow them, they are not the ones, who say No! but are easily persuaded to yield to sin.

We need to be rooted and built up in Christ—established in faith, settled and grounded on the Rock Christ Jesus, and obediently follow the gentle Spirit, wherever it may lead. It is for us to see that we please God rather than man. We should be fruitful in every good work always abounding in the work of the Lord. How often the Spirit of God is grieved, because Christians are not willing to be used in the Master's work!

How many souls might be saved, if Christ's followers were always willing to take up the work. Satan has so many inducements to keep the young people away from Christ, and unless we work more earnestly in winning them to Jesus, much will be lost. If we are so negligent and indifferent, their blood will be required at our hands.

There are many ways of working for Jesus. We may comfort the sick, and sorrowing. Many precious souls have passed through fiery trials and are almost yielding to discouragement. What a blessing it is to them to have some warm-hearted Christian speak a word of comfort to them. The Savior says, "Whosoever ye have done unto the least of these, ye have done it unto me." We should not leave our work, though dark clouds hang over us. With the Son of righteousness, it is always light. Rise up higher out of the mist into a purer atmosphere, and be fruitful in every good work, always increasing in the knowledge of God.

There are Christians that are always increasing in the knowledge of God. They study the Word of God in a true spirit, and search out many of the hidden

things; but there are others who, if they do not exactly understand it, condemn it instead of studying it the more. They seem to think, the less they know, the less will be required of them. But God will not excuse us for willful ignorance. There is nothing in the Bible that was not given for our profit and instruction, and we should thoroughly study and meditate upon it for the good of ourselves and others.

If others have more light on some of the mysteries of the Bible, let us not so readily condemn their views, for fear of condemning God's own Word. If we lack wisdom, let us ask God, to fill us with the knowledge of his will in all things. In him are hid all the treasures of wisdom and knowledge. Let us be Bible Christians taking Jesus as our example.

Resting on his mighty arm forever,
Never from his loving heart to sever
I will rest through faith in his strong embrace
Trusting in the promises of his Grace.

ELLEN PLANK.

Orrville O.

For the Herald of Truth.

THE PROMISES OF GOD.

"And I appoint unto you a kingdom, as my Father hath appointed unto me." Luke 22:29.

The text is only one of the many precious promises which were given by our Savior to cheer us on in our pilgrimage through this unfriendly world. This promise was given by Jesus to his disciples only a short time before he was betrayed, and it speaks as loud to his disciples to-day as it did then, for his promises never grow old. It should be enough to encourage us to press on in the work he has assigned us, and win the prize in store for those who labor faithfully to the end.

God's promises are unfailing. He sent his Son to accomplish the work we could not do for ourselves, and has promised to be our guide and stay, and our helper in every work of grace. In every joy and sorrow, he wonderfully manifests his presence; in dangers and perplexities he has promised to be our rescue, if we trust him; in affliction and distress his promises lighten the burden, and in sickness and in death there is nothing so consoling as the blessed promises of God. Earth and earthly things have no charms for us then, for in them there is no consolation—no balm for the weary soul.

The Holy promises of God are rays of sunshine lighting up the way, and like balm healing our distresses.

We have considered some of the promises to those who are willing to accept and believe them, but let us hear what he says to those who reject his counsel. "The wages of sin is death," and in another place: "The soul that sinneth it shall die." His threats to the sinner are as sure as his promises are to the faithful.

If we spurn the advice of an all-wise God and turn a deaf ear to his pleadings, we must surely suffer the penalty. Oh! sinner, think what it will cost you to reject the counsel of an all powerful God. He who created heaven and earth has he not power to save or destroy your soul? O seek the Lord while he may be found. Spurn the devices of the evil one and seek the counsel of God. Unless you accept Christ, take up his cross, and follow him daily, you will not be permitted to enter into that rest prepared for the faithful servants of Jesus Christ, but you will be banished from his presence forever, and cast into that place of eternal woe.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

CLARA M. BRUBAKER.

Leonard, Mo.

For the Herald of Truth.

TAKE CARE OF THE LITTLE ONES.

In reading an article on "Selecting books and papers" in the HERALD OF TRUTH of February 1st Vol. 28. I was much impressed of the importance of selecting good literature for our young people. The writer of said article says: "If we have the interest and welfare of our young people at heart, if the moral and religious development of our young people is of any consequence to us, if we have an interest in the spreading of the Gospel, the salvation of souls, and the preservation of pure doctrines and pure practical Christianity, then it is of the highest importance that we should be careful what our children read, and the books and papers we put into their hands, should be selected with the utmost care."

This is truly a subject of great importance to us, a nonresistant, godfearing people. Knowing that the child like the twig is easily bent, we should see to it that it will be inclined in the right direction. If we do not, we will be held responsible for the result. "Train up a child in the way he should go, and when he is old, he will not depart from it." Prov. 22:6.

Is it not then in our power to make of our children what we desire, at least to a great extent? The time has come when the non-resistant people must unite their efforts to stay the approaching evils. Injurious literature is placed into the hands of our children in many ways, and if we do not oppose the sweeping current, are we not conforming to the world? We know that the world is over-flooded with literature that teaches nothing of the love of Christ which is to rule triumphant in the heart of man. Therefore let us supply our day-schools as well as our Sunday-schools with good reading matter, and by so doing "avoid all appearance of evil."

Dear christian parents, let us be on our guard and pray God to make good examples and living epistles of us, that

our children may safely pattern after our lives, and that they may ever cherish and uphold the doctrine, we so dearly love. Let us all, who have been blessed with children, weigh this most important matter well, and with all the power in us teach the little ones the better way of life. Let us first teach them to "first seek the kingdom of God and his righteousness," and fully rely upon the promise, that all other necessary things will be added to them.

May God grant us grace to give a strict account of our lives on that great day. May His blessings prosper the work begun for the upbuilding of His kingdom on earth, is the prayer of a Pilgrim.

ISRAEL M. YODER.

Hubbard, Oregon.

For the Herald of Truth.

AN EXAMINATION OF OURSELVES.

Dear readers of the HERALD OF TRUTH, let us have a self examination on the subject: How do we spend our time? How and where did you spend your time when you were absent from church services?

Are you a light to the world, when you are away from the brotherhood, or has your light turned to darkness?

How long has the dust been permitted to settle on your Bible?

Is your Bible placed where your children can easily get to it?

Are your children reading dime novels and trash literature, or are they well supplied with good, wholesome reading matter?

Do you keep your body in subjection?

Are you, a blessing to the church?

Do you win other talents with those the Lord entrusted to you?

Are you obedient to gospel ordinances? Christ gave us commandments and practiced them. Have you complied with them?

Was that which you said, to the glory of God?

Do you watch, lest you fall into temptation?

Have you said anything without a just cause, which will weaken your minister's influence for good?

Are you willing to suffer a little persecution for Christ's sake?

Do you look pleasant and make others around you happy, or are you cross and crabbed and make others miserable?

What was Christ engaged in at the early age of twelve?

What I say unto you, I say unto you all, Watch. Mark 13:37. All men should watch, lest we preach to others and ourselves be cast away. May we all so live, that we may some day enter the haven of eternal bliss.

Nappanee, Ind.

J. P. SMUCKER.

CHURCH WORLDLINESS.

The church which allows itself to be placed under obligations to such institutions as the theatre may increase in financial strength and attract people of high social standing, but can never contribute anything toward the great work of saving men from their sins and redeeming the world from the abomination with which it is cursed. We find ministers and churches in these days patronizing the theatre and advocating its cause. These are said to be the progressive churches and ministers. Those who object to this course are stigmatized as ignorant, narrow-minded, bigoted people.

This is nothing new. At certain periods in the history of the Church an epidemic of worldliness has swept over it. Progressive clergymen, asserting their freedom from conventional regulations, have run after plays, indulged in the luxuries of horse-racing and other forms of gaming. The masses of Professing Christians, following the lead of popular ecclesiastics, have plunged into worldly indulgences, utterly obliterating all lines of distinction between the Church and the world. The result has been the same in every case. This adulterous alliance between the Church and the world has resulted in spiritual decline and death. Skepticism is the offspring of such unholy unions. The Church has become a hissing, religion a byword, and religious ceremonies a mockery. Are we drifting toward such a condition? God forbid. But whatever so-called progressive clergymen can do to bring about this state of affairs is being done.

It cannot be wondered at that secular newspapers should advocate an alliance between the Church and the theatre and other kindred institutions. They do not excel in spiritual discernment. That they should perceive the wickedness of such an arrangement or anticipate the evil consequences is not to be expected; but the fact that men called of God to preach the Gospel, and sent out to contend against the world, the flesh, and the devil, should be so blind is not easy to explain. Carried away by the fashion of the times, by the specious arguments of those who claim to stand between the kingdom of God and the kingdom of Satan, they hope to secure a firmer hold on the world by praising its devices and commending its amusements.

It is a time for courage and firmness on the part of those who are jealous for the honor of Christ and his Church. Let them cultivate and manifest a spirit of charity, but be steadfast, immovable, remembering the promise which says: "When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him."—*Christian Advocate*.

THE CHILD'S MISTAKE ABOUT THE WAY TO HEAVEN.

"I am weary of earth, said the little child,
As it gazed with a tearful eye
On the snow white dove that lay dead in its hand,

"For whatever I love will die."

So the child came out of its little bower,
It came and looked abroad;
And it said, "I am going this very hour,
I am going to heaven and God."

There was a bright light where the sun had set,
And the clouds red and purple too,
It seemed as if heaven had met
All around the distant blue.

And the child looked out on the far, far, west,
And it seemed like a golden door,
Where the evening sun had gone to rest
But a little while before.

There was one dark streak on the cloud's dark face,
As if it had been riven,
Said the child, "I will go to that place
For it must be the gate of heaven."

So away it went to follow the sun,
But the dark cloud would not stay,
For always the faster it tried to run,
The cloud seemed farther away.

Then the evening shades fell heavily
With night dew cold and damp,
And each little star on the dark blue sky
Lit up its silvery lamp.

A light wind wafted the fleecy clouds,
And it seemed to the child it was they
Were hurrying on to the west, while the stars
Were hastening the other way.

And the child called out, when it saw them stray
As by evening breezes driven;
"Little stars you are wandering out of the way
That is not the way to heaven."

Then on it went through the rough waste lands,
Where the tangled briars meet,
Till the prickles scratched its dimpled hands,
And wounded its ten feet.

Soon it could not see and so it fell,
For its limbs were stiff with cold,
And at last it cried for it could not tell
Its way in the open world.

As the child knelt down on the damp, green sod,

To say its evening prayer,
It fell asleep as it thought of God
Who listened to it there.

A long, long, sleep for they found it there,
After searching night and day,
As a little angel pale and fair,
But its cheek was cold as clay.

The sunbeams glanced on the drops of dew,
That lay on its ringlets bright,
Sparkling in every brilliant hue,
Like a coronet of light.

But the spirit redeemed had entered the gate
Beyond which angels dwell,
And safe from the griefs and chills of earth
Felt joys which no tongue can tell.

Oh children! you who sit in dust weep o'er
And grieve to hear our tale,
Remember that Christ is the only door
To the world where the angels dwell.

Mount Joy, Pa. Selected by B. H. N.

For the Herald of Truth.
SELF DENIAL.

Come unto me, all ye that labor
and are heavy laden, and I will give
you rest. Take my yoke upon you,
and learn of me: for I am meek and
lowly in heart; and ye shall find rest
unto your souls. For my yoke is
easy, and my burden is light. Matt.
11:28, 29.

Those who labor for Jesus sometimes become weak and overburdened, but as soon as they have learned to cast their burden at Jesus' feet, it will rest their souls. The yoke Christ lays upon his followers is an easy one compared with that of the world. We should follow Him wherever He leads, for while we were yet sinners, He died for us.

But the wicked one is busy seeking to lead the hearts of the people away from God. We must guard against him, resist him and he will flee from us. It seems some so-called Christians are too proud to resist him in all the forms he comes to them. When he comes to them with costly apparel, gold and the like, they sooner fall into line with him than resist him. Even church members are often seen possessing such things the Bible strictly forbids. Young members frequently pattern after the world as much as they dare without being accused of it by the church. Would it not be better to be entirely separated from the world? The world knows your place and hence we frequently hear the remark made: "I am just as good as this or that church member."

Those who wish to serve God must live so as not to become the object of such expressions. It is our duty to love Christ and keep all his commandments, and not fear them that fear the body, but are not able to kill the soul; but rather fear him which is able to destroy both the body and soul in hell.

Sinners will be driven down,
Saints will wear the starry crown,
Then you'll cry: "I want to be
Happy in eternity."

A SISTER.

For the Herald of Truth.
ENTERTAINING COMPANY
AND VISITING.

"What have you been doing since I saw you last?" asked a certain young sister of one of her friends whom she met.

"Well," replied the other, "for the last few weeks we have been kept busy waiting on our company."

The last few months of the past winter have been very busy ones with many of our sisters for that same reason.

"Would we ask the people to stay at home and not bother us?" Oh, no! There is nothing in this world that gives us more real pleasure and satisfaction

than to meet and entertain friends and relatives who are near and dear to us, and, double pleasure it is when they come bringing Christ Jesus with them; then, no matter if we had been strangers before, we feel that we are entertaining some members of that "great family" of which God is the Father and Christ our elder Brother. Then that spirit of Christian love is quickened. Christ becomes dearer to us because we have learned to know more of his followers, and when our conversation is on subjects relating to our eternal welfare, how we can help one another in fighting the "good fight of faith," strengthen each other in the conflict against sin and Satan, and, in short, learn to love our Savior and each other better than ever before. With such friends to entertain, the time for parting comes only too soon, and the words of farewell which are spoken when they leave us are very apt to be mingled with tears, which, although they are bitter, make us better men and women, and stronger Christians because they direct our thoughts heavenward.

But there are two sides to the subject. A man once remarked that, "When young people go west they generally leave their religion east of the Mississippi." Well, how about those who go East? we suppose it must be the same for "a good rule works both ways."

There are doubtless many exceptions to that rule, but we do believe that many of our young people who start out during the winter to visit their uncles, aunts and cousins, go with no other motives than the expectation of having a good time and the gratification of their own carnal and sensual desires. When they come to "our house," even if they don't mention the name of Christ, their deportment and quiet, modest ways in all they say and do, soon tell us whether or not they have any interest in Him, and if they have when the barn floors are cleaned up, and the oyster cans are opened, and the kettle begins to boil, and the young bloods in the neighborhood begin to "make things lively," as they call it, and the horses and the cows down in the stable can't sleep on account of the noise up above, then our young friends are "conspicuous by their absence," or if circumstances require them to be there, they ask in their own modest way, to be excused."

But if their affections are set on things of the earth, they generally take a leading part in all those "innocent plays," finish up with a "schottish," and when they get home tell their companions what a "good time we had," "they just had lots of parties, suppers, etc., and we enjoyed ourselves so well." That is one kind of enjoyment, but we fear it has a tendency to put out that spark of "celestial fire," which should be kept burning so that our friends may receive light and heat by our presence.

And how it makes us feel at home when we get to the house of a stranger and when the time for retiring comes, when the father opens the old family Bible and reads a short selection and then asks us to join in family worship.

He may not be a learned man or eloquent in his prayers, but when he asks God to bless and protect us, we feel that we are truly welcome at that house, and when we leave, we go with the glimmering of another lesson in our hearts, the lesson of not 'being ashamed of the religion of Jesus Christ.'

How many of the fathers in our non-resistant churches are just non-resistant(?) enough to make them too weak to resist the temptation of neglecting family worship when they have company?

If family worship were always maintained and exercised, how much less would the tendency be among the young people to indulge in idle gossip and vain and sinful amusement.

Our duty towards visiting friends, as Christians, is, not only to feed them and convey them to the next place, but to try to benefit them and ourselves, spiritually, through our manner of entertaining them. Then the temporal duties connected with entertaining company, become not a task but a pleasure; for if we are Christians, and feel that our visiting friends bring Christ with them when they come to see us, it is a real pleasure to wait on them, because in so doing we wait on Him who said "Even as you have done it unto the least of these, you have done it unto me." May He always abide with us, and when we go "a visiting" let us take Him along.

A YOUNG BROTHER.

For the Herald of Truth.
YOUNG PEOPLE IN THE
CHURCH.

There is a vast field of labor open before us, with which the prosperity of our church is very intimately connected, and that is among our young people. In order that the church may prosper and maintain her principles, we must have energetic, consecrated, devoted and wide-awake young people in the work. If those who are already in the church, prove active, faithful and earnest, it will be a greater inducement for others, who are still in the world to follow. The subject of inducement and work for young people has already been too long neglected. In many communities, the young people have been taught the principles of the faith of our Mennonite church, and would like to accept the same, but the inducements from the members for them to do so are few. Other denominations seem more inviting. Why? Because they invite the young people in and give them work after they have accepted the invitation.

There must be a remedy for existing affairs. Many are at a loss to know what is best for them, even when they are in the work. They know it is not consistent for them to simply go to church, hear the sermon, and go on through life as though they had no talents entrusted to them. Although parents have much influence over their children, the latter should not imitate them in slothfulness in religious work. When we go to church as well as to any other place, we should make it a point to do something for the cause of Christ. We must let our light shine and be active members. To do this we have to be prompt and attentive. Take notice of the strangers who at times pay our services a visit. Find seats for them, if the church is well filled and not let them pass out without inviting them to come back again. Both young and old should pay attention to such things.

I am afraid we as a church are too neglectful and independent in many things connected with our religious work. God does not want us to mope, but to be earnest about the work He has assigned us. If our principles embrace, as we truly believe them to do, the principles taught in the gospel, then we must be up and at our heavenly "Father's business," and extend the borders of His kingdom far and wide.

There are many other ways in which the young can do good, if they only receive the support of the older brethren. In many of our Sunday-schools, Young People's Meetings, and Song Services the young people take an active and prominent part. These and similar meetings have proven a success where other means to keep the members active have failed. Do not be afraid to give the young people something to do. Go with them and teach them the better way of life. We should not allow one Sunday to pass without attending services. After one has been rightly started in the good work, many more opportunities will be thrown open to him. His influence will be felt in his everyday life. You may meet many disappointments, bear many crosses, and be despised by the world, but in active christian work we need more separation from the life of the world, and if we remain faithful to our calling, the crown will be ours. D. R. Good.

WHAT ARE WE DOING?

The winter has ended
The summer has come,
What have we intended
For the advancing morn?

As we look around we see things cheerful and nature reviving. The snow, our December visitor, is still (February 11) lodged among our Virginia hills. All this should remind us of the approach of an eternity. The future shall be ours, the present is only lent.

SUNDAY-SCHOOL LESSONS.

LESSON XIII. MARCH 29.

REVIEW.—TEMPERANCE.—Isaiah 5:11-23.
Golden Text.—Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live?—Ezek. 18:23.

Time.—The time of this review extends over about 90 years, from 975 to 884 B. C.

DAILY READINGS.

M. Woe in sinful pleasures, Isaiah 5:11-23.
T. Woe in Luxuries, Amos 6:1-14.
W. Judgment on Pride, 1 Peter 5:1-10.
T. Carnality Condemned, James 4:1-10.
F. Anger Condemned, Eph. 4:22-32.
S. Drunken and Gluttony, Prov. 23:19-35.
S. Judgment on Drunken, 1 Cor. 6:9, 10.

INTRODUCTION.—Isaiah prophesied more than 600 years, the period from the last years of Uzziah till about the close of the reign of Hezekiah B. C. 698. This prophecy refers to the sins of Judah, and the punishment that must follow, and serves as a warning to the people against the dangers toward which they were willfully or carelessly hastening.

SECOND QUARTER.

Studies concerning the kingdom of Israel.
LESSON I.—APRIL 5.

SAVED FROM FAMINE.—2 Kings 7:1-16.
Golden Text.—O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—Ps. 107:8.
Time.—892 B. C. Not very long after Elisha's peaceful victory over the Syrians.

Place.—Samaria, the capital of Israel and the surrounding country.

DAILY READINGS.

M. Saved from Famine, 2 Kings 7:1-16.
T. Distress of Famine, 2 Kings 6:24-33.
W. Kept through Famine, Gen. 45:16-28.
T. Punished by Famine, Jer. 27:1-11.
F. Blessing of Famine, Jer. 14:17-22.
S. Famine of the Word, Amos 8:4-14.
S. Plenty from God, Joel 2:21-32.

INTRODUCTION.—Jehoram was king of Israel. He was the son of Ahab, and much like him in character, though not quite so bad. Through the influence of Elisha he put away the image of Baal which Ahab had made. Jehoram, son of Jehoshaphat was king of Judah. He was a brother-in-law to Jehoram of Israel. Elisha was the prophet of Jehovah in Israel during all of Jehoram's reign. The peace between Israel and Syria which was brought about by Elisha, did not last long. Misunderstandings came up between the leaders in the two countries, and war was renewed on a larger scale than before.

MILITARY DRILL.

The military drill is not consistent with the religion of the Bible. A friend sounds the key note of Non-resistance, when he says: "When my son started to the State University I went with him to get him excused from the military drill. I said it is incompatible with the spirit and precept of the Gospel, and I thought John Wesley was right when he said 'War is the business of hell,' and I didn't want my son learning the business of hell. I didn't want the hands God made to do works of beneficence, to be trained in the science of killing men. With all due respect for the opinions of others, I cannot but regard the military drill connected with our colleges as a relic of the dark ages."

HERALD OF TRUTH.

JOHN P. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.
A. B. KOLB, ASST. EDITOR.

March 15 1891.

Entered at the Post Office at Elkhart, as second class mail matter

PRICE ONE DOLLAR PER YEAR.

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SEND FOR THE 1891 LESSON HELPS FOR YOUR SUNDAY-SCHOOL. THEY ARE PUBLISHED IN THE ENGLISH AND GERMAN LANGUAGES. THEY ARE A GREAT HELP TO BOTH THE TEACHERS AND SCHOLARS.

SAMPLE COPIES SENT FREE TO ANY ADDRESS.

READERS PLEASE NOTICE.—The Herald for March 1st is exhausted, and if our friends have read this number and do not care to preserve it, they will do us a great favor by returning the same.

BRO. I. W. EBY, Hagerstown, Washington Co., Md., is agent for the HERALD OF TRUTH and our other papers. Also for our Books. Any one in that neighborhood desiring to subscribe and pay for any of our publications, or purchase any books, please call on Bro. Eby at his store in Hagerstown and your address will receive prompt attention.

HISTORY OF THE FRETZ FAMILY.—We referred to the fact that we were printing a history of the "Fretz" Family, some time ago. We are glad that we can now inform our readers that the work is nearly completed, and will be ready for delivery

(if no special hinderance intervenes), early in April. Any of the family or others who desire a copy will do well to send in their orders early, as only a small number above those already subscribed for, are being printed. The price is as follows.

Plain Cloth Binding.....\$1.35.
Half Morocco.....2.10.
Full Morocco.....3.10.
Address Mennonite Pub. Co. Elkhart, Ind.

SUNDAY SCHOOL SUPPLIES.—In another column we have called attention to our Sunday school LESSON HELPS. Aside from these, we have also the series of QUESTION BOOKS, published some years ago, which have been extensively used in our schools during the last several years. Should any prefer them to the lesson helps, we can still supply them. These are published both in English and German. We would also call attention to our Sunday-school papers, "WELCOME TIDINGS," and "WORDS OF CHEER," The Hymn and Tune book, and Bible School Hymns. Bibles and Testaments, and other Sunday school supplies as found in our Catalogues. We solicit orders from all who wish to supply their schools with the necessary helps. We also have constantly on hand a large selection of illustrated tickets, cards, etc., for use in our schools. Send your orders early.

OUR SUNDAY-SCHOOLS AND SUNDAY-SCHOOL LESSON HELPS.—Spring is approaching and the time when our Sunday-schools will open again for the summer, will soon be at hand, and therefore we desire to call the attention of our people, and especially all of those interested in Sunday-schools, to our Sunday school Lesson Helps. These Lesson Helps have been received with much favor wherever they were used last year, and in many neighborhoods they have been used all winter. In many places where the Sunday-schools were not kept open during the winter months, they have been taken and studied by children and teachers in their homes, and we have received much encouragement in this way. Now when the schools open we trust that our people will by all means use their own church Lesson Helps, instead of sending outside for them.

These Lesson Quarterlies are gotten up at considerable expense, and are especially adapted for our schools. The explanations

are in plain language, easily understood by both teacher and scholars. The Questions are arranged for three grades: 1. For the Younger classes. 2. For the Intermediate classes. 3. For the older or higher classes. At the end of each Quarter are Questions for review. To each lesson also is given the Golden Text, time, place, daily readings, and Copious explanations of the lesson throughout. By following these explanations in connection with the questions, the work of the teacher is made much easier, and the scholars also will find it easier to get a good understanding of the lesson, and thus the interest of both teachers and scholars will be greatly increased, and we have the confidence to believe that our people will give them a general support. We have sent out sample copies to many of our ministers, Sunday-school Superintendents and teachers, for examination, and we trust they will make good use of them. Should any, however, have been overlooked, we ask you to send your address and we shall be pleased to send you the Sample Copies, and hope you will be able to introduce them into your schools.

BRO. J. S. COFFMAN is at present with the Clinton church in this county, and will labor there for one week or more.

OUR BROTHER, PRE. C. W. DETWILER, of Brutus, Mich., who, as our readers will remember, was severely injured in the woods some time ago, is slowly improving, but is still quite feeble and unable to work. Any pecuniary aid rendered him will be gratefully received, as he is in need.

BRO. S. YODER, of Elkhart, Ind., who was engaged in Evangelizing work in Kent Co., Mich. during the last week in February, has returned. He reports good interest and large congregations taking roads and weather into consideration. He visited thirty-two families, and one soul became willing to serve the Lord.

FROM CANADA.—An old brother in Canada writes: I had been very sick, but am better again. I may well say, "The Lord killeth and maketh alive: he bringeth down to the grave, and bringeth up."

I have often thought of you and what our coming together again would be to us; what peace, joy and love in the Holy

Spirit exists among those who proclaim the glad tidings of salvation! The Lord was surely in our midst. May he continue his blessings upon us.

FROM LANCASTER CO., PA. We are glad to learn that Bro. J. H. Hess of Lititz, who has been very sick since the 21st of Sept. last year, is again recovering, and is again able to go from home when the weather is pleasant. During his sickness he was led to think with David: "There is but a step between me and death." May God bless our aged brother and give him yet many days of health and strength, in which to serve the heavenly Master.

SUNDAY-SCHOOL MEETINGS.—The brethren in Cumberland Co., Pa., have instituted a meeting for the purpose of encouraging and helping Sunday-school workers, and aiding, in general, the Sunday-school work. They have arranged a number of topics which are taken up and discussed at the meetings which are held for the purpose. They meet every three weeks on Saturday afternoons. A number of the brethren take part, and the meetings are said to be very interesting. We are glad to hear that the brethren there are taking such an active interest in the work.

CORRESPONDENCE.

FROM CASS CO., MO.—Pre. Jos. H. Byler and family left East Lynne, Mo., on the 25th of Feb., for Belleville, Pa., where they will reside in the future. We are sorry to lose the dear brother from our midst, as he was a zealous laborer among us, and we trust the Lord will grant him grace to accomplish much good for the cause he loves, in his new home.

COR.

FROM FLANAGAN, ILL.—Bish. Jos. Stuckey visited the church in this vicinity during the latter part of February, and held a number of meetings in this vicinity and also baptized several persons during his stay. The church there seems to be much encouraged by these meetings. May God awaken the hearts and souls of men in every place and bring many who yet sit in darkness and the shadow of death into God.

COR.

FROM HARPER, KANSAS.—Brother Andrew Good, formerly of Clarinda, Iowa, who lately visited in Cass and Jasper counties, Mo., arrived here with his family on the 20th of February and expects

to make his home with us. We have plenty of work for him, and besides we would be much pleased to have our traveling ministers stop with us. There are many, both old and young in this locality, who should be gathered into the fold of Christ.

J. G. W.

FROM GARRETT CO., MD.—Bish. Jonas Blaich of Johnstown, Pa., paid the church a visit recently at this place. He filled three appointments at the Folk M. H. in Somerset Co., Pa., and three at the Casselman M. H. in Garrett Co., Md. His sermons were very practical, especially the one from the text "Abstain from all appearance of evil." They were listened to with intense interest and we are led to believe, have made an impression that will in due time bear fruit.

COR.

FROM FLANAGAN, ILL.—The brethren in this vicinity have organized a Bible meeting, designed especially for the younger members. They meet together and have singing and prayer; after which a chapter is read and the chapter is talked over by those present. Each one presents has the privilege of expressing his opinions, or offering such remarks as may suggest themselves. The writer hopes that this will prove a benefit to the Sunday-school, and also have a tendency to strengthen and confirm the church in the doctrines of the gospel and non-resistant faith.

J. W. B.

FROM HENDERSON, YORK CO., NEB.—As the churches in York and Hamilton counties were in want of a minister, we resolved to take the vote of the church for a minister, which was done on the 27th of Dec., 1890. Brother Peter Epp received the majority of votes, who with Bernard Kroeker, (our deacon) was presented to the church as a candidate for the ministry. The lot fell on Bro. Kroeker. The church now being left without a deacon, Bro. Peter Epp was declared to fill that office. These brethren were ordained to their respective offices on the 22d of January, on which occasion they both made short but earnest remarks. May God prosper them in their calling.

ISAAC PETERS.

FROM FREDERICK CO., VA.—On the 21st of February, we were visited by our beloved brother Joseph F. Heatwole and wife of Rockingham Co. He preached three very interesting sermons and we hope they will have the desired effect upon all who had the pleasure of hearing him. We are truly thankful for his kind visit, for by such we become more closely knit together in the bonds of love. May all those who are yet out of the ark of safety take warning, and come over on the Lord's side, and find rest unto their souls. The church here needs the

help of the young people and the Lord invites you to come; why not come? After visiting among the brethren until the 25th, they again returned home. May God bless them, is our prayer.

C. EBERSOLE.

FROM BERLIN, WATERLOO CO., ONTARIO.—There are at present some eighty persons receiving instructions in the faith and the principles and order of our church, and will be baptized and received into church membership in the near future. In the Blenheim church there are some forty more who are likewise receiving instructions in the faith. Beside these quite a number of souls in the Upper Street church District, Wilmot Twp., have lately become willing to lay aside the world and its vanities and to live and work for Jesus. Instruction meetings will doubtless also be held for them before long. The brethren and sisters in Waterloo are greatly encouraged in the good work, and are zealously contending for the faith we hold dear. May God bless all those who have given their hearts to him, and may He strengthen them in their noble purpose, and lead them onward and upward in the good work.

COR.

FROM JOHNSTOWN, PA.—Brother Isaac Miller and wife of Holmes Co., Ohio, arrived here on the 7th of February and remained until the 23d. Brother Miller is a son of Bish. Moses B. Miller of Cambria, Co., Pa. While with us he preached in the Kauffman (Cambria Co.) and Stahl (Somerset Co.) churches. The meetings at the latter place, which were held on Monday, were not well attended on account of the heavy rainfall. Johnstown was again flooded. Many people were compelled to move out of their dwellings. We thank the dear brother for his visit and we trust his words to us will ever be remembered.

Brother Isaac Miller of Cambria Co. has suffered much of late of cancer, and he earnestly desires to depart and be with Christ. Sister Lydia wife of Bro. Joseph Lehman of Somerset Co. has for many years been afflicted with Rheumatism and is now helpless. May God bless them in their afflictions.

LEVI BLOUGH.

BROADCAST THY SEED.

Broadcast thy seed!
Although some portion may be found
To fall on uncongenial ground,
Where sand, or shard, or stone may stay
Its coming into light of day,
Or when it comes, some pestilent air
May make it droop and wither there—
Be not discouraged; some will find
Congenial soil and gentle wind.
Refreshing dew and ripening shower,
To bring it into beauteous flower,
From flower to fruit to glad thine eyes
And fill thy soul with sweet surprise. —Sel.

CONFERENCES.

ANNUAL.

DISTRICT CONFERENCE of the Amish Mennonite church for the state of Indiana will be held at Nappanee, Elkhart Co., on April 2 and 3. Conference to begin at 9 A. M. Ministers and lay members coming from a distance will stop off at Nappanee on the Baltimore & Ohio R. R. Those coming from the West can take this road from Chicago; those from the East at points most convenient to them.

FOR KANSAS, in the Pennsylvania Meeting-house, Harvey Co., on Friday, May 1.

FOR VIRGINIA, in the Spring Dale meeting-house, Augusta Co., on Friday, May 8. The usual invitation is extended to all those who desire to visit us at that time, as such visits are always much enjoyed, and good results come therefrom. Those coming by rail will stop off at Waynesboro, where there will be brethren to meet them.

FOR OHIO, near Orrville, Wayne Co., on Friday, May 15.

FOR ILLINOIS, in Sterling, Whiteside Co., on Friday, May 22.

FOR CANADA, in Moyer's meeting-house, near Jordan Station, Lincoln Co., on Friday, May 29.

SEMI-ANNUAL.

IN BRUBACHER'S M. H., Lancaster Co., Pa., on Friday, March 20.

IN CHRISTIAN EBY'S M. H., Berlin, Waterloo Co., Ontario, Friday, April 10.

IN FRANCONIA M. H., Montgomery Co., Pa., on Thursday, May 7.

A VISIT TO HAWPATCH, LA-GRANGE CO., IND.

I left my home, near Elida, O., on the 14th of February, in company with Bro. Perry E. Brunk (Dea.) and reached Rome City, the same day at 4 P. M. where we were met by Pre. J. S. Hartzler, who conveyed us to his home, a distance of 9 miles. There was an appointment in the evening at the "Maple Grove Meeting-house," where we met with the brethren and sisters for the first time. Yet we were made to feel, that we were not strangers to each other in the Spirit.

We spent eight days with the church here and found many pleasant acquaintances. We attended their Sabbath-school twice, and were pleased to see a good interest manifested by both old and young. Some of the older brethren served as teachers, while others formed themselves into classes the same as the children. This is commendable. Parents should take an interest in this work for by so doing they

will encourage the young, and learn many things, that will do themselves good. Our prayer to God for you dear brethren and sisters at the Hawpatch is: that you may be fervent in spirit serving the Lord; and that you may adorn the doctrine of Christ by leading a pious, devoted, and truly consecrated life: which will prove, that you are not of the world, but that you have been chosen out of the world: and that you have given yourselves body, soul, and spirit to Him, who loved you and gave himself for you, that He might redeem you from "all iniquity and purify unto Himself a peculiar people zealous of good works."

We feel thankful for the kindness shown us while with you.

We reached our homes safely on the 23d and found our families well.

Elida, O.

J. M. SHENK.

FUTURE GOOD THINGS.

Oh, how great is thy goodness which thou hast laid up for them that fear Thee! Which Thou hast wrought for them that trust in Thee before the sons of men. Ps. 31:19.

It is natural for man to indulge anticipations about good things. Very few, if any, can say, with truth, "It is just as I would have it with me now." In the lives of most of us, there is some bitterness from which we would fain be delivered, or we see some desirable joy which we have not tasted. Few of us do not say (or at least, think) "there is a good time coming," at least, better than the present.

Nor are these anticipations always unwise. A wealthy father, if wise, will not give much to his minor son; he will lay up something for his riper years. So, our Heavenly Father, who is wise, as well as able, withholds much, which, to us, seems desirable, nay, indispensable. He sees that we are not capable of containing all the good things; so, after he has exercised His bounty to the utmost limits of wisdom, the rest of His goodness He lays up for us, and it is left for us to anticipate as something certain.

The anticipations of the worldling, however, always have an element of uncertainty. He never knows how long his property will be his—vast estates are swept away in a night—neither does he know how long he will live to enjoy them.

But how different with Him who trusts in God! There is an old Latin proverb which says, "To be able to number one's flock is the part of a poor man;" such is not the case with the believer. It is not only incorruptible and undefiled, but it fades not away—the most lavish expenditure, through all eternity, will not exhaust it—nay, it need not surprise us if we find

it growing, rather than wasting, the more we use it. To measure the treasures laid up for us, requires a wisdom which can compute the bounty of our Father in Heaven; but who has that?

Why should we not indulge in those anticipations and gratify ourselves with the thoughts of the good things laid up for us, and so laid up that they can never be diverted, Earthly inheritances, laid up for one man, often fall into the hands of another. Ours will not; our Father is too wise and too powerful to permit any such thing to happen. What He lays up for me, I shall have beyond a doubt, in undisputed possession as long as God exists.

And, besides the treasures which our Father is laying up for us, He bids us lay up treasures for ourselves; so, it is both possible and proper.

And, to do this, we need not much of earthly riches—none at all, in fact. For every act, done in His name; for every word, spoken in His name, for every thing that pleases Him, or helps, or comforts one of His members, we lay up a treasure where moth doth not corrupt nor thieves break through and steal, and this is not temporary treasure, but, like our Father's, enduring for ever.

Is it wasting time, then to dwell upon all these good things, laid up for us? May we not indulge our imagination in some of its flights and think of the riches which are waiting for us, and, in the enjoyment of which, we shall forget all our earthly sorrow? Will it not help us to bear our present trials, and prepare us for those which are to come?—*Faith's Record.*

THE GROWTH OF THE BIBLE.

The Bible was once a very little Book. It grew by degrees to its present size; and, as a house, stone is laid on stone, and story upon story, so book was added to book, history to history, prophecy to prophecy—gospel to gospel, and one epistle to another, till the hands of John laid on the copstone, and, standing on the pinnacle of this sacred edifice, he pronounced God's wide and withering curse on all who should impair its integrity. The temple, in which "the Lord of the temple" appeared, took forty years to complete, but the written Word was a work of two thousand, and the revealed Word of not less than twice two thousand years. It was a long way between Paradise and Patmos; and a protracted dawn from the first streak of morning that rose on the fall till the sun introduced the perfect day. A period of at least four thousand years elapsed between the curse of Eden and the cross of Calvary.—*Dr. Guthrie.*

THE ROMISH LADY.

There was a Romish lady brought up in popery
Her mother often told her, the Priest she must obey;
O! pardon me dear mother, I humbly pray
For unto those dumb idols I can no longer bow.

Assisted by her handmaid a Bible she concealed,
And thus she gained instruction till Christ his love revealed;
No longer would she prostrate to pictures made of gold,
But soon she was betrayed and her Bible from her stole.

I will bow to my dear Jesus, I'll worship God and sing,
I'll live by faith forever, the works of man are vain.
I cannot worship idols, nor pictures made by man,
Dear mother, use your pleasure, but pardon if you can.

With grief and great vexation, her mother strait did go,
To inform the Roman clergy of all her grief and woe;
The priests were all assembled and for this maid did call,
And forced her in a dungeon to fright her son withal.

The more they strove to fright her, the more she did endure,
Although her age was tender, her faith was strong and sure;
The chains of gold so costly, they took from this damsel free,
And she with joy and pleasure the pride of life forsook.

Before the Pope they brought her in hopes of her return,
And there she was condemned in lurid flames to burn.
Unto the place of torment, they brought her speedily,
With lifted hands to heaven, she there agreed to die.

There being many ladies, assembled at the place,
She raised her eyes to heaven and begged supporting grace,
Weep not, ye tenderhearted, shed not a tear for me,
For while my body's burning my soul with Christ will be.

Yourselves you need to pity in Zion's deep decay,
Dear ladies, turn to Jesus, no longer make delay;
In comes her aged mother, her daughter to behold,
And in her hands she brought her, an image made of gold.

Oh! take from me these idols, remove them from my sight,
Restore to me my Bible in which I take delight,
Alas, my aged mother, who has my ruin seen,
'Twas you that did betray me though I am innocent.

Tormentors, use your pleasure, and do as you think best,
I hope my heavenly Father will take my soul to rest;

Soon as these words were spoken up steps the man of death,
And kindled up the fire to stop this Virgin's breath.

Farewell, my aged father, in lands where'er you be,
You know not that your daughter is ready now to die.
Instead of golden bracelets with chains they bound her fast,
She cried, Oh Lord, support me for I must die at last!

Come now dear Lord, I humbly pray, and wash me with thy blood,
And then my tongue forever shall sing thy praise above,
With Jesus and his angels forever more to dwell,
Lord pardon priests and people; I bid them all farewell.

Sel.

ALL THINGS NEW.

And he that sat upon the throne said, Behold, I make all things new.
Rev. 21:5.

Let this be the watchword and the inspiration of our New Year, my beloved readers.

If the dying year has contained much of sorrow, of sore disappointment and discouragement for some of you, will you not, by God's grace, forget the things which are behind and press on to the things which are before? Jesus stands waiting at the very portal of the New Year to be Himself your "newness of life," and to usher you into a wealth of blessing and to conduct you up to heights of victory which you have never before dreamed of. Count the past as forever hidden under the precious blood of Jesus, and trust Him to make good to you His own promise to make "all things new."

Let us look into the Treasure-House of His inspired Word, and let us together note some of the blessed promises upon which He has caused us to hope, "I will put a new spirit within you,"—Ezek. 11:19. Let us forget for a little time the first meaning of this sweet word as applied to the unconverted, and let it come with fresh comfort to your hearts, beloved Christian friends. Although you accepted Christ as your Savior long ago, and have loved Him and tried to serve Him ever since, yet there has been a measure of defeat in your daily life, and your spirit has been sorely oppressed by an experience similar to that which St. Paul describes in Rom. 7:15, 17, 19—24. The conflict with the Devil has been fierce, and it has seemed to you that he has come off victor, much oftener than you have. But there is deliverance for you, beloved, for Jesus has promised to put a new spirit within you, and this surely means His own Spirit, with all of power and life and blessing. He wants you to fully surrender all that is left of the old spirit, while you cease your wearisome and unavailing struggle with Him

work in you "to will and to do of His good pleasure." In Ezek. 36:26, He repeats His gracious promise to give you a new heart and a new spirit, and adds in the following verse, "And I will put My Spirit within you, and cause you to walk in My Statutes, and ye shall keep my judgments, and do them." Oh, to receive by simple faith this promise of the Spirit, and then to realize that naught remains for us but to rest, abiding in Christ as the branch abides in the vine, and bringing forth the gracious fruits of the Spirit because the Christ-nature within produces them through an empty and yielded channel.

"Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God."—(2 Cor. 5:17, 18.) Dear ones, if you have accepted Christ as your Savior, you are dead, and your life is hid with Christ in God. This hidden life will be manifested in you as you count upon it moment by moment, and cease counting, in any degree, upon your own efforts or your own resources. Then, indeed, shall old things pass away, and all things be "of God." Then shall the continual victory of the Christ-life be manifested in your daily life, in your thoughts and words and actions, and in the very tones of your voice and the lines of your face. So shall you be a living epistle of Christ, read and known of all men, and even those who will not read God's written Word shall be forced to read his handwriting in your consecrated life.

"He hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord."—(Ps. 40:3.) May He make this new year full of melody for you, beloved, with the sweetness of this new song, the Song of Songs, which His love inspires within you, as He rests in His love and joys over you with singing.—(Zeph. 3:17.) and catching from you some of the glad notes of this Heaven-born song, others shall learn to trust in Jesus for the fullness of His salvation. Oh, to give by every word and action a true report of the good land whither the Lord hath brought us, a land of brooks, of water, of fountains and depths... a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it."—(Deut. 8:7—9.)

"And thou shalt be called by a new name."—(Isa. 62:2.) "A new name written which no man knoweth saving he that receiveth it."—(Rev. 2:17.) All that is meant by this wonderful new name we shall not know until Jesus whispers it to us in His upper Kingdom, but surely His love reveals to us much of its meaning even here. He has called us His love, His dove, His undefiled, and these are wonderful names for the soul which had so long been at enmity with Him, and

which had been covered with the defilement of sin. But there is to be a secret love-name for each one who overcomes by His blood, and sometimes we seem even here to hear it hinted at softly as we nestle in John's place upon the Master's bosom.

Blessed Christ, we now receive Thee by Faith to be the Beginning and the Ending, the Alpha and the Omega, the newness and the fullness of blessing for this glad New Year! Amen and Amen! *Sel. from Triumph of Faith, by*

T. D. YODER.

REST OF THE SABBATH.

The rest which God entered upon as the sequence of His creative activity is man's model of rest. His model, not merely for the weekly abstinence of the Sabbath, but for all His seasons of rest. How did God set apart His own rest, lifting the period of its duration into a holy prominence, excelling the periods that had preceded it? What is it that hallows rest? Our Lord's defense of His Sabbath service rendered to man by the assertion of His Father's continued activity throws much light upon the question: "My Father worketh until now; and I work."

He, then, misconceives the facts who construes God's rest as inaction. The great Father has not been idle these ages that have elapsed since His creative energy culminated in the production of man. God's long Sabbath, still in progress, has been one long season of the activity of love. When the work of creation was consummated then especially began love's opportunity to serve. Thenceforward Divine energy spent itself in sustenance; Divine wisdom in oversight. Immediately thereafter arose the necessity that love should redeem or man be lost. Never has the Divine energy of the Father ceased to manifest itself as love. Redemption is the first fruit of God's rest. It was the foremost sign of the Redeemer's oneness with His Father that His love was never idle. Even as a Jew, loyal to the law of the Sabbath, He never ceased on that, and every day, to render such service to others as only love can prompt. It is love, then, and the service which is love's energy that alone hallow rest.

Drunkness, fraud, gambling, licentiousness, anarchy and murder, are easily prevented where the Sabbath and its objects are carefully maintained and observed.—*Free Methodist.*

Married.

DOHRING-KUHNS.—On the 19th of Feb., 1891, at the home of the bride's parents, in McPherson Co., Kansas, by S. J. Swartzendruber, Charles Dohring and Mary Kuhns.

YODER-YODER.—On the 10th of February, 1891, at the home of Samuel K. Yoder, in Milford Co., Pa., by Nathan Yoder, Christian J. Yoder and Elizabeth M. Yoder.

KING-HOSTETLER.—On the 17th of February, 1891, in Milford Co., Pa., by Abram D. Zoak, David H. King and Lydia Hostetler.

MARTIN-DRIVER.—On the 13th of Nov., 1890, at the home of Henry Grove, by Abraham Shank of Broadway, Rockingham Co., Va., Daniel Martin and Sevilla Driver, both of Augusta Co., Virginia.

DOHRING-KUHNS.—On the 19th of Feb., 1891, at the home of the bride's parents, in McPherson Co., Kansas, by S. J. Swartzendruber, Charles Dohring and Mary Kuhns.

YODER-YODER.—On the 10th of February, 1891, at the home of Samuel K. Yoder, in Milford Co., Pa., by Nathan Yoder, Christian J. Yoder and Elizabeth M. Yoder.

KING-HOSTETLER.—On the 17th of February, 1891, in Milford Co., Pa., by Abram D. Zoak, David H. King and Lydia Hostetler.

MARTIN-DRIVER.—On the 13th of Nov., 1890, at the home of Henry Grove, by Abraham Shank of Broadway, Rockingham Co., Va., Daniel Martin and Sevilla Driver, both of Augusta Co., Virginia.

SCHANTZ-MAST.—On the 3d of Feb., 1891, at the home of the bride's parents, in Noble, Iowa, by Benj. Eichler, Peter R. Shantz and Katie Mast, both of Washington, Iowa.

SMITH-BELSEY.—On the 3d of Feb., 1891, at the home of Bish. David Augspurger, Joseph D. Smith of Woodford Co., and Susanna D. Belsey, of Tazewell Co., Ill.

NAFFZIGER-SCHWEITZER.—On the 26th of Feb., 1891, by Michael Kinsinger, Edward J. Naffziger and Lizzie Schweitzer, both of Tazewell Co., Ill.

RICH-EICHER.—On the 30th of Dec., 1890, by Bish. Michael Kinsinger, Chr. Rich and Maggie Eicher, both of Tazewell Co., Ill.

FRIER-WEAVER.—On the first of Sept., 1890, by David Peachey, David Frier and Mary Weaver, both of Holmes Co., Ohio.

YODER-MILLER.—On the 18th of Dec., 1890, by Moses Peachey, Benjamin Yoder of Geauga Co., and Lydia Miller of Holmes Co., Ohio.

HOSSTETLER-PEACHEY.—In Dec., 1890, by Fred. Mast, W. Hostetler and Levina Peachey, both of Holmes Co., Ohio.

HERSHBERGER-MILLER.—On the 1st of Jan. 1891, by David Peachey, Nathaniel Hershberger and Lydia Miller, both of Holmes Co., Ohio.

GARBER-MILLER.—On the 1st of Jan., 1891, by Isiah Hostetler, Venus Garber and Catharine Miller, both of Tuscarawas Co., Ohio.

KAUFFMAN-MAST.—On the 15th of Jan., 1891, by Fred. Mast, Solomon Kauffman and Sarah Mast, both of Holmes Co., Ohio.

HERSHBERGER-HOSTETLER.—On the 15th of Jan., 1891, by Moses Peachey, S. P. Hershberger and Maggie Hostetler, both of Holmes Co., Ohio.

MILLER-PEACHEY.—On the 20th of Jan., 1891, by Fred. Mast, Alexander Miller of Tuscarawas Co., and Amanda Peachey of Holmes Co., Ohio.

MAST-HOSTETLER.—On the 1st of Feb., 1891, by David Peachey, Enoch Mast of Tuscarawas Co., and Carrie Hostetler of Holmes Co., Ohio.

HOSSTETLER-MILLER.—On the 1st of Feb., 1891, by David Peachey, Alexander Hostetler and Jane Miller, both of Holmes Co., Ohio.

HELMUTH-BREISZ.—On the 5th of Feb., 1891, Seth Helmuth and Mary Breisz, both of Holmes Co., Ohio.

HAMSHER-HOSTETLER.—On the 15th of Feb., 1891, by David Peachey, Andrew Hamsher of Tuscarawas Co., and Amanda Hostetler of Holmes Co., Ohio.

(We kindly ask our correspondents to send in the marriage and death notices in good season. Ed.)

DIED.

SCHLEGEL.—On the 14th of Feb., 1891, near Thurman, Arapahoe Co., Colo., of Diphtheria, Katie aged 4 years, and on the 16th, Eddy, aged 1 year, 5 months and 3 days, both children of John and Anna Schlegel. Katie was buried on the 16th and Eddy on the 17th. Services by Joseph Schlegel, Jacob Roth and Joseph Schrack, from Eccl. 7:1-8, Luke 18:15-17, and Job 1.

MILLER.—On the 9th of Feb., 1891, near Noble, Iowa, infant daughter of Jacob and

Maggie Miller, aged 7 months and 7 days. Services in the Eichler M. H. on the 10th by Benj. Eichler.

CLYMER.—On the 17th of Feb., 1891, in Line Lexington, Bucks Co., Pa., Henry C. Clymer (son of Jonas Clymer deceased) aged 49 years. He leaves a widow to mourn her loss. He was interred in the Line Lexington cemetery.

CLYMER.—On the 30th of Jan., 1891, in New Britain, Bucks Co., Pa., John Clymer, aged 91 years, 4 months and 4 days. He was interred in the Line Lexington Cemetery.

REIST.—On the 18th of Feb., 1891, in Huron Co., Ont., Aaron, son of Bro. Joel W. and sister Magdalena Reist, aged 1 year, 2 months and 23 days. Services by Jacob Gingerich of Waterloo, Co., from Matt. 18:3.

GASCHO.—On the 21st of Feb., 1891, in Huron Co., Ont., Lena Gascho, aged about 92 years. In the morning she was as well as usual but before night she was a corpse. She was one of the first settlers in this neighborhood and was a member of the Amish Mennonite church. Services by J. Bender and J. Gascho, from John 5:24-30, and Mark 13:33-37.

RINGER.—Near Savage, Somerset Co., Pa., Feb. 18, 1891, of cancer, Margaret Ringer, aged 73 years, 5 months and 3 days. The deceased was a member of the Ev. Lutheran church for about 52 years. She leaves 11 children, 39 grandchildren and 4 great-grandchildren to mourn her departure. Funeral services on the 22d, by D. H. Bender from Gen. 49:18. Buried in the family graveyard, where the services were conducted by I. P. Hawkins.

HOSSTETLER.—On the 20th of Feb., 1891, near Middlebury, Elkhart Co., Ind., Anna A. wife of Andrew Hostetler, aged 20 years, 10 months and 9 days. She leaves a husband with three small children (one only a week old) to mourn her early departure. She was a member of the Mennonite church for several years, but did not lead a devoted life, so when she was told that she had to die, she began to lament and say, she could not die so, for she was not at peace with Christ. She desired that a minister should be sent for, which was immediately done. But her mind seemed to be so completely overcome by her evil deeds that at first it seemed almost impossible to make her think of the mercy of God, but after the Word was read to her and prayer was offered, she began to pray, and prayed almost continually until her end. She pleaded earnestly for God's mercy and admonished others not to live as she had lived. We hope that God through His wonderful love has answered her prayer. But let every one that reads this notice, take warning and make their peace with God that their last hours can be spent in praising the Lord instead of regret and remorse.

Buried on the 22d when a very large concourse of friends and relatives gathered together to pay the last tribute of respect. Services at the Forks church by J. D. Miller and D. J. Johns in the German and by J. Weaver in the English language, from Num. 32:23 and Amos 4:12.

YODER.—On the 8th of Feb., 1891, near West Liberty, Logan Co., O., Nancy, wife of Enoch Yoder aged 72 years, 17 days. Funeral services on the 9th, by Elder Jacob Frantz in the English and David Plank in the German language. Very many were present to show their sympathy for the living, and respect for the dead.

GROFF.—On the 21st of Feb., 1891, in Elizabethtown, Lancaster Co., Pa., of Heart disease, Sister Catharine Groff, aged 56 years, 9 months and 28 days. Funeral on the 24th Text: 2 Tim. 4:6-8. Buried in Mount Tunnel

Cemetery. A large congregation assembled to pay the last tribute of respect for the deceased. Sister Groff was a faithful member of the Old Brethren (Dunkard) denomination. A sorrowing family followed her remains to the grave.

JOHNSON.—David J., the only child of Isaac R. and Lizzie Johnson, near Masontown, Fayette Co., Pa., on the 28th of Jan., 1891, aged 4 months and 24 days. Buried on the 29th in the Masontown Mennonite buryingground. Services by J. N. Durr.

"Fond parents calm the heaving breast,
The Savior called him home,
Grieve not, your darling is at rest
Beyond this vale of gloom."

RAMER.—On the 13th of Feb., 1891 at Box Grove, Markham township, York Co., Ont., Pre. Abraham Ramer, aged 76 years, 4 months and 29 days. Buried on the 15th in Byer's graveyard, near Wideman's M. H. The large church was filled to its utmost capacity. Funeral discourses were delivered by Henry Goudie, from 2 Tim. 4:7, S. J. Hill, from Eccl. 9:5, and John Steckley, from Isaiah 26:3. May God comfort the aged sister and surviving family with the assurance, that their loss is our brother's gain.

BRENNEMAN.—On the 13th of August, 1890, in New Danville, Lancaster Co., Pa., of Consumption, Sister Susie L., daughter of Bro. John L. and Sister Mary Ann Brenneman, aged 26 years and 22 days. Services at the Stone church, by Bish. Amos Shenk, and A. B. Herr from Ps. 119:22. Her last words were: "The stage is here and I am ready."

HESS.—On the 19th of Dec., 1890, near Linsville, Lancaster Co., Pa., sister Lizzie, wife of Benjamin Hess, aged 41 years, 8 months and 15 days. Services at the Stone church by J. K. Brubaker, A. B. Herr and J. Harsh, from Rev. 22:5.

EBY.—On the 18th of Feb., 1891, near Kinzer, Lancaster Co., Pa., of Typhoid fever, Soma, daughter of Benjamin Eby, aged 24 years, 4 months and 23 days. This is the second death in the family within a year, the mother having died last March. This is another loud call to the young. May her sickness and death make a lasting impression upon the family and all her young friends, that they may think more seriously upon their future welfare and prepare to meet their God. She was buried on the 21st in the Strasburg burying-ground. Services by Pre. ——— Workman and Bish. Isaac Eby, from John 13:7, and 1 Peter 1:14, 25.

MILLER.—On the 3d of March, 1891, in Cene-mach Township, Somerset Co., Pa., of Dropsy, Leah, wife of Joseph Miller, aged 68 years, 2 months and 6 days. She was a faithful member of the Amish Mennonite church and a bright light to the world. She was the mother of four daughters and one son. Buried in the Livingston graveyard on the 5th. Services by Moses B. Miller and Jonathan Harshler in the German and Levi A. Blough in the English language.

On account of request to send sample copies of the HERALD OF TRUTH containing the following obituary to different parties and not having a sufficient number of that edition left to do so, we republish the same in this number. Eds.)

OUR MOTHER.

Sister Veronica Eby, relict of the late Pre. Benjamin Eby, died January 27th, 1891, at the residence of her son-in-law, Pre. Jacob Kisser, near State Line, aged 92 years, 5 months and 22 days. She was confined to her bed only about three weeks, and up to the last hour she was conscious and bright. She possessed remarkable faculties for one of her age, her

strength not failing her until she was continued to her death, and her intellect remaining keen and perceptive almost to the last breath. Her maiden name was Witmer. She was married to the late Pre. Benjamin Eby, February 18th, 1823, in Lancaster Co., Pa., removing thence in 1866 to Washington Co., Md., and residing here continuously since then. She was an affectionate wife, a kind mother and a devout Christian. She manifested a strong faith in her Savior, and a bright hope in the life to come. She often expressed a desire to depart this life and to be with Christ which is far better, yet she never murmured a word, but was in all her afflictions, always resigned to the will of God. For sixty-seven years she was a consistent and beloved member of the Mennonite church. Three sons and one daughter, Jonas W., Christian W., and Isaac W. Eby, and Fannie Kisser, with whom she made her home, in addition to a large relationship, survive her, and share the condolence of the church. Her death was a great loss to the church in the dust of the earth, and much beloved. But she tarried so long that the years of separation can be few, at the most, for either, and will doubtless be very brief for some. The funeral, which was largely attended, took place on the 30th of January, at Reiff's Mennonite church. Services by Adam Bear, in English, and Michael Horst, in German. *Hagerstown, Md.* ISAAC W. EBY.

Letters Received.

J. Abersol; John Abrahamus; J. S. Brenneman; S. Bachart; N. C. Bowman; M. A. Blean; E. M. Bachman; Jacob Bender; Hannah Bowman; C. K. Brubaker; Susan Boyer; John Barker; D. S. Beller; S. B. Beyer; Jacob Beyer; Chr. Baer; John Bachman; Michael Bender; John E. Brontger; Mrs. C. Buckwalter; Pre. Bachmann.

George Only Jr.; Rudolph Goblentz; C. Cressman; J. N. Durr; P. C. Diefenbach; S. H. Dettweiler; J. H. Dettweiler; C. Dall; J. H. Diener; J. K. Diener; James G. Dettweiler; Elias B. Dettlinger.

Lena Erwin; T. W. Eby; Isaac Eby; Elias Ebersole; W. C. Eash.

Lydia Fultz; Jos. Fry; Daniel Funk; Henry H. Frick; J. S. Frey; Theo. B. Forty.

G. Andrew Good; Allan Good; John Graver; J. Giesbrecht; Jos. Good; Kate Gochenour.

H. Alm Holdenman; J. M. Hershey; John E. Hershey; Jos. M. Hershey; B. P. Herr; S. S. Herber; C. K. Hartler; E. Hostetler; A. Hershberger; C. V. Hostetler; J. S. Hirschler; E. Hostetler; Kate Hunsberger; Jacob Hershey; J. G. Heibert; J. K. Hartler; C. H. Hess; J. Heppner; Chr. Honderick; Amos Hunsberger; Mary K. Herr; Jos. Hershey; A. B. Hershey.

J. Mary Johns.

K. D. M. King; A. F. K. Krant; Jos. Kauffman; A. Kauffman; J. Kauffman; E. Kreybill; D. M. Kauffman; A. King; E. Kintling; Isaac Kulp; C. B. King.

J. John Lenhart; Catharine Long; D. Lefever; Elizabeth Lehmkuhl; Oscar F. Lander; Jacob Lehman; M. H. C. Mellinger; Benj. Miller; Jacob K. Munser; John Meek; A. A. Miller; Therese Miller; J. J. Miller; Jacob Moore; D. S. Metzler; Peter Metzler.

N. G. W. North; John Nahrang.

P. J. Frank; D. Plank; A. Peters; D. Peters.

R. Chr. Kisser; P. Regeier; D. Knupp; J. W. Rosenberg; Ben S. Rosenberg; Wm. Kittenhouse; J. Rothgeb; H. Rohrer; A. J. Keck.

S. Leah Sharp; Wm. Stafford; D. Schindler; S. Stahl; G. Stoltzfus; C. Schlotter; Jos. Shank; D. Shewalter; J. K. Snook; John S. Snyder; Wm. Spetler; Chr. Steinman; J. M. Smucker; S. J. Smucker; Amos Smucker; P. F. Schantzen; W. S. Swartzley; Daniel Shantz; Aaron Wanzel; J. S. Shantz; Joshua Shantz; J. C. Stetler; S. Stahl; Jacob Schmitt; Chr. Stucky; A. K. Stoddard; Peter Spierling; Lizzie Shupe; Elizabeth Stauffer; J. T. M. Troyer; Peter K. Thomas; H. F. Toews; J. Y. Troyer.

V. C. Voith; A. Voith; J. Voith.

W. Elias Wipf; Amos Wenger; Jacob Weirig; J. L. Wade; J. K. Wiens; J. Winderhofer; H. A. Wiens; E. F. Wanner; Tobias Wanner.

Y. John K. Yoder; D. D. Yoder; V. Yoder.

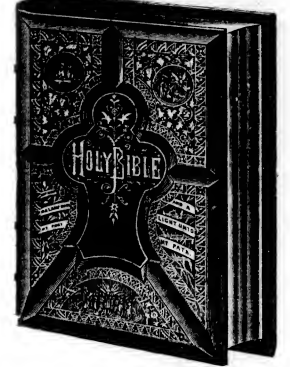
MISSION FUND.

S. M. B. \$5.00; J. G. Dettweiler \$1.00; Mary Gotwals \$1.00; Susan Gotwals \$1.00.

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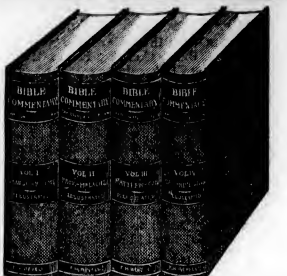
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WHERE THEY LAID HIM.

Came Mary Magdalene and the other Mary to see the sepulchre.—Matt. 28:1.

Come, see the place where they have laid Our Lord, in hallowed gloom!

We looked to see a king enthroned,

But found instead His tomb;

And in earth's lowly, rocky mound,

Made ready for the dead,

A resting place at last is found

To lay that wounded head.

Tread softly; pause awhile we may,

For solemn look around

See yonder; there beside the way

Is Calvary's awful ground.

Aye, well with recent memories

These tears may flow afresh,

For still our burning vision sees

His sacred bleeding flesh.

Speak gently; once, again recall

How all our debt was paid;

When noon must needs wear midnight's pall

For such guilt on Him laid.

For all the world one Lamb has bled,

Himself for them He gave;

Aye, well they spake with wagging head:

"Himself He could not save."

Hush! draw we nigh; yet pause from fear—

The stone is rolled away.

But ah! an angel waiteth here

To watch where Jesus lay.

Come, see the place; He is not there;

Death back the Conqueror gave.

The Lord is risen; and now, oh, where

Is all thy victory, Grave?

O Grave, with Him our sad hearts rise

From depths of woe to sing.

Oh, keep what caused such sacrifice,

Thou couldst not keep our King.

Yea, hide the guilt that Christ hath borne

Down to thy deepest gloom;

We turn from thee to bless the morn

Our Savior left the tomb.

We haste to praise and worship now,

And spread the joy abroad;

And tell to every nation how

Earth's Savior is her God.

Yet oft to pause in future years,

From dread and doubt set free,

To consecrate with grateful tears

Each memory of Thee.

THE RESURRECTION.

It does not seem reasonable that beings, so highly advanced as man, should live only a few days or years at most, then die and forever remain buried in the silence of the grave. Man is too great and

noble a work for so small a purpose. If death ends all, then our life is a miserable failure. The few, fleeting pleasures of earth do not balance our sorrows and disappointments. Man has capacities for enjoyment and longings of soul that this life can never supply. We conceive in our mind a country most beautiful, where the soft brilliant light is never obscured by midnight darkness, nor by the threatening clouds of storm and tornado; where the verdure is ever of living green, and the flowers bloom eternally; where the leaf never fades nor falls and the flowers never wither; where the groves are fairer than Eden, abounding in songs of heavenly melody; where the sparkling waters of life's pure river roll steadily on; where the city of God—the home of the saints—is built upon foundations most glorious to behold, whose gates are of pearl, and streets of pure gold.

We conceive of a life that knows no pain, no sorrow, no disappointment, no suffering, no hunger, no thirst, no heat, no cold, nor death—a life that is always young and beautiful, fair as the morning and fresh as the rose, upon which the ages of eternity can not impress the ravages of time, of disease, or of sin. We conceive of a state of society, absolutely free and uncontaminated with the least taint of sin—society that is perfectly pure and lovely, rejoicing in the highest degree in promoting each other's happiness, where all are in the full enjoyment of the noblest faculties of the soul, with nothing to mar the uninterrupted flow of pure love, heavenly peace, and angelic happiness. No sweeper, nor liar, nor thief, nor murderer, nor drunkard, nor miser, nor fornicator, nor adulterer, nor anything that defileth can ever enter there.

For such enjoyments we often long amidst our suffering, and sorrows, and tears, here below. Can it be that beings, so nobly endowed, with such holy longings of soul and grand conceptions of mind must forever be barred, by the iron gate of death from coming forth from the prison-house of the dead? The voice of the soul says, No; the green verdure and flowers say, No; the sun, moon and stars say, No; all heaven says, No; Revelation says, No, never, never, NEVER!

Christ burst the iron gate that barred the way so long to the portals of eternal life, and walked forth, in the shining splendor of the resurrection, the greatest conqueror of the universe, conquering death and the grave. He holds the keys of death and hell—Hades—the grave, by which he will unlock every prison-house of the dead, in the morning of the resurrection of the dead.

Polygamy is very properly considered as the principal abomination introduced by John of Leyden in the "New Israel" in Munster, and therefore the Munsterite insurrection is spoken of with abhorrence and disgust. Other men, on the other hand, who introduced polygamy themselves, or under certain circumstances, permitted and approved of it (which really is the same) are often praised and honored, and the fact that they had such corrupt principles is generally kept entirely out of sight for the simple reason that they were no "Anabaptists," for if they had belonged to the Baptists it certainly would not have been kept secret. For instance, let us see what opinions Luther and other renowned men held on polygamy.

Prince Philipp of Hesse who lived unhappily with Christina of Saxony, but yet did not wish to be divorced from her, concluded to make a second marriage with one of the maids of honor, Margaret van der Saale. In November 1539 he sent the well known Reformer, Butzer to Wittenberg to obtain advice from Luther and Melancthon. The message which these theologians sent to Prince Philipp on the 10th of November 1539, contains the following: "What is permitted in the law of Moses concerning matrimony, is not forbidden in the Gospel. Therefore your Highness has not only our testimony, in case of necessity, but also our admonition." (Heppes H., Urkundliche Beiträge zur Geschichte der Doppelhehe des Landgrafen Philipp v. Hessen. 1853).

On the 3d of July 1540 the Elector of Saxony sent Prince Philipp a copy of a

glory, and walked forth, in the shining splendor of the resurrection, the greatest conqueror of the universe, conquering death and the grave. He holds the keys of death and hell—Hades—the grave, by which he will unlock every prison-house of the dead, in the morning of the resurrection of the dead.

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THE OLD EVANGELICAL BAPTISTS OR MENNONITES AND THE MUNSTERITE ANABAPTISTS.

(Continued.)

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On the 3d of July 1540 the Elector of Saxony sent Prince Philipp a copy of a

letter from Luther which reads as follows: "I confess that I do not forbid that one should take more than one wife, for it is not at variance with the Holy Scriptures: however I would not wish that this example should be first introduced by Christians, with whom also it is right to abstain from doing those things which would otherwise be proper, for the sake of avoiding offense, and for the sake of uprightness (um ehrlichs Wesens willen)." (Lenz, Briefwechsel Philipp des Grosse-müthigen mit Bucer. Leipzig, 1880 Vol. I. 342.)

Upon the occasion of the second or double marriage of the king of England (Henry VIII.), Melancthon had already, on the 27th of August, 1531, expressed the opinion that "polygamy according to divine right is not forbidden." "Although I," he adds, "would not permit polygamy among the people, I say that in this case, aside from the great benefit to the kingdom, and perhaps also on account of the king's conscience, it would be best (safest) for the king if he would take a second wife."

What Luther and Melancthon declared right and proper was of course also permitted by individual Lutheran pastors. Dionysius Melander, Philipp's court chaplain himself had several wives. John Lening presented the scriptural example of Esther and Abigail, and the theologians, Anton Corvinus and Justus Winter added their names in writing to the above mentioned opinion of Luther and Melancthon. It is a fact, moreover, that in the year 1540 Prince Philipp had in all seriousness conceived the idea of allowing bigamy in all his principality, that is, he was going to give every man permission to have two wives. (Heppe, Kirchengeschichte beider Hessen Vol. I., 270; L. Keller, die Reformation P. 454)—Prince Philipp was married in 1540 to M. v. d. Saale, by a Protestant minister.

When John van Leyden and his associates introduced polygamy into Munster the great majority of the citizens and some of the clergy were bitterly opposed to it, but "King" John did not ask for the opinions of his subjects. The clergy in Munster consistently refused to acknowledge that they were permitted to practice bigamy.

It is important to prove that at the time of the Munsterite uprising, there were many primitive evangelical Baptists who condemned the principles and doctrines of the Munsterites and had no fellowship whatever with them. Were the large numbers of evangelical Baptist churches, founded between 1524 and 1530 by Grebel, Denck, Hubmaier, Sattler, Hutter and others and which churches were principally in Switzerland, in Southern Germany and Austria, converted by the foolish and fanatic John of Leyden and his associates to the principles of the Munsterites, and later reformed by Menno to

accept once more the principles and teachings of Denck and his fellow-believers; or did these churches whose bishops were Grebel, Denck, Hutter, etc., never (not even during the time of the Munsterite uprising) depart from their principles and teachings? Although the Protestant as well as the Catholic churches used every means to exterminate not only the poor defenseless evangelical Brethren, but also to destroy their books, it is nevertheless an easy matter to-day to show that our churches had no fellowship or communion whatever with the Munsterite insurgents.

Henry Bullinger, "minister of the church at Zurich," the well-known Reformed theologian and church historian in the year 1531 published a book entitled, "Von dem unverschampten Frael, ergerlichen Verwirren und unwarhafften leeren der selbstgesandten Wiedertaeuffern Zurich," etc. (Concerning the shameful wickedness, scandalous errors and false teachings of the self sent Anabaptists). This was followed later by a more extensive work; "The origin of the Anabaptists, their Proceedings, Sects, Doings, prominent and common articles, etc, and why they separated and formed churches of their own, etc. Printed at Zurich by Christoffel Froschower in January, Anno MDLXI." (1561) In this latter work Bullinger first speaks of the origin of the church of the Swiss Brethren under Grebel and Manz, and then shows in what particulars they differ from the principles and doctrines of the Reformed. There are twenty-five heresies for which, in his opinion, they should be exterminated by the government. If Bullinger could have accused these people of participating in the abominations of the Munsterites, of preaching rebellion and of violating Christian marriage, etc., he would certainly have spoken of it. But he does not even mention the principles of the Baptists concerning marriage; consequently they cannot have been of the same opinion on this subject.

Their teaching concerning the temporal powers, however, according to his opinion, is full of heresies. He declares that the Baptists are in error because they teach that "the government should not meddle with the affairs of one's faith or religion," that "the Christians do not kill, that their punishment is not with tower and sword, but only in excommunication," "Christians do not defend themselves, therefore they do not go to war, and are therefore also not obedient to the government." "No Christian can be an official." (ruler).

These Baptists which defend this and many other "erroneous doctrines" he calls "gemeine Tæufer." Against these his whole work is directed with the exception of a few chapters in which he speaks of "besonderen Tæufkra" (common or general Baptists) are the primi-

tive evangelical churches over which Grebel, Denck, Sattler, etc, presided. The "besonderen Tæufer" (separate Baptists), according to Bullinger, fell into 13 different sects, among them the Munsterite Anabaptists, also the "Free Baptists in Switzerland, who, according to his statements, again fall into two sects. He says of them: "The free Brethren, who are called the rough (gross or rude), disolute (or wild) Brethren by nearly all of the other Baptists and are also excommunicated and rejected, here constitute the eighth sect of Baptists. Of these there were not a few here and there since the beginning of the Baptist sects; especially in the upper country. These Baptists understood the Christian liberty carnally, for they wish to be free from all laws, etc. Under the same superscription, "Concerning another generation of Free Baptists" Bullinger says (p. 37): "There are also other free Brethren which constitute the ninth generation (or division) of this Baptist party, but these are not so rude as the former, but still gross hypocrites, effeminate, and in all religion light-minded and unstable. In most of their teachings they are rejected by the other Baptists."

From Bullinger's book it is plainly to be seen that the "gemeine Tæufer" i. e. the primitive evangelical churches, the predecessors of the Mennonites to-day, to oppose whose "errors" he wrote this book, constituted a far larger and prominent denomination than any one of the 13 sects of the "Besonderen Tæufer," who agreed with the former to this extent that they rejected infant baptism. Of many of these sects Bullinger speaks as if they were no longer in existence when he wrote. Of all of these 13 sects he speaks only of the Munsterite insurrection against the government. His book contains nothing of a claim that the "gemeinen Tæufer" or Swiss Brethren were at times rebellious. These primitive evangelical Brethren, who, as followers of Christ, were looked upon by the world as blind heretics and rebels, did not take the sword, although many of them, especially the ministers were put to death by the much praised and reputed orthodox Zwinglian church, although the government of Zurich, which was entirely under the sway of Zwingli, had issued a mandate that the Baptists should be thrown into the Tower, and in case they did not recant they should be left to "die and rot" there (the word "rot" is said by Egli to have been erased again), although they suffered indescribable misery and persecutions at the hands of the Reformed church.

If these people had denied the doctrines of Christ and like Zwingli and his friends "joined themselves to the temporal government," and driven their persecutors from the country, instead of suffering themselves to be driven out; in short had

they founded a state church, of which one becomes a member by birth, they would be looked upon and praised and renowned by this foolish world and its historians as a church of God.

Bullinger directed his book against the Baptists, but without aiming to do so he provided therein that the primitive evangelical Baptists and the Munsterites were two entirely different denominations.

Emil Egli, Reformed minister in Aussersihl near Zurich, has published several works on the Swiss Brethren, which likewise show that the "gemeine Tæufer" of Switzerland have nothing to do with the Munsterite Anabaptists. His writings are, "Die Zuercher Wiedertæufer," Zurich 1878; "Die St. Galler Tæufer, Geschildert in Rahmer det staedischen Reformationsgeschichte," Zurich 1887. Not only Egli, but all those who with any degree of impartiality have made researches on this subject, are convinced that the Swiss Brethren and their fellow-believers in Germany were far from approving the Munsterite abominations, such as polygamy, revenge, kingdom, etc.

It cannot be shown that a member of the primitive evangelical Brethren churches lived in bigamy or polygamy as was the case with members of the Lutheran denomination, and we also find in the writings of the Brethren and their opponents that they did not allow these heathen and Jewish customs any more than war.

Furthermore, the accusation against the Brethren of fomenting insurrection against the government was made either through ignorance or else to willfully slander them. Emil Egli shows conclusively that in the years 1531—5, that is, during the time of the Munsterite insurrection, Baptists were found at no less than seventy places in the Canton of Zurich; but it is safe to suppose they were spread far more extensively, because on account of the terrible persecution, their work was done in secret, and hence by far the greater part of their labors are unknown to us. It was the same in the Cantons of St. Gallen, Schaffhausen, Basle, Berne and Graubunden as in Zurich. Thus the Brethren were strong in numbers and might easily have stirred up an insurrection, but of such a thing not a trace can be found. Neither were they executed, or rather murdered, by the Reformed church for being insurgents, but their heresy was, as the Reformed themselves declare, that they looked upon all manner of killing or the use of violence as being sinful.

In the year 1532 a discussion took place in Zoffinger near Berne, Switzerland, between a number of Reformed ministers and several Baptists. The ministers of this discussion were subsequently published by the council of Berne, under the title, "Handlung und Acta geschehener Disputation und Gespräch Zu Zoffinger

in Berner Biet mit den Wiedertæuffern geschehen am 1. Tag Juli, 1532." According to this report the Baptists said among other things:

"In" Matt. 16, Christ shows his disciples that he who would follow Him must take up his cross (1. Cor. 4), Christ also says: If they have persecuted me they will also persecute you (John 15). This is an open declaration, no secular government will be found among the perfect Christians. Christ himself also yields his temporal authority when he says, "ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority over them" (He speaks not only to his disciples but to all Christians); among you who are Christians it shall not be thus. There you hear that Christians shall not rule with, or use violence or temporal authority, but they shall lead a Christian life, as the following words show that Christ did not come to be ministered unto, but to minister. He also fled (John 6) when they would raise him to be their temporal king. Since he has thus placed himself before us as an example as is shown in 1 Pet. 2, we are also to follow in his footsteps under the cross.

He did not govern the nations; we are likewise not to use violence where violence is used against us. The kingdom of Christ is not defended with the sword, but will be preserved by the teachings of Christ and through him.

Our will and desire is not, to put away the government or be disobedient to it, but we desire to obey it according to the gospel and the apostle Paul's teaching, in so far as it may be God's will. Like as Christ has made himself an example for us, and was obedient unto temporal government and the king, it becometh us also to subject ourselves in the flesh to the power of the sword.—We have never taught that it is wrong or not our duty to give taxes, tithes, duties, tribute, and whatever it is our duty to give. For if it were against God, and if we should teach such things we would be of the devil."

It becomes evident at once that the primitive evangelical Baptist church cannot be held responsible for the misdeeds and abominations of which other denominations which rejected infant baptism, as for example the Munsterites made themselves guilty.

By far the worst charge brought against the Baptists is that in St. Gallen a Baptist is said to have murdered his brother. Bullinger of course relates this story, but he states expressly that these two brothers did not belong to the "gemeinen Tæufer," but to the "staungen und verzueckten Brueder." Of this sect Bullinger says on page 30 of his work. "The seventh sect of the Anabaptists is the sect of the wonderful and ecstatic Brethren, otherwise called Enthusiastae and extatici; of

whom there were not a few at the beginning of Anabaptism," etc.

From other sources however we know that this was not a case of murder at all, but an accident caused by a person of unsound mind. Concerning this matter, Dr. Ludwig Keller keeper of the Royal Archives at Muenster, Westphalia, in his book, "Die Reformation und die Aelteren Reformationsparteien," Leipzig, 1885, P. 410—speaks as follows:

"Since the publication of Vadian's German historical work (published by E. Goetzinger, St. Gallen 1877), we are enabled to show that this "fratricide" has nothing whatever to do with Baptist principles, but that the matter in question is about a person of unsound mind, Joachim Vadian was at that time a magistrate and prosecuting attorney in the case concerning Lienhart and Thomas Schucker which occurred in the night of the 7th of February 1526 in St. Gallen. He gives a full description of the occurrence and says: "But when he struck at his brother Thomas, whether he had partaken of too much wine, or in another way was deprived of his reason, toward morning of the 8th of February, he went there and struck off his brother Lienhart's head." That thereupon Thomas, "without coat and shoes, and dressed only in his shirt and trousers," immediately came running to his (Vadian's) house saying he had drunk vinegar and gall, without thinking of his deed. Seeing that he was unsound in mind, Vadian had him imprisoned. When he was afterward given a hearing, Vadian continues, it was plainly to be seen that Thomas "really was not in his right mind."

Those churches which butchered so many people, simply for the crime of trying to have their church in the same order as that of the apostles, would certainly have done far better if they had not made so much ado about this reputed "fratricide."

(Conclusion follows.)

THE human mind, like a lump of clay, receives the deepest impressions from the hardest blows. The mind, when strikingly impressed, is not able to resum at once its normal condition, though it tries ever so hard, and the deeper the impression, the longer will the object which caused the impression be remembered. That is why foolish incidents are frequently long remembered. This is the law to which Paul referred when he told the Roman brethren: "So then faith cometh by hearing," which law on the contrary proves not to be so detrimental to the Christian, when he comes into the presence of the filthy shows, exhibitions, and wild amusements of every description flooding our land.

N. S. S.

For the Herald of Truth.

WALKING IN HIS WAYS.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2:10.

Walking "in them" means our obedience to God's commandments. Paul mentions in several places how we should walk in the ways of God. It is useless for us to urge the people to good works so long as they are not willing to obey the commandments of God. But when we are in Christ and walk in union and communion with God, receiving pardon as well as supplies of grace from Him, then we are furnished with inclination as well as ability to walk in love and in the fear of the Lord. Paul beseeches us to walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace, and to walk in love as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. He further said, "You hath he quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ. And hath raised us up together in heavenly places, in Christ Jesus: For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Truly we are his workmanship created in Christ Jesus unto good works, which God hath ordained that we should walk in them.

Oh, how needful it is that we walk worthily of the vocation wherewith we are called to make our calling and election sure, that we might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. For if we profess to have received Christ Jesus, we are commanded also to walk in him, rooted and built up in him. Let us examine ourselves and see if our walk, conduct and conversation correspond with our profession; for we are created in Christ Jesus unto good works. He is our peace and hath broken down the middle wall of partition. In Christ, we are made nigh by his blood. "For through Christ we have access by one spirit unto the Father, and are no more strangers, but fellow-workmen with the saints and of the household of God." Christ became the author of eternal salvation unto all them that obey him. What shall the end of

them be who obey not the Gospel of Christ? The Word says, that to whom we yield ourselves servants to obey, his servants we are; whether of sin unto death or of obedience unto righteousness. They that have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of damnation. We cannot save ourselves by good works, but without works, or a willingness and desire to do good it is impossible to please God. If we perish, it is because of our sins and evil works; for we shall be judged according to our works. God has not placed us in this world merely to gratify our carnal appetite, but to serve Him and obey His commandments; to forsake all evil and to become newborn creatures in Christ Jesus. A. M. C.

For the Herald of Truth.

"LOVEST THOU ME?"

John 21:15-17.

In one of Dr. Watts' old hymns are found these lines.

"Prone to wander—Lord, I feel it;
Prone to leave the God I love."

When Peter denied his Lord and Master he was not prompted to do so by his love for Christ, but rather by *self love*—he was afraid to expose himself to ridicule, and perhaps persecution and death, by speaking the truth. So I think if we ever find ourselves 'prone to leave the Lord,' the trouble will be found to consist in this, that there is something else that we love more than Christ, and we should be brought back by the thrice repeated question to Peter, "Lovest thou me?"

Following this line of thought I have been lead to consider the work of the Sunday-school. As the Sunday-school is a labor of love, it follows that those who help to conduct this important work must be actuated by a love for the good cause. The Day school teacher agrees to work for a stipulated salary. He puts in so much time in consideration of a certain sum of money which he is supposed to earn. However, if he has no love for his work, is not interested in the advancement of his pupils, he has sadly mistaken his calling, and can never be a successful teacher. As the Sunday-school teacher cannot look for any pecuniary reward, he must, as a matter of course, be prompted by a higher motive to be properly fitted for the discharge of his duties.

Before Christ, the true Shepherd, commissions any one to feed his flock, even in the humble capacity of a Sunday-school worker, the question will be brought home to his or her heart, "Lovest thou me?" and when the answer can be given in all sincerity, "Yea, Lord, thou knowest that I love thee," the command will come, "Feed my lambs" etc. Such will not feed his lambs because they are com-

manded to do so, but because the love of God shed abroad in their hearts will constrain them to do so.

Our Savior says, "If a man love me, he will keep my words." Doing the will of God or keeping the words of Christ is but the proper and spontaneous expression of the love within the heart of the true Christian.

The Sunday school is properly spoken of as the nursery of the church. When we as teachers find ourselves in a lukewarm condition, or experience a feeling of indifference in regard to the Sunday-school work, let us not put the blame on the Superintendent or the scholars or even on the stay-at-home parents, but let us examine our own hearts and see whether we can give the proper answer to Christ's question, "Lovest thou me?"

Again, when we as parents, do not find enough interest in the important work of instructing the young in the Word of God, to take part in the Sunday-school, or (circumstances permitting) at least to encourage the Superintendent and teachers by our presence, can we in truth say, "Yea, Lord, thou knowest that I love thee?" But what shall we say when those who have been ordained as ministers to feed Christ's flocks, leave the work of the Sunday-school entirely in the hands of lay members, and non-professors, seldom giving the workers a word of encouragement, much less lending them a helping hand? Let such carefully consider the Savior's question to Peter, "Lovest thou me?" Surely if the repentant disciple could not have replied, "Lord, thou knowest all things, thou knowest that I love thee," he would not have heard the command, "Feed my lambs—feed my sheep." SIMON P. YODER.

East Lewistown, O.

Oh, strengthen me, that, while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

You may have a rough voyage through life, but you have nothing to fear while you keep unbelief below, faith on deck, and Christ at the helm of your little bark.

OUTWARD ADORNING.—"I see the Christian Church violently invaded by this fatal iniquity; I see Christian mothers justifying it on every hand, and Christian daughters dragged into the vortex by the very hands that ought to have been thrown around them for protection; I see the influence of this self-decoration by the force of example, extending itself over all classes and conditions of society, like a subtle poison, eating out the life of Christianity and leaving the mere name. And, seeing this, I cannot, as a minister of Jesus Christ, keep silent without becoming a partaker of the sin." HOWARD CROSBY.

KEEP YOUR EYES ON JESUS.

Have you on the Lord believed
There are still more to follow;
Of His grace have you received,
Keep your eyes on Jesus.

The full race is not yet run
Still other foes to conquer
Only now the war begun,
Keep your eyes on Jesus.

Waves of sin are raging wild,
Satanic powers would sever
From the right—be not defiled—
Keep your eyes on Jesus.

Do temptations, strong, arise
For sin and shame, allurements
Of the world your souls entice,
Keep your eyes on Jesus.

Flee all these! it is your life
God loves, not sin; then hasten!
Willful sin debars from life,
Keep your eyes on Jesus.

Would you grow from faith to faith,
From all debasing sin be freed,
And abound in truth and grace,
Keep your eyes on Jesus.

Would you be a shining light,
Enlightening those in darkness,
Leading them to life and light,
Keep your eyes on Jesus.

Would you help to gather in
The garner of your Master,
Precious sheaves of golden grain,
Keep your eyes on Jesus.

Would you cross the narrow Sea
Of death in peace and calmness,
Forever with Him to be,
Keep your eyes on Jesus.

T. D. YODER

Reading, Pa.

For the Herald of Truth.

BRO. JOSEPH STEINER'S
IMPRISONMENT.

Our readers will remember the article published in the No. of the HERALD OF TRUTH for March 1st, in reference to the fine and imprisonment of Joseph Steiner of the Allen Co., Swiss Mennonite Church, at Bluffton, O., because he refused to do service as a jurymen. In reference to this circumstance we have received several letters from Bro. Steiner himself, and also copies of the declaration of the sentiments and belief of this church, agreed upon some years ago, and also the letter written by John Moser the bishop of that church, which letter was presented to the judge by Bro. Steiner, when he appeared before court, to plead for exemption from the duty which his conscience did not allow him to perform. We will here present the letters for the perusal of our readers and all others who may have a desire to do so.

In order, however, to explain further the course of events, we will here first give an extract from a letter written us by Bro. Steiner himself.

"Dear Brother J. F. Funk, Greeting: Since I have learned through a brother that you desire to learn the reason why I

was fined \$10.00 and imprisoned ten days by the judge in Lima, I will therefore give the following explanation: On my part it was a matter of conscience. On the part of the judge it was a matter of law. Since writing the above I saw in the HERALD OF TRUTH of March 1st an article in which occurred the following:"

"The Mennonite church does not prohibit her members from doing jurymen's duty, only in cases involving the death penalty. Now that no one may misunderstand my reasons for declining to serve as juror, and what the circumstances in our church (Swiss Mennonites) are, I ask you to publish these two articles in the columns of the HERALD, so that every one may judge for himself, how far it is permitted to serve in this capacity, if we desire to maintain and follow the principles which our forefathers held as right.

The first of the enclosed articles was written some time ago by the brethren Peter Schumacher and John Moser, as a petition, as the letter itself shows. The letter was written by Bish. John Moser for the reason that I desired to present to the judge the doctrines of our church, in order to show him why I declined to serve as juror, and that the judge might not afterward excuse himself on the ground that he did not sufficiently understand these doctrines.

Yours Truly,
JOSEPH STEINER.

Bluffton, Allen Co. O.

A Petition from Pre. John Moser and Pre. Peter Schumacher dec'd., of the Swiss Mennonite Church near Bluffton, Allen Co., Ohio, to all in Authority.

Honorable Superiors: With respect and confidence we submit our petition and pray you humbly for exemption from the services of judges and jurors. With this petition we manifest our gratitude towards our government and Superiors for their protection and the liberty of conscience we have enjoyed under their rule, and we pray you most humbly, that we may enjoy equal liberty in the future. It is not our aim to give a full account of the doctrines of our faith or to defend ourselves against those who believe differently from us; this would make our writing too lengthy. We will, however, briefly mention that we believe our Confession of Faith is justified by the doctrine and example of our Lord and Savior Jesus Christ. According to our understanding of the Scriptures, the Kingdom of Christ is a Kingdom of mercy and peace. We pray: "Thy Kingdom Come." Therefore we believe it to be our duty to follow the teachings and example of this King of Peace, as much as he by his grace gives us power and strength. We believe that we are Combatants for his Kingdom when we subdue the evil within us, and according to our understanding, this is the power through which the Kingdom of

God cometh to us. If we, according to the law of God were perfect, then, in a certain sense of the word, we would be empowered by the same Divine law to judge others; but as we are all debtors to God, we believe God will reward us according to the rule, "An eye for an eye," if we judge others violently. (By the power or force of the law). It is our opinion that if we use the power of the law, God will judge us according to the law; for "the law was given by Moses, but grace and truth came through Jesus Christ."

With this, however, we will not hinder those who consider themselves unblamable before the law of God, and who, with a good conscience can serve as judges and administrators of the law. Herewith we desire to show due respect, honor, submission and obedience to our Superiors, (and to all in Authority), as far as we can do so with a good conscience, and we will not hinder them in the exercise of the duties of their offices, and in our weakness, in accordance with the teachings of the Word of God, will pray for our Government and for all those in Authority.

Herewith we end our petition, and we hope for a kind acknowledgment and granting of our request.

Wishing you well, we remain with due respect and reverence your humble servants, in charge of our church or Committee. JOHN MOSER, PETER SCHUMACHER.

Reasons why we do not feel willing to serve in the capacity of jurors.

That we are not willing to serve in the capacity of juror is a matter of conscience with us and not of contempt or disobedience toward our government and its rulers. We honor and respect them, and also pray for them. We are willing to pay the full share of our taxes and duties, and to bear our full share of the burdens for the good and welfare of our country, but are not willing to do anything contrary to our consciences. When we are summoned to appear before the court and to serve as jurors and judges of our fellow-men, and to exercise authority over them, we must necessarily do violence to our consciences, and therefore cannot comply with such summons. We acknowledge ourselves non-resistant, and we have no reason to be ashamed to live according to our creed. Christ our Lord, Redeemer and Example was non-resistant. He was born a King of peace, (Luke 2:14), and he proved himself such in life and death, and we, as his followers shall be of the same mind and disposition. He became to us an example that we should walk in his footsteps. (Jn. 19:36; Luke 22:25-27; Matt. 26:52-55; 1 Pet. 2:19-25).

Christ our Master walked the path of lowliness, meekness and patience, and his followers should walk likewise.

Our church teaches no new doctrine. We believe and confess what our Lord Jesus Christ has taught and our predecessors and brethren in the faith have confessed under persecution hundreds of years ago, and for which many martyrs have shed their blood. On this account they (our forefathers) came to this country to find a refuge, and thanks be to God, they found what they wanted, and many prayers of thanksgiving and praises have been sent up to the throne of God for this liberty of conscience, which so many burdened ones found in this blessed country, and on account of which they and their descendants rejoiced; and we also would be glad if our consciences would be spared, and we be spared from serving as jurors. Although we are conscientiously opposed to such service, we do not despise our magistrates and those who can serve with a free conscience. Every one should live according to his faith and conviction. We for our part cannot comprehend how we can live by the mercy of God alone, and at the same time render judicial judgment. Jn. 1:16, 17. And if we are compelled to serve as jurymen against our consciences and convictions, or if we must suffer punishment for our conscience's sake, we cannot see that we have much reason to rejoice over in our liberty of conscience. We ask but very little of our country. We provide ourselves for the poor of our church. We renounce all important offices and never ask or compete for them. When we serve as school Director or Supervisor, it is to serve and please our neighbors more than for remuneration and gain. We do not wish to bring our difficulties before a court, to be decided by jury; we aim to settle our difficulties among ourselves, and should any of our brethren go before a court to have their difficulties settled it would be contrary to our church rules and such members fall under censure.

For the Herald of Truth.

THE SUNDAY-SCHOOL.

As the season of the year again approaches when the Sunday-school work, especially in the country, can be "conducted" to the best advantage, perhaps a word of encouragement would be in season.

I do not present myself as capable of teaching on this subject, but by God's help I wish to present a few thoughts, which by His blessing I hope will encourage some one to a nobler, and more earnest effort in this branch of God's work. If this could be the result, I would be well repaid for the effort it has cost me, to write this, my first article for the HERALD.

First, I will try to tell you why I think the work is more necessary than it was a number of years ago.

Let us look for a moment at our surroundings and those of our parents, or grandparents. When they went to common school, as soon as they could read, they were given the New Testament, as a book, to read from; and this was, in many places, the only reading book then used. Thus the children became thoroughly familiar with the letters, and if they did not understand it then, they would understand it the more readily when explained by the minister. To-day in many schools the Bible is very seldom, if ever used, though in most of our country schools at least, a chapter, or part of one, is read in opening the school in the morning. And we are glad to say that in many places also a prayer is spoken by the teacher. But many of the pupils are nearly always late, and so miss even this opportunity to become acquainted with the Scriptures. Many of the young people and children of our land seldom go to church, and when they do the sermons often seem to them dry, and uninteresting, partly because they get their education, not by the old method of lectures, where the teachers did nearly all the work, but by the more normal method of object teaching, where the teacher tries to get the pupil to do the work, by getting him interested in it. So in some way we must get them personally interested in the Scriptures, and by right living give them the object lesson; and show them that there is a reality in religion. Let us show them that we love God's work more, than we do festivals, fairs, shows, parties, etc.

We should also prove our interest in their welfare by earnest personal effort to convince them of the truth. What place better for this than the Sunday-school?

Another reason why Sunday-school work is more necessary now, is because children read so much more. Their minds are developed more rapidly and if we are not careful to develop the spiritual inclinations, before we are aware of it, the world will have them developed into agnostics, or so filled their minds with vanity and excitement, and a thirst for amusement, that it will take much more effort to win them for Christ.

If we do not fill their minds with religious impressions before they are entangled in the snares of this world, we will find it much harder to make an impression. If the mind is filled with earthly things, it must first be emptied before the Spirit can take possession. Why not use all our influence, to get them to admit the Holy Spirit before they are so full of this world? We should do all we can to help them get an education.

But as education is power for either good or evil, we should be careful that it is on the side of good. True knowledge will rather make a man humble than proud. I am thoroughly convinced that the best way to bring men and women, both young and old, to be true Christians

is, by inducing them to study the scriptures thoroughly, and systematically. The Sunday-school offers great advantages for thorough Bible study.

But to make the Sunday-school a factor for good, its object must be the glory of God, and that only. If it is allowed to become a "pleasure resort," where young people congregate to sing, and perhaps help to read a chapter, then sit back and talk nonsense, and have their sport, it will work little good to any one. The superintendent should be an active earnest Christian. So should all the teachers. But sometimes it serves to wake up a person, who has not taken an active part in the work, to put him in a responsible place. I believe it is better to use the International Lessons, because by taking them we can bring to our aid the thoughts of the most eminent Christian scholars; and I know we need them. We can now get our own Church Lesson Helps, published by the Mennonite Publishing Co., both English and German. And besides these, there are others that are good and which give much light on the lessons, besides such works as, Peloubet's Select Notes on the International Lessons, which I think every superintendent and every teacher could use to good advantage.

Also many of the religious and even secular papers contain notes on the lessons by some eminent man. Surely we can prepare a lesson more thoroughly with all this aid than without. To be sure we must seek the aid of the Holy Spirit, which will guide us into all truth. But we believe that God intends that we shall use all the means within our reach, and not expect Him to give us wisdom, and discernment, without effort on our part.

Let us also remember, that when we do all that is in our might for His honor and Glory we can not put Him under obligations to us; but every act of reverence, every effort to honor and serve Him will reflect a blessing on us or our fellow men. I believe a teachers' meeting is a very important part of a successful Sunday-school. Not for the teachers to come to study their lessons, but to compare ideas for by this they can all teach practically the same points and learn much from each other, besides many of us feel more like expressing our opinion, when we know that others are of the same opinion. Here also we can take more time for discussion, on points where there is some difference of opinion. The time in the Sunday-school proper, is too valuable to be spent in discussing points where we can not agree, and especially should arguing be avoided. If such points come up, better let each side state its view clearly; then urge all to study the point thoroughly and decide for themselves. If all teachers' meetings cannot be held, so all the teachers of the school can attend, it will be a great advantage to the school if in each neighborhood those living close to-

gether will meet some evening in the week, and "rehearse" the lesson for the following Sunday. It will also be a great advantage to every person who takes part in the exercises. They will take more interest in the lessons, and they will also understand them better.

In the Sunday school we can all work as equals or nearer so than in the church, and I believe it is easier to get young people to feel that they are really helping in the work which is an advantage that should not be overlooked. As in nature a person who takes no exercise is always ailing and practically worthless; so I believe it is in spiritual matters. I believe we must work for the up-building of the church if we do not wish to lose interest in spiritual things; and a person that is once converted and grows cold is surely harder to reach than one who never heard the gospel. The avowed purpose of the Sunday-school should be to build up the church, and if rightly conducted it will certainly inspire the church with new life. We should use all the means within our reach to make the Sunday-school a success; but not depend on the means used for success as that, especially in spiritual matters, is the divine gift of God and we should trust Him to do his part when we faithfully do ours.

Is it not better to have our children attend Sunday-school, than to spend that time in idle and frivolous talk and perhaps in bad company? If we see the rocks on which others have been shipwrecked, let us try with all our might to help others as well as ourselves to avoid them. We learned in our lessons last summer that at the Judgment day God will take into account opportunity. When we see an opportunity to do good and do not embrace it, it will appear against us at that day (unless forgiven), and if we try to close our eyes so we can not see the opportunity the responsibility will be the same, as that will not remove the opportunity. You will please remember I have been looking at man's side of this work for that is our part. God will certainly do his part if we do our part.

J. W. HEADINGS.

Bellefontaine, O.

WOMEN AND WAR.

For a sober estimate of the real nature of war, apart from the romance of the drum and bugle, the words of Guy de Maupassant, the greatest living French writer, seem to me the best I have ever read:

"When I but think of this word war, there comes upon me a feeling of astonishment, as if one were speaking of witchcraft or the inquisition, something long ago ended, abominable, monstrous, against nature. When we speak of cannibals, we

smile with pride to think of our superiority to these savages? Who are the savages,—the real savages? Those who fight in order to eat the conquered, or those who fight in order to kill, merely to kill? Those little conscripts who are marching by yonder are destined to death as certainly as the troops of sheep the shepherd drives along the same road. They are going to fall in some meadow, with a head split open by a saber-stroke, or a chest pierced by a bullet; and they are young men who might be working, producing, being useful. Their fathers are old and poor; their mothers, who for twenty years have loved them, adored them as mothers adore, will learn in six months or a year, perhaps, that the son, the boy, the big boy brought up with such care, so much money, so much love, has been thrown into a ditch, like a dead dog, after having been ripped open by a cannon-ball, and trampled on, crushed, pounded into pulp, by charges of cavalry. Why did they kill her boy, her handsome boy, her only hope, her pride, her life? She does not know. Yes—why? War? To fight, to murder, to massacre men! And we have to-day, in our epoch, under our civilization, beneath the acme of science and of philosophy to which we flatter ourselves human-kind has attained, schools where they teach how to kill, to kill from great distances, with accuracy, quantities of men at once,—to kill without judicial sentence poor innocent men with families dependent on them.... A genius at massacre, Von Moltke, replied recently to some peace delegates in these incredible words:

"War is holy, of Divine origin; it is one of the world's sacred laws; it arouses among men all the noble sentiments, honor, disinterestedness, virtue, and courage, and, in one word, hinders them from sinking into the most hideous materialism."

"So, then, to gather in armies of four hundred thousand men, to march without rest, night and day, thinking of nothing, studying nothing, reading nothing, useful to nobody, covered with filth, sleeping in mud, living like brutes in continued mental vacancy, pillaging towns, burning villages, ruining people; then to meet another agglomeration of human flesh, to charge upon it, to make lakes of blood, fields of battered flesh trampled into the mud and muddy earth; to have your arms or legs carted off, your skull smashed without profiting any body, and then to die in some fence corner, while your wife and children perish of hunger—that is what is called 'not sinking into the most hideous materialism!' Soldiers are the scourge of the world. We struggle against nature, against ignorance, against obstacles of every kind, to make this wretched life of ours less wretched. Men, philanthropists, scientists, use up their days in working, searching for something

to save or soothe their brothers. They go enthusiastically about their useful labors, piling discovery on discovery, enlarging human wisdom, broadening science, giving their country every day some new piece of learning,—prosperity, gladness and vitality. Then comes war: in six months the generals have destroyed twenty years of effort, of patience, of genius. This is what is called 'not sinking into the most hideous materialism!'.... To enter a country, to murder a man who is defending his house, because he wears a blouse and hasn't a helmet upon his head, to burn down the dwellings of wretches who have no bread to give, to smash furniture or steal it, to drink the wine you find in cellars, violate the women you find in the streets, burn up millions of francs into ashes, and then march off, leaving behind you desolation and the cholera,—that is what is called 'not sinking into the most hideous materialism!'"

—Wm. Lloyd Garrison.

PEOPLE WHO NEED MORE RELIGION.

The man who lets his horse stand hitched all day, out in the cold, without a blanket.

The man who refuses to help the preacher, because he doesn't preach to suit him.

The man who grows every time his wife asks him for money.

The woman who whispers it around that some other woman is not any better than she ought to be.

The man who walks with his hands in his pockets, and lets his wife carry the baby.

The mother who never tries to point her children to the Savior.

The man whose neighbors never have any idea that he is a Christian.

The preacher whose sermons never help anybody.

The man who keeps a dog and says he cannot afford to take a religious paper.

The people who never have anything good to say about other people.

The man who puts a penny in the basket when he ought to put in a dollar.

The man who says that charity ought to begin at home whenever the missionary collection is being taken.

People who get their backs up at one another and stay that way, year after year, without taking the Lord's way to be reconciled.

People who always have to go back forty-seven years to find anything worth speaking of that the Lord has done for them.

People who have an idea that they can get into heaven on their good behavior alone.—*Ram's Horn.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB,

April 1, 1891.

Entered at the Post Office at Elkhart, as
second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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SEND FOR THE 1891 LESSON HELPS
FOR YOUR SUNDAY-SCHOOL. THEY ARE
PUBLISHED IN THE ENGLISH AND GER-
MAN LANGUAGES. THEY ARE A GREAT
HELP TO BOTH THE TEACHERS AND
SCHOLARS.

SAMPLE COPIES SENT FREE TO ANY
ADDRESS.

READERS, PLEASE NOTICE.—If any of
our readers who have the HERALD OF
TRUTH for March 1st, and do not wish
to preserve it, they will do us a great fa-
vor by sending it to us, as that number is
exhausted.

HISTORY OF THE FRETZ' FAMILY.—
We referred to the fact that we were print-
ing a history of the "Fretz" Family," some
time ago. We are glad that we can now
inform our readers that the work is nearly
completed, and will be ready for delivery
(if no special hindrance intervenes),
in April. Any of the family or others who
desire a copy will do well to send in their
orders early, as only a small number
above those already subscribed for, are
being printed. The price is as follows.

Plain Cloth Binding.....\$1.35.
Half Morocco.....2.10.
Full Morocco.....3.10.
Address Monnonite Pub. Co., Elkhart,
Ind.

WHO WAS IT?—At the sale of Eli
Weaver, near Blue Ball, Lancaster Co.,
Pa., in the month of February, some one
gave to Christian Z. Weaver, of Elkhart
Co., Ind., one dollar to be handed to us
to pay for the HERALD OF TRUTH. Bro.
Weaver took the money, but forgot to
take down the man's name, and has for-
gotten who it was. Will the brother who
gave it to him kindly write to us and give
his name and address and we will give
him due credit?

SUNDAY-SCHOOL SUPPLIES.—In an-
other column we have called attention to
our Sunday-school LESSON HELPS.
Aside from these, we have also a series
of QUESTION BOOKS, published some
years ago, which have been extensively
used in our schools during the last several
years. Should any prefer them to the
Lesson Helps, we can still supply them.
These are published both in English and
German. We would also call attention
to our Sunday-school papers, "WELCOME
TIDINGS," and "WORDS OF CHEER,"
The Hymn and Tune book, and Bible
School Hymns, Bibles and Testaments,
and other Sunday-school supplies as found
in our Catalogues. We solicit orders
from all who wish to supply their schools
with the necessary Helps. We also have
constantly on hand a large selection of il-
lustrated tickets, cards, etc., for use in
our schools. Send your orders early.

APRIL.—It is now the first of April,
which is the time in many places through-
out our country, when farmers and busi-
ness men have a general settling up of
their affairs. We hope that those who
are indebted to us for the paper or books
will remember us, and send us the amount
due. Recent outlays for type and ma-
chinery, etc., make it necessary for us to
collect up as closely as possible, so that we
may be able to meet our bills as they be-
come due.

IMPROVEMENTS.—Our readers have no
doubt noticed some improvements on the
papers recently. We have added to our
office for the papers a complete new outfit
of type and other material. We have also
added a folder, so that now our papers
are folded, pasted, and trimmed, so
that the reader will no longer be under
the necessity of first sewing it together,
and then cutting open the pages before

being able to read it. These improvements
have added much to the appearance as
well as to the general convenience of the
paper, and have also cost quite a large
outlay of money. We feel sure however our
readers will appreciate our efforts to give
them a neat and convenient paper, and a
paper with a good readable type, and we
trust that with their help we shall also be
able to fill its columns continually with
such reading matter that will be profitable
to all, and especially to our improvement
in spiritual life and in the knowledge of
the Lord.

OUR SUNDAY-SCHOOLS AND SUNDAY-
SCHOOL LESSON HELPS.—Spring is ap-
proaching and the time when our Sun-
day-schools will open again for the sum-
mer, will soon be at hand, and therefore
we desire to call the attention of our peo-
ple, and especially all of those interested
in Sunday-schools, to our Sunday-school
Lesson Helps. These Lesson Helps have
been received with much favor where-
ver they were used last year, and in
many neighborhoods they have been used
all winter. In many places where the
Sunday-schools were not kept open dur-
ing the winter months, they have been
taken and studied by children and teach-
ers in their homes, and we have received
much encouragement in this way. Now
when the schools open we trust that our
people will by all means use their own
church Lesson Helps, instead of sending
outside for them.

These Lesson Quarterlies are gotten
up at considerable expense, and are es-
pecially adapted for our schools. The
explanations are in plain language, easily
understood by both teacher and scholars.
The Questions are arranged for three
grades: 1. For the Younger classes. 2.
For the Intermediate classes. 3. For the
Older or higher classes. At the end of
each Quarter are Questions for review.
To each lesson also is given the Golden
Text, time, place, daily readings, and
Copious explanations of the lessons
throughout. By following these explana-
tions in connection with the questions,
the work of the teacher is made much
easier, and the scholars also will find it
easier to get a good understanding of the
lesson, and thus the interest of both
teachers and scholars will be greatly in-
creased, and we have the confidence to
believe that our people will give them a

general support. We have sent out sam-
ple copies to many of our ministers, Sun-
day-school Superintendents, and teachers,
for examination, and we trust they will
make good use of them. Should any,
however, have been overlooked, we ask
you to send your address and we will be
pleased to send you the Sample Copies,
and hope you will be able to introduce
them into your schools.

FROM LOGAN CO., OHIO.—At the
Walnut Grove and South Union churches
there are now ten applicants for church
membership. We hope the good work
may go on and others may follow in the
good way.

BRO. JACOB CRATER and wife, of Elk-
hart Co., Ind., have sold their farm and
have gone to Tennessee to make an ex-
tended visit in Knox Co., of that state.
They arrived safely at Pre. H. H. Good's,
on the 18th, and found his family all well.
The winter season has been very wet.
Their friends will please hereafter ad-
dress them at Richland, Knox Co.,
Tenn. We wish them a pleasant visit.

FROM CLINTON TWP., ELKHART CO.,
IND.—Bro. J. S. Coffman from Elkhart,
held a number of meetings in Clinton and
Middlebury twps., at Forest Grove, in
the Brick meeting-house, and also in the
Clinton Amish church. The meetings
were well attended, and a good interest
was manifested by many. There are now
in these churches a number of applicants
for church membership. Bro. Coffman
was called to Freeport, Stephenson Co.,
Ill., on the 17th to attend the funeral of
Pre. Joseph Lehman's daughter, and is
now (Mar. 25) at Sterling, Ill., where
also a number of meetings have been held.
May the Lord bless these efforts to the
salvation of many souls.

CORRESPONDENCE.

FROM LOGAN CO., OHIO.—Pre. David
Hosteler of Wayne Co., Ohio, spent a
week with the brethren here. He con-
ducted a number of meetings in the South
Union, Walnut Grove, and Salem churches,
much to the edification and encouragement
of those present. On Saturday, 21st, he
went to Allen Co., O., to visit the churches
there. His brother and nephew going with
him.

FROM CHAMBERSBURG, PA.—The
brethren John K. Brubaker of Rohrer-
stown, Lancaster Co., and J. S. Lehman
of Dakota, Ill., visited the church in this
vicinity in January. They filled five ap-
pointments which were much appreciated.
We hope God will add his blessing that
the word spoken will spring up and bear
much fruit to the honor and glory of
God.

FROM CONEMAUGH TWP., SOMERSET
CO., PA.—Bro. D. H. Bender of Elk Lick
Twp., paid us a short visit on the 14th
of March and held three instructive meet-
ings (two in the Blough and one in the
Thomas' Church). The young brother
seems to be zealous in the work of our
Lord—calling sinners to repentance and
encouraging saints on their way Zion-
ward.

He intends to visit some of the churches
in Ohio and Indiana in the near future.
May God grant him grace that he may
be the means of accomplishing much good
for the Master.

L. A. BLOUGH.

FROM CULM, ILL.—On Saturday
March the 7th, we were favored with a
visit from Bro. E. M. Hartman of Wash-
ington, Tazewell Co. His purpose in
coming to us was to hold instruction
meetings for the young people, who lately
started out to serve the Lord. But on ac-
count of a funeral near his home, he only
preached one sermon to the converts.
The congregation on that occasion was
large. He was with us again since then,
but on account of the inclemency of the
weather the attendance was small.

We closed our Sunday-school in the
early part of the winter, but reorganized
in January. Our school is large and the
brethren seem to be interested in the
work.

S. W. SHEARER.

FROM TRENTON, BUTLER CO., O.—
Pre. J. B. Bear and wife arrived here on
the 20th of February and remained with us
several days, during which time we had
meeting as follows: On Sunday forenoon
and afternoon near Trenton. The weather
was favorable and we had a full house.
On Monday evening at Collinsville, Tues-
day evening near Trenton again and on
Wednesday forenoon in the Imhoff M.
H. They left for Ashland Co., Ohio on
the 27th. May the words he has spoken
here be not in vain but bear much good
fruit.

The sum of about \$20.00 was contrib-
uted by our members for home Mission
work. Our Sunday school will be reor-
ganized and begin work on the 5th of
April. There are some probabilities that
our school will be conducted partly in the
English language, as the greater number
of us are farther advanced in the English
than in the German language.

COR.

CONFERENCES.

ANNUAL.

FOR KANSAS, in the Pennsylvania
Meeting-house, Harvey Co., on Friday,
May 1.

FOR VIRGINIA, in the Spring Dale
meeting-house, Augusta Co., on Friday,
May 8. The usual invitation is extended
to all those who desire to visit us at that
time, as such visits are always much en-
joyed, and good results come therefrom.
Those coming by rail will stop off at
Waynesboro, where there will be brethren
to meet them.

FOR OHIO, near Orrville, Wayne Co.,
on Friday, May 15.

FOR ILLINOIS, in Sterling, Whiteside
Co., on Friday, May 22.

FOR CANADA, in Moyer's meeting-
house, near Jordan Station, Lincoln Co.,
on Friday, May 29.

SEMI-ANNUAL.

For Kansas and Nebraska in the Penn-
sylvania Meeting-house near Newton,
Harvey Co., Kansas, on the first Friday
in May. Conference to begin at 10 A. M.
We extend a hearty invitation to the
brethren abroad, and if any one intends
to visit us in the Spring, we would be
much pleased to have them make ar-
rangements to be with us at the time of
conference. We expect our Nebraska
brethren to be with us whether we send
them a special invitation or not. Re-
member this is the Nebraska as well as
Kansas Conference.

The brethren Jacob Erb and Michael
Horst live 2½ miles north-west of New-
ton, which is their address. Brethren
from the North-west may stop off at
Hesston, on the Mo. Pacific R. R. and
call at R. Weaver's or the Hess Bros.,
Amos and Abraham, all of whom live in
sight of the depot.

R. J. HEATWOLE.

In CHRISTIAN EBY'S M. H. Berlin,
Waterloo Co., Ontario, Friday, April 10.

In FRANCONIA M. H., Montgomery
Co., Pa., on Thursday, May 7.

"God is not a respecter of persons,"
but he is a respecter of every man's abili-
ty and circumstances. He does not ex-
pect as much from the residents in Tyre
and Sidon as from the residents of Cap-
ernaum, where most of his mighty works
are done; he does not look for the same
return from the man he has given one
talent, as from the man to whom he has
given ten. Here is warning to some and
encouragement for others.

"According to that a man hath, and
not according to that he hath not."—
United Presbyterian.

PROCEEDINGS OF THE SUNDAY-SCHOOL CONVENTION.

HELD FEB. 7TH, 1891, AT SLATE HILL, CUMBERLAND CO., PA.

Although the afternoon was very rainy and unpleasant, yet quite a number of the brethren came together.

The meeting was organized with Bro. H. S. Rupp, Moderator.

A printed programme with topics had previously been circulated for consideration.

The discussion of the first topic; "Are Sunday-schools, if popularly conducted, a benefit to the church," was opened by Bro. Rupp.

The ideas that children form in Sunday-schools are just what is impressed on them by the school which they attend.

Bro. Benj. Zimmerman thought the popularly conducted school was at fault in this, that *general knowledge* instead of *spiritual* knowledge was imparted, and referred to the evident tendency to form, which resulted in a formal church.

Another tendency brought out by Bro. Hess, was that of appearance and show, and a pandering to the tastes of those whom it should lead, rather than follow.

On how the faults might be remedied. Bro. Zimmerman said, "Avoid extremes. Pay special attention to Primary Classes, Encourage the parents."

Bro. Herr said, go in the opposite direction from the faults. Closely follow the Word of God.

The Second Question whether to "Discontinue the Sunday-school when not wholly conducted in harmony with the teachings of the Scriptures," was warmly discussed, and the general opinion was that to discontinue would be the better plan. This naturally led to the third question: "How to make the Sunday-schools attractive to the children."

Bro. Hess referred to the influence of early training, the attractiveness of spiritual subjects on the minds of people. He also remarked on the help in this direction by inviting to the school, and related a personal experience.

Bro. Shope suggested sociability in and out of school, as a means in this direction.

Other suggestions were, "Show the pupils that you think something of them." "Appeal to their higher rather than their lower natures."

Good music was suggested by some one, and being the fourth question was next discussed.

Much so-called Sunday-school music is absolutely worthless, lacking altogether in the power to call forth a beneficial sentiment.

Our children are not as anxious for this so-called religious music, as we often think they are.

Let us have the songs that stir the deeper feelings of our nature, the songs

of redemption, a free salvation, a Father's love. Let us inspire hope, courage, faith, and our work will not fail to accomplish much good.

The next appointment was made for Churchtown, Saturday afternoon, Feb. 28th 1891. M. L. HERR.

Allen, Pa.

THE LANCASTER CONFERENCE.

The Lancaster Conference met in the Brubacher Meeting house on Thursday and Friday; the 19th and 20th of March. A goodly number of bishops, ministers and deacons were present. Love and peace prevailed. The rules and discipline framed, amended and ratified at former Conferences were sustained and adherence promised thereto. These rules are printed and can and should be procured by the members.

May God bless the work of our Conferences and animate every member of the church to live closely to the teachings of Christ our Lord.

For the Herald of Truth.

PRACTICAL HINTS TO SUNDAY SCHOOLS WORKERS.

The time of the year, when many of our Sunday-schools will be reorganized, has again arrived, and a few suggestions on Sunday-school government will no doubt be of interest, and, I trust, a benefit to many of our Sunday-school workers. It is not my object to enter into a lengthy discussion of any one department of Sunday-school work, but rather suggest some methods that are applicable to school government in general, yet essays published in our church paper on the ways and means of successfully conducting, Infant, Intermediate, and Higher Classes, would be well received and would no doubt prove very beneficial to lovers of the Sunday-school and every other cause which promotes the religious training of children.

The first suggestion I wish to introduce to you is that of variation. In no one thing do we lack more than in variation, i. e. in different ways of bringing the same beautiful, old story strikingly and vividly before the minds of our pupils. The object of teaching in any form or manner is to make an impression upon those taught, if no impression is made, all attempts to teach are useless. The superintendent of a school can readily bring into play a variety of ways of presenting a lesson that will gain the attention of the teachers and scholars. Without attention, your school will be a failure—a total failure.

One or two songs more than usual can be sung, and at different intervals; some

scripture passage recited in concert; an address or prayer by a teacher; or any other method that varies somewhat from the usual routine will go to awaken an interest in a school. It is even advisable for teachers to make some slight changes in their class work. This he or she can do by having the class read the lesson in concert, or the teacher read one verse and the class the next, or reading may be entirely dispensed with.

For higher classes the last mentioned method is a good one. The object in such classes is not to learn to read (in fact I doubt if this should be the object of any class), but to learn and take to heart the truths contained in the text. Each scholar is expected to have studied the lesson at home, and in the class all the important points are again brought to mind and commented upon by both teacher and scholars. A teacher who does not study his or her lesson well before attempting to instruct a class, is not worthy to be called a teacher. The word of God is too precious to be treated so lightly. Above all remember that it is not in principle and in the doctrine of Christ, in which you are to vary, but in the ways of presenting these unchangeable truths. Do not drift into a form of custom, but like Christ and his Apostles use every way possible to make a lasting impression upon the tender hearts under your care.

Secondly; let a teacher be natural. If you have a class of "rough boys," give them to a teacher who knows how to handle them. One may succeed well with a primary class, but who would prove a detriment to a higher class. Put a man where he belongs, otherwise he will always labor under difficulties and accomplish little at the best. God endowed us with talents—natural abilities—which, though they differ in number and value, if properly used, will some day gain for us the same joy—reward and heaven.

Thirdly; teachers should not forget their calling. It is an important one. If your duty were simply to teach the children to read, then it would be a comparatively easy one, but that is not the object of having Sunday-schools. If it were, we could readily account for the opposition to such institutions. The primary object of every well-established Sunday-school is the same as that of the church—to teach and further the kingdom of Christ on earth.

The church on the one hand provides more particularly for the instruction and wants of men and women, while the Sunday-school on the other hand makes special provisions for the instruction of the boys and girls, or as Christ calls them, the "lambs." The commission of the teacher is just as divine as that of the minister. Read 1 Cor. 12. Hence the importance of having converted, consecrated and earnest teachers. We need workers in the church and Sunday-school;

workers that are not afraid that they might be doing too much for their Master.

Fourthly, I want you to know, that we have a personal God and a personal Savior. That our Father is a prayer-hearing and a prayer-answering God, and as such is interested and concerned, not only in the salvation of us, who have named His name, but in each one of our scholars and equally as well in the salvation of the whole world. Each teacher should feel it his or her solemn duty to pray personally for the tender hearts entrusted to them. Christ prayed personally for Peter, the Apostles prayed personally for each other, the ministers pray personally for those who ask to be remembered by them in prayer, and why should not the teacher pray personally for John, Mary, or whoever is entrusted to his training? Especially remember those who need special training, and have hard battles to fight. But let no one know you are thus communicating with your God, lest your efforts be in vain. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6. Try this method once; approach the Lord in his own appointed way, and your efforts will be crowned with success.

M. S. STEINER.

JESUS IN GETHSEMANE.

It was, near midnight on Thursday, April 6, A. D. 30, when our Lord instituted his memorial supper. Immediately after this he uttered those solemn and affectionate words of consolation recorded by John, the Beloved Disciple, in chapters 14—16, and his sublime intercessory prayer in the 17th chapter. They all then joined in a parting hymn, and passed out from that upper chamber in Jerusalem toward

THE MOUNT OF OLIVES.—Here at the foot of the western slope looking toward the temple and about three-quarters of a mile from it, beyond the brook Kidron, was the Garden of Gethsemane. Its name signifying "oil press" sprang from the fact that it contained a press for the extraction of olive oil, and this reminds us of the prophecy of Isaiah who said of Christ that "He trod the wine-press alone," referring to the loneliness of his agony on this fateful night. The place was now enclosed by a low stone wall, may be but a part of the original garden. It is about fifty-two yards square and contains seven or eight aged olive trees whose roots project in many places above the ground and are protected by heaps of stones. Professor Hackett saw here one day a shepherd in the act of shearing a sheep. The animal lay on the ground with its feet tied, the man's knee pressed

rudely against its side, while it seemed as if every movement of the shears would lacerate its flesh; yet during the whole it struggled not and opened not its mouth—a touching moment of the sacred sufferings of the Lamb of God.

Dr. Thomson thinks that this beautiful garden was thrown open as a public resort on festival occasions, while others suppose that Jesus may have known its owner, since He retired there often for quiet meditation and undisturbed prayer. It was probably near one o'clock on the morning of Friday when Jesus came "to the place" or the entrance of the garden. Here he left eight of the disciples. (Judas had departed before the Lord instituted his supper) as an outer guard, and took with him into the interior only Peter, James and John—the favored three who had been alone allowed to witness the transfiguration and the raising of Jairus' daughter. His injunction to the eight was that they should pray not to enter into temptation. Temptation means both trials and enticements to evil, and often the enticement comes through the trial. Their testing time of public odium and bodily peril was at hand; they would be enticed to deny their Master and forfeit their principles of loyalty and truth, and they therefore needed Divine help to endure without yielding. Prayer would bring that conscious presence of God which illumines the eye and guides the feet. It was this consciousness that made Jesus victorious over the great temptations of the wilderness, and He now most of all sought it in bearing, according to Isaiah's prophecy already quoted the agony of the world's sin alone.

It was to be a peculiar and unique experience belonging to a God-man. No other being ever had borne such a trial or could. Hence Jesus withdrew from even his most intimate friends—the chosen three disciples—a stone's cast—thirty or forty yards, and there in some secret recess of the garden knelt down alone and prayed.

What was his burden? Sin in its bitterest forms was assailing Him. He was to be the victim of the world's hatred, contempt, insults and cruel malice. He was to be mocked, scourged and crucified with every circumstance that could aggravate his sufferings. Nor were his bodily pains all. His soul was beset with Satanic suggestions and solicitations. The Prince of the power of the air was abroad, surrounded with his hosts, all confident of triumph. In a word, the whole tremendous machinery of hell was in activity for his overthrow, and the mastery of this earth. And He realized it all. No wonder he prayed for escape, if such a thing were possible.

His petition began with "Father," a word indicative of love, tenderness, fidelity, helpfulness. This was followed by the supreme confidence that the Father would do exactly what was right, and just, and

good, as well as what was wisest; hence the submission of his human will with absolute and affectionate trustfulness to his Father's will. His human nature—weak and susceptible to pain and horror like our own, shrank back aghast at the appalling ordeal before Him. Nevertheless, if there were no other way, if the atonement could be accomplished and mankind saved by no other method than this of his own vicarious sacrifice, then He was not only willing but preferred to make it. "Not my will, but Thine be done." Three times with intervals of a visit to Peter, James and John was this marvelous prayer repeated. Here is the essence of true prayer. It recognizes the Infinite wisdom and goodness as well as power, and has childlike faith in the Divine purposes and plans.

An answer came in the form of an angel from heaven strengthening Him. So, too, after his severe temptation in the wilderness, angels ministered unto Him. The Father rewarded his loving submission and truthfulness by sending his own messengers to cheer, sustain and prepare for the yet greater battle coming.

It came at once in increased intensity of agony. He foresaw the treachery of Judas, the excitement of the mob crying for his blood, the accusations before Caiaphas and Pilate and Herod, and all the indescribable terrors of Golgotha. He knew that Satanic agencies were everywhere at work against Him, and that He was enduring the penalties of a holy law, violated by countless transgressors. The burden of our guilt, as Isaiah prophesied and as Paul declares, was upon Him. His agony grew worse. In the fervor of His suffering the blood forced itself through the tissues, and mingling with His sweat colored it red, so that it fell like blood drops from His person to the ground. Then His strong cries and tears burst forth for relief, and yet he added again and again—"Not my will, but Thine be done." He came to redeem souls, and if this were the only way, He would walk in at any cost.

Notwithstanding an angel spoke to Him, and the Father held communion with Him, and that He Himself was Divine, still he was also human, and therefore yearned earnestly for human expressions of sympathy and love. Thrice He went from his lonely wrestling with the powers of evil to His three most intimate friends yet failed to receive what He longed for. They were asleep. Long watching, the lateness of the hour, fearful anxiety, had finally used up their vitality. They succumbed to utter weariness, and were overcome against their wills by drowsiness. Luke pathetically says: "He found them sleeping for sorrow." Luke was a physician, and knew how the flesh might yield through weakness, though the spirit strove against it. Our Lord dealt gently with the delin-

quents. It was now, however, time to say, "Why sleep ye? Rise and pray lest ye enter into temptation!" Their trial had also arrived. They were not to watch with Him any longer, but to be on the alert for themselves, and to beware lest they went down in the angry surge about to roll over them.

JESUS BETRAYED.—1. The Sanhedrim had been in session arranging with Judas for Christ's arrest. and now they came with a multitude—Roman soldiers, the Jewish temple-guards the dependents of the high priest, and a motley throng of idle and curious spectators, bearing lanterns, torches and weapons.

2. Judas now, as agreed with the Sanhedrim, pointed out his Master by greeting him with a kiss, and as the Greek shows, in a tender and affectionate manner. Jesus, however, was not deceived. He understood the treachery, veiled as it was, and with a rebuke that drove Judas to suicide, he exclaimed: "Betrayest thou the Son of Man with a kiss?" Then turning to the crowd he asked whom they sought? They replied, "Jesus of Nazareth." He answered, "I am He!" and such was the majesty of his person and voice, that they fell to the ground like dead men. Upon their recovery Jesus inquired again, "Whom seek ye?" They said, "Jesus of Nazareth."

3. Peter, desirous of showing his courage and fidelity, smote off the ear of Malchus the high priest's servant. Peter's act was rash and foolish. It was of no use to resist the Roman Government, nor to afford ground for the charge about to be made that Christ was in rebellion to it. Jesus rebuked Peter, saying: "Put up thy sword; for all they that take the sword shall perish by the sword." He could have summoned twelve legions of angels to his rescue, but would not, for He had accepted the Divine appointment to die. He healed the severed ear by a miraculous touch.

He then asked that his followers be allowed to go, and gave Himself up. The Jewish authorities had acted like cowards in not arresting Him in the temple during daylight. But their hour—as Jesus says with fine irony—the hour of darkness and treachery had now come, and they were appropriately to have their own way.

Jesus in Gethsemane teaches us wonderful lessons. His lessons here, so far as his example is concerned, seemed to reach the zenith of their greatness and sublimity. Let us gather a few of these lessons.

1. Christ as our exemplar, was accustomed to seek retirement for prayer and meditation.

2. Christ's agony is only to be explained by Isaiah's declaration that he was wounded for our transgressions and bruised for our iniquities. His sufferings were vicarious.

3. True religion shines out in the faith that puts God's will in place of our own.

4. No matter what sacrifice is involved in this world, it will turn out at last to have been best and wisest.

5. Angels are still ministering spirits.

6. If our sins caused such sufferings and anguish in the innocent Jesus, how ought they to affect our guilty selves? What repentance we need!

7. Christ found that God gave Him strength according to the crisis. So does every true believer.

8. Whilst we sleep, Jesus and others pray and agonize. Alas.

9. To be betrayed is the most cruel wrong that we can experience, and the infamy of betraying one with a kiss is unparalleled. No wonder Judas was ready to die of remorse.

10. Christ's teaching and example of the establishment of a kingdom of peace, was brought to the test at the supreme moment of danger. Peter's rash act arrests our attention especially, and Christ's sharp rebuke teaches us that Christian followers of Christ, are not to use carnal weapons in their defense, knowing that God has powers at his command against which the kingdoms of this world are as nothing.

11. Temptation ruined Judas; but made Jesus the sublimest of heroes. It was a test of character. Contrast the character of Judas with that of Jesus.

12. The infinite love of Christ for men is to be measured by the infinite grief and anguish He voluntarily bore for us.

COMPLAINT.

"My virgins and my young men are gone into captivity."

Question. Who hath taken them captive?

Answer. The prince of the power of the air.

Q. Who is he?

A. The spirit that works in the hearts of the children of disobedience.

Q. By what means hath he effected this?

A. By filling their minds with airy notions.

Q. How doth this appear?

A. By their pursuing the vain customs of a world that lies in wickedness, and their seeking to please themselves, and one another, more than to please God.

Q. Are there any other apparent fruits?

A. Yes, they esteem the precious sons of Zion (comparable to fine gold) as earthen pitchers, the work of the hands of the potter.

Q. What is the effect of this?

A. Refusing the counsel, and rejecting the advice of such as are concerned to keep to the law and to the testimony.

Q. Is this the case with all the virgins and the young men?

A. No, there are among them a few names, even in Sardis, who have not defiled their garments.

Q. How have these been kept out of captivity?

A. By their obedience to the Prince of Peace.

Q. Is there any way for the captives to recover their liberty?

A. Yes, by laying aside every weight, and the sin that doth so easily beset them, and running with patience the race that is set before them.

Q. By what can this be effected?

A. By the Grace of God, that bringeth salvation, and teacheth us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.

Q. What will this oblige them to do?

A. To deny themselves, and take up their daily cross, and follow the Captain of their souls' salvation.

Q. In what way doth He lead?

A. In a strait and narrow path.

Q. What will they receive as a reward for this?

A. Sweet peace here and everlasting happiness hereafter.—*The Friend.*

AHAB AND ELIJAH'S PLACE OF MEETING.

No sight in Palestine is more indisputable or more distinctly marked than that of the scene of Elijah's wondrous conflict with the prophets of Baal. The ridge of Carmel terminates abruptly at its east end in a bold bluff, many feet above the sea level. To the west the distant sea can be seen, whence Elijah's servant watched the little cloud, the sure precursor of a storm, arise. The hewn stones strewn around recall the altar of Jehovah which Jezebel overthrew. Twenty-five miles eastward a green knoll marks the site of Jezreel. A steep path leads to the Maharakah, or "place of burning," which is a sort of amphitheater half-way down the mountain, and from which the ground descends by a gentle slope to the plain of Jezreel. A deep spring supplies an ancient reservoir, overhung by some noble trees, and to which a few broken stone steps lead down. This fountain, fed by the percolation of the water through the limestone of the overhanging mountain, is never dry, even in the hottest seasons.

Under the cliff behind the fountain, Ahab and his court may have sat, while the priests prepared their sacrifice in front, and all in full view of the assembled multitudes which crowded the slopes beyond, witnesses of the whole struggle to its stupendous result.

It has been asked, How could a fountain so copious be found at a time when Ahab and his ministers were roaming

over the land in search of fountains and brooks? The reply is simple, and connected with a fact well-known to conchologists. All fresh-water snails have on their foot an *operculum*, or door, by which the animal can close and fortify the entrance to his home. This operculum is either horny or elastic, or shelly and brittle. If the former, the animal buries itself in the mud at the bottom of a stream or pool, and remains dormant until the autumn rains soften the ground and restore the water. But the species with a shelly operculum are incapable of sustaining life except in permanent streams or pools. Among these are the shells of the genus *Neretina*.

I found *Neretina michoni*, the species of the Kishon and other permanent streams, abundant in this fountain, and in this fountain only of the whole district. The only other springs in which I found it are such as those of Jericho, Engedi, and the like, which notoriously never fail. Here there is an incidental evidence that this spring always flows, even when all others in the neighborhood of Carmel are exhausted.

HE KNOWETH.

Sometimes the shadows round us lie,
And blot the landscape from our sight,
And, groping in the dark, we cry,
"There is no light! there is no light!"
Sad soul, lift up your weeping eyes
And fix them on your heavenly place,
The light that you are seeking lies
Upon your risen Savior's face.

He suffered, yes, He suffered, too,
Despised, rejected, homeless He,
Who was so faithful and so true,
Who gave Himself for you and me.
So if you have some cross to bear,
Though faith and hope grow often dim,
Oh cling, Oh cling to Christ in prayer,
And bear it patiently for Him.

BY LUCY BOSTWICK.

Married.

KING—GINGERICH.—On Tuesday, March the 10th, 1891, at the home of the bride's parents, in Wayne Co., O., Elmer King and Lizzie Gingerich. The best wishes are extended to them.

AUGSPURGER—RITTER.—At the home of the bride's parents, in Butler Co., O., on Thursday, Feb. the 12th, 1891, by Pre. Walker, John W. Augspurger and Emelia Ritter.

MARTIN—MOSINCAN.—On Tuesday, Feb. the 10th, 1891, at Middletown, Butler Co., O., by Pre. Vance, Herman Martin and Mollie Mosincan.

BRUNK—WENGER.—On the 12th of March, 1891, near Edom, Rockingham Co., Va., at the home of the bride's mother, by Abraham Shank, John C. Brunk and Maggie Wenger, all of Rockingham Co., May the Lord bless them in their new relation.

RODES—DRIVER.—On the 12th of March, 1891, in Rockingham Co., Va., at the home of Samuel Shank, by Abraham Shank, David Rodes of Rockingham Co., and Maggie Driver of Augusta Co., Va.

LINES

in memory of Florence H., daughter of Joseph and Sarah Lehman Dakota, Ill., who died March 14, 1891, aged 14 years, 7 months and 11 days.

We were watching by the bedside
Of a child to us so dear,
While the wasting of the fever,
Made us feel that death was near.

Eyes, that once were beaming brightly,
Now looked at us with a glare.
We expected that ere midnight,
They'd behold a Savior fair.

Cheeks, that once were bright and rosy,
Now were paled to livid hue;
But we knew it was our Maker
Had the changing all to do.

Lips, that once responded gladly,
When the dear one's name was called;
Now responded with a moaning,
That our aching hearts appalled.

Nimble feet, which ran so swiftly
On errands for their parents dear,
Left an echo of their footsteps
Which we oft expect to hear.

Willful hands that e'er were ready
To fulfill so many a task,
Now, instead of clasping ours,
Were'n the hands of death's last grasp.

The faithful heart, with love o'erflowing,
For parents, sister, brothers, friends,
Soon shall cease fore'er its beating
But the affections will never end.

Thus we watched in silent anguish
Till the final blow should come—
Till our loving Heavenly Father
Should call his own dear Florence home.

Then around the dying bed-side,
Came her schoolmates weeping sore;
We hope that there they learned a lesson
To be forgotten nevermore.

Just at six, her sufferings ended;
"It is o'er," the watchers said;
And our dearest, loving Florence
Now is numbered with the dead.

The parents bowed in resignation;
"Though 'twas enough their hearts to break
That death from an unbroken number,
One so promising should take.

Parents, you have lost a daughter,
Who can never be restored;
But we trust your darling Florence
Has returned unto the Lord.

God is good, and all he doeth—
Whatsoever he doeth is good;
Shall be for our eternal welfare;
Then let our will be lost in His.

Arthur, Grace and baby—Joey,
You have lost a sister dear.
One whose words and smiles and actions,
No more your sad hearts will cheer.

Alice, you have lost a helpmate
Who as a sister was to you;
But the One who is all-wise,
Had a work for her to do.

Let us all now heed the warning,
For we see the young must die.
May we at all times be ready
To meet our God on high.

MARY LENTZ.

OBITUARY.

GRANDMOTHER.

Elizabeth, wife of Christian Hostetler, died at the residence of her son Jonathan, near Smithville, Ohio, on the 7th of May, 1890, aged 91 years and 21 days. She was the mother of 8 children, 32 grandchildren and 24 great-grandchildren. She was born in Mifflin Co., Pa. She was a kind mother, and a devoted Christian. Grandmother manifested a strong faith in her Savior, and a bright hope in the life to come. She often expressed a desire to depart this life and to be with Christ, but was willing to wait until the Lord called her home. She was confined to her bed but a short time, and was conscious to the last hour. We hope to meet her in heaven with all the loved ones who have gone before. She was a faithful member of the Amish Mennonite church. She was buried on the 9th of May, 1890, near Wooster, Ohio, in the family graveyard. Services by J. K. Yoder in the German and A. Brenne-man in the English language.

That unchangeable home is for you and for me,
Where Jesus of Nazareth dwells;
The King of all kingdoms forever is he,
And he holdeth our crowns in his hands.

Oh how sweet it will be, in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands.
To meet one another again. [hands.]
Wooster, Ohio. BARBARA HOSTETTLER.

DIED.

MORREL.—On the 22d of Feb. 1891, near Haw Patch, Lagrange Co., Ind., of lung fever, Urban, son of John and Lydia Morrel, aged 1 year, 7 months and 20 days. Buried on the 23d, in the Amish burying ground. Services by J. S. Hartzler, from Mark 10:14.

KURTZ.—On the 11th of March, 1891, near Haw Patch, Lagrange Co., Ind., Sister Rebecca, wife of Joseph B. Kurtz, aged 36 years, 1 month and 19 days. She was a faithful member of the Amish Mennonite church, and one of those whose loss we all so deeply feel. She expressed a desire to depart and be with Christ. Services by J. S. Hartzler, from 2 Peter 3:14.

KENNAGY.—On the 14th of March, 1891, on the Haw Patch, Noble Co., Ind., of cancer disease, Joshua Kennagy, aged 61 years and 22 days. The deceased was born in Mifflin Co., Pa.; from there he moved to Logans Co., Ohio, and in the year 1861 came to Noble Co., Ind., where he died. He was a consistent member of the Amish Mennonite church. Before his death he said "I wish the Lord would come and take me home. I am not afraid to die." May the blessings of heaven rest on the bereaved family who less than a year ago were called to mourn the death of a mother, and now to soon that of a father. Services on the 17th by J. Kurtz and J. S. Hartzler, from Hosea 13:14.

MAGEE.—On the 6th of February, 1891, near Boyne Falls, Antrim Co., Mich., Nellie Esther, infant daughter of Emanuel and Nettie Magee, aged 16 days. Buried on Sunday, the 8th, in the Boyne Falls Cemetery. Services at the house of mourning by D. B. Shelly, and at the grave by Pre. Kesiphath.

"Nellie, thou hast left us lonely,
Sorrow fills our hearts to-day,
But beyond this vale of sorrow,
Tears will all be wiped away.
Nellie, thou art sweetly resting,
Cold may be this earthly tomb,
But the angels whispered sweetly,
'Come and live with us at home.'"

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No. 9, Pacific Express..... 8.45 "
No. 13, Chicago Mail..... 9.30 "
No. 27, Chicago Acc..... 7.25 "
No. 3, Special Chicago Express..... 8.05 P. M.
No. 5, Fast Cincinnati & Chicago Exp. 6.00 "

GOING EAST—MAIN LINE, leave.

No. 14, New York Mail..... 11.15 A. M.
Carries Passengers daily, chair car and sleeper.
No. 12, Night Express..... 8.30 A. M.
Train A Grand Rapids Express..... 4.45 "
No. 22, Mail..... 11.45 "
Train C Grand Rapids Express..... 1.25 P. M.
No. 6, Fast New York Exp..... 6.15 "

GOING EAST—AIR LINE, leave.

No. 2, Special New York Express..... 1.00 P. M.
No. 4, (Limited) Pass. for Buffalo... 8.30 "
No. 28, To Goshen only..... 8.35 "
No. 8, Atlantic Express..... 11.40 "
Train G to Goshen only..... 7.45 A. M.
" E to Goshen only..... 8.10 P. M.

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TIME TABLE.

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Passenger trains after Nov. 30th, 1890, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.

No. 2, Mail and Express..... 4.59 P. M.
No. 4, Cincinnati & Louisville Exp..... 10.30 A. M.
No. 6, Ind. & St. Louis Express..... 5.00 A. M.

GOING NORTH, leave.

No. 1, Mail and Express..... 10.30 A. M.
No. 3, Michigan Express..... 5.23 P. M.
No. 5, Grand Rapids Express..... 12.55 A. M.
No. 9, Way Freight, arrives..... 11.45 P. M.

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburgh, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Granger with Chicago and Grand Trunk R. R. At Anderson Junction with C. C. & St. L. R. R. for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.
EDGAR H. BECKLEY, Gen'l Ticket Ag't.
O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28.—No. 8.

ELKHART, IND., APRIL 15, 1891.

Whole No. 441.

For the Herald of Truth.
CHARITY.

1 Corinthians 13.

Though I could speak with angels' tongues, Could also join them in their songs; If I yet lacked in charity, As sounding brass I then would be.

Though I had gifts to prophesy, And understood all mystery, If I yet lacked in charity, All this would then not profit me.

If I had faith so that I could The mountains move from where they stood, And did yet lack in charity, Those gifts would never profit me.

And if I all my goods bestow To feed the poor on earth below, This would never profit me, If I yet had not charity.

For charity doth suffer long, Is not provoked, when suffering wrong. Is always kind and enveth not, It vaunteth not, is not puffed up.

Unseemly it doth not behave, It seeketh not her own to save; If others thereby loss should have; It loves its neighbor as itself.

If prophecies and tongues do fail And all the gifts should pass away, Yet charity is from our God, And like Himself it faileth not.

J. BUZZARD.

Goshen, Ind.

For the Herald of Truth.
SANCTIFICATION.

In reading the Bible—both old and new testaments—we find in very many instances where figurative language is used, or where natural things are used to represent what is spiritual.

And indeed the Word tells us that our blessed Redeemer spake nearly all by parables, especially to the multitudes, taking such natural things that were seen and understood by the natural mind and senses to get them to understand the spiritual conditions and meaning of a doctrine which He wished them to know, concerning his kingdom; which as He said was not of this world, and which "comes not by observation" but was "within." To take only one such a comparison, parable, or figure from the many he used, let us take the one he spake to Nicodemus

(John 3).—"ye must be born again." Although so strange a declaration to Nicodemus, it is understood by nearly every one in our age of the world to mean not a natural rebirth, but conversion or spiritual birth, or regeneration. The comparison was designed to teach not only Nicodemus, but us also, the analogy of the spiritual birth, growth, youth and manhood of the One who is born "not of the flesh, but from above."

In order to understand the Word of God to our salvation, we must not forget that very much of it is figurative and largely metaphorical.

And whereas "many run to and fro and knowledge is increased" (Daniel) and many various opinions obtain in the world, and a great stir and commotion is at present agitating the Christian world to the subverting of many; it is the duty of every child of God to watch, and guard against error and false doctrine, and to try the spirits, and more especially, we as a non-resistant church have to exercise great vigilance, as our faith is everywhere assailed and the enemy is very busy trying to undermine our church by sowing the seeds of false doctrine and worldliness and many have already been entangled in his snares. Seeing this, I have been prompted to add my mite toward helping to check his subtle work.

It seems to me nowadays he is doing a great deal of damage by using the cloak of Sanctification to deceive men. And if he sees that men are really in earnest about their souls' welfare, he tries to mar their Christianity by getting them "righteous overmuch." (Proverbs).

I feel a great diffidence in attempting to write on a subject so important as Sanctification. The subject under consideration is one of vast importance and of great spiritual bearing, and is a momentous question because on our understanding and application of it depends our eternal destiny. The term is variously understood and applied and all Christian professors believe it to be an essential element in their religion.—In order to obtain a correct knowledge of it we must adhere strictly to the Bible doctrine in all its various aspects and bearings. If we attempt to elucidate it by our own preconceived opinions and notions, we make a sorry thing of it.—By investigating the origin of

the words Holiness and Sanctification it is found that there is an essential difference in their meaning as well as office. As words, "Holiness" is the primary, and Sanctification the secondary term, yet they are often used interchangeably, causing ambiguity. "Holy" is from the Anglo-saxon "halig," from "hal" sound—safe, whole; hence has reference to perfection, entirely, nothing wanting, fullness and completeness in all its parts, harmony in all its attributes and properties, which can strictly only be predicated of God for HE alone is perfect!

"Sanctification" is derived from the Latin "Sanctus," and in our language would be defined holy, and in the abstract sense, to make, or cause to make holy, and thence infers a preparation, a dedicating, a cleansing, a fitting, a consecrating, a sacred making of a common or unhallowed thing, to sacred or holy uses; and purposes higher than ordinary, special and extraordinary. It therefore implies something previously imperfect acted on by some agent, fitting it for higher use.

On the contrary, holiness has a superior meaning as was stated above, and is invariably used in a religious sense, or applied to things of a sacred nature. Hence God is called the "Holy One," and a person partaking of God's nature and attributes and lives a blameless, Christian life, is called a holy person.—In order to attain unto this holy God-submitted condition, a person must first be sanctified!

Let us look in the Bible for what it says on the subject. There we find different things which God sanctified for holy uses. Gen. 2:3 we read how God separated one day of seven and sanctified it. And many physical things God commanded to be sanctified, by his purifying, cleansing, separating, consecrating and devotional ceremonies and means, to religious and sacred uses.

Exodus 13:2 we read, "Sanctify unto me all the first born," etc.; and in the 12th and 13th verses it is explained how "That ye sat apart unto the Lord," etc. Farther on, the Israelites were commanded to sanctify themselves by washing their clothes and otherwise preparing to meet God on mount Sinai.

These few and many other passages through the Bible show us the shadow or type of that spiritual cleansing and conse-

eration which must come to pass in every regenerated person. Man's heart by nature can very aptly be compared to a vessel full of filth and uncleanness, that has long been used for common and unclean purposes, but the vessel is good and worthy of better uses. So it is *first determined* on being used for clean uses, next all the filth and uncleanness must be emptied out of it, then a thorough cleansing process is gone through with it, much pains are taken to thoroughly rid it of all taint, and finally it is pronounced clean and fit to contain clean things. But every one knows that a vessel once cleansed requires to be continually used, often cleaned, and care exercised lest from neglect and disuse it again becomes foul and rusty from the change wrought by the elements around it.

Even so it is with the heart of man. By nature the heart is "desperately wicked." And early in the Bible we read that "the imaginations of man are evil from his youth up continually," and the Savior says, "Out of the heart proceed murders, adulteries, thefts, etc." And Paul enumerates a long list of evils that have their origin in the heart. Man was created in the image of his Maker, but through the fall he caused to be a "vessel meet for the Master's use" and became full of wickedness and spiritual corruption, "working all manner of uncleanness with greediness." And in this condition was doomed to destruction.

Now, man through the grace of God, comes to see his hopeless and helpless condition and cries out "What shall I do to be saved?" and submits himself to the hands of God as a vessel in the hands of the cleaner, and is willing to undergo this cleansing process, to become a "vessel meet for the Master's use." By giving himself up *entirely* into the hands of God as a lost sinner, renouncing his evil ways, believing in Jesus Christ and becoming heartily sorry for all his sins, and coming as did the prodigal, then God justifies him, that is, God treats him as if he had never sinned, in short, forgives him all his sins to date. Now he is a *chosen* vessel, but man cannot cleanse himself. Now comes this *act-N B.*—not feeling-of sanctification which is very aptly and truly defined by Webster as "The *act* of God's *grace* by which the heart and affections of man are purified and alienated from sin and the world." Man has now become changed as to his *will*, called regeneration or new or spiritual birth. Now his *will* is to serve, love and please the Lord. He fears to displease him, he loves God with all his soul. He hates that in which he formerly took delight and enjoyed, and he exercises himself in doing all the good he can and knows how. Where formerly his heart was full of sin and his will was to please and serve himself, he is now emptied of this self-love, self-will, and self-service, and lives altogether with an "eye

single to the honor and glory of God."

Let no one suppose that now he can "sit down on flowery beds of ease," for remember the brighter and clearer you scour a vessel, the more apt it is to tarnish and rust by exposure to the elements. Just so with the heart of man. Satan is ever busy trying to defile your heart, you are surrounded by many evil influences from without and within; flesh and blood are yet your habilaments, and many are the defilements you must watch against. Aaron was sanctified as a high priest of God, yet had notwithstanding to wash often and be scrupulously clean. So every regenerated soul is a priest spiritually and must make daily ablutions by the washing of the Word."

Another illustration and I am done, although very much more might be said on the subject. Our Sunday garments, of which we are more careful than our working clothes, continually tend to get dusty against our desire, and when we use them we are careful to brush the dust off. So we have to be continually guarding against the *Principle* of Sin which continually tends to defile us against our will, and through which, if we are not strictly on our watch, our robes of righteousness, which we received from the Father, will become soiled and defiled. Therefore let us all who have become sanctified pay strict attention to the words of our blessed Master. "What I say unto you, I say unto all, *Watch*." Y.

For the Herald of Truth.

SEEKING A BETTER COUNTRY.

"But now they desire a better country, that is a heavenly. Wherefore God is not ashamed to be called their God, for he hath prepared for them a city." Heb. 11:16.

What has been, and is now, one of the strongest feelings in the human heart? Is it not to find some better place, some lovelier spot, than we have now? Yes, it is to find a better place, where sorrow, pain, and death, can never enter. The brightest home on earth, let it be ever so beautiful, and attractive, cannot be compared with the mansions in the skies. To find this better country, we must seek diligently. We must love the Lord and keep in the path which Christ trod. Let us pray to our God, with a true heart in full assurance of faith, and let us hold fast the profession of our faith, "for he is faithful that promised. We must strive and pray without ceasing, and whatever we ask of God, according to his will it shall be given to us, and for every thing, give thanks, for this is the will of God."

Be faithful, life is short; live each day as though it were the last, for we know not what time the Son of man will come, if he comes to us like a thief in the night. Oh, my dear friends, are you ready for the

judgment day to come? If you are not, improve each minute before it is too late. "Repent ye, and strive to enter in at the straight gate," for the kingdom of heaven is at hand. Let us see that we do not lose the crown, let us put on the whole armor of God and press into the conflict and then will come that blessed welcome. "Well done thou good and faithful servant." Let us flee from all unrighteousness, and cling to that which is good. My young friends, will you not resign all worldly things, and walk in the ways of the Lord, that when your journey here on earth is ended you may enter the pearly gates of heaven, and find your name written in the book of the redeemed? Satan attempts to lead our dear young friends astray in many ways, but we must fight against him bravely, and ask God to help us, for without the help of God we can do nothing. "Our soul waiteth for the Lord, he is our help and our shield, for our heart shall rejoice in him, because we have trusted in his holy name." How excellent in his loving kindness! that we may put our trust under the shadow of his wings. Let us consider the loving kindness God has bestowed upon us, that we can put our trust in him and he will console us in all our trials, and troubles. Dear souls, let us have faith in God, and show by our faith good works; for the Bible teaches us, If any man say, he hath faith, and not good works, faith alone can not save him. Let us be made partakers of Christ and hold the beginning of our confidence steadfast unto the end, and let us labor to enter into that heavenly country. What a glorious place that must be which Christ has prepared for us! It must be a place where every purified desire of the heart shall have perpetual satisfaction, and where Christ's own happiness shall be shared by those who accept his words. For that brighter world, let us prepare. Let us love one another, for love is of God and pray unceasingly, that each one of us may become faithful followers of Christ, and meet at the golden gates of heaven, where partings are unknown, and sorrows never come, and may the grace of our Redeemer ever abide with the readers of the HERALD OF TRUTH, is the earnest prayer of a sister in the faith. LYDIA E. HOOLEY.

Allensville, Pa.

WITH men it is a good rule to try first and then to trust: with God it is contrary. I will trust him as most wise, omnipotent, merciful, and try him afterwards. I know it is as impossible for him to deceive me as not to be.—Joseph Bishop of Norwich.

In trial of faith let us take heed to our spirit that we trust God without stint. The soul's repose in him is his delight, and he will honor it. Jehovah sitteth as king upon the floods, and faith sits with him.

For the Herald of Truth.

A WORD TO MINISTERS.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

Although Paul wrote these words to Timothy, they are an admonition to all the followers of Jesus, and especially to the bishops, ministers and deacons, as their example in word, conversation, etc., often speak louder than their sermons. Paul also said, "Not to neglect the gift," but to meditate upon these things, to give ourselves wholly to them, that our profiting may appear to all. To take heed unto ourselves, and unto the doctrine, to continue in them, for in doing this we shall both save ourselves, and them that hear us. Both epistles to Timothy are very instructive to all who wish to learn.

The Scriptures contain those principles which are to regulate every motion of the heart, as well as the whole course of conduct and the habitual practices of our lives. These will be diligently sought for, understood, embraced and loved by the truly humble and inquiring spirit; but many Christian professors seem to be surprised that any duties or works, more than to go to church, hear the sermon, enjoy the singing, and try to be respectable, are expected of them. A religion which does not teach us to do good to others is vain.

Men who know how to succeed in almost any kind of business will let a church go to ruin for want of a little religious enterprise. They do not see it their duty to admonish in meekness a brother or sister who has committed a fault, but instead, rather despise, shun, and make light of them, and even feel insulted, if any, through love, feel to admonish them.

Jesus said, "A new commandment I give unto you, that ye love one another, as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another." Love can win hearts and save souls, through love we are saved in Jesus. How many who have gone astray could be brought back by treating them kindly, lovingly, and brotherly. On the other hand, by showing no love or regard for them, we may discourage them, and induce them to continue in their evil course. If we profess to be Christians and are not an example of purity and righteousness in conversation, etc., whereby shall the world know and believe that we are consecrated to God? For this reason we should come boldly forth to our Christian duties, and discharge faithfully our duty to God and our fellow men, showing by our example and an upright life that we are doing the one thing needful in life. We should endeavor to maintain, show forth and illustrate in our daily life the doctrine and rules of our church and show by actual example

that we are no longer partakers of the vanities of this world, the lusts and pride of life.

We are not half earnest enough in the work which is given us to do. Every member of the church has some duty to perform and should go to work earnestly. We need one another's help to lighten the burden that each one has to bear. Our heavenly Father loves his family, and that family is composed of all who are born of God, and every child needs the sympathy and care of the remainder of the family. If each member would stand at his post and work faithfully, how pleasant everything would be in the family. Labor would be lighter and the work better done. Let us show more love and charity to the weaker members and to those who are unconverted, for it may be the means of bringing many more into the fold of Christ. Let us also remember that no one is so constituted as to take kindly to any one who has the ways and methods of a driver, or even of a flatterer, but many quickly know and lovingly follow a good leader, even if the path be steep and narrow. When a wise leader sees something going wrong he is sure to feel humbled, because he fears that in some way, the fault may be his own, and instead of hurling accusations at his followers, he renews his efforts to get them to follow him; he himself being an example and going before to show the way, and instead of driving, draws them after him by winning their confidence and love. He finds it best to give up his own notions and plans, knowing that men will lead better than they will be driven. How often we see the loving confidence and cheerful obedience vanish, and fear, dislike, disobedience and dispersion follow, if one has the way and method of a driver. How sad to hear that drivers rail at their followers and overlook their own faults, wisdom and the obstinacy that caused the trouble. In order to stand in righteousness, in the judgment and receive honors that are worth striving for, we must be upright at heart and let the good character of our daily life be a true index to the inward man.

Oh! how needful it is to watch daily over our walk, conduct, and see whether our conversation becomes the gospel of Christ. We should daily come nearer to God, crucify our carnal desires, and become more spiritually minded. When Satan finds us careless, he will do his best to blind us, deceive us and draw us away from Christ.

Let us see well that we do not begin to slumber and find ourselves wandering from God unawares. The world reads our lives more than it does the Bible, and we must make sure that our daily actions are a true example of the gospel, so that no one who sees us receives a wrong impression of the religion of Christ.

A LOVER OF THE TRUTH.

For the Herald of Truth.

WHEN HE MAY CALL,

"The Master is come, and calleth for thee." John 11:28.

Dear Readers, I hope many of you have obeyed the heavenly calling, and are earnestly engaged in serving the Lord. "Stand therefore, having your loins girded about with truth, having on the breastplate of righteousness, your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith, the helmet of salvation, and the sword of the spirit which is the Word of God; where with ye shall be able to quench all the fiery darts of the wicked." For the whole world lieth in wickedness and many thousands of precious souls are on the downward road that leads to everlasting night.

If you have heard the Master's call, do not reject him, but like Mary of old, arise quickly, go unto him, learn of him, and choose the good part which shall not be taken from you. Without this ye cannot be his followers, nor enter the heavenly mansions above, where many a dear departed friend is waiting for you and me.

If we wish to reign with Jesus through the endless realms of eternity, we must live by his word, take up our cross and follow him, and be a light to the world and a salt to the earth. "For we know not when the Master may call, at even, or at midnight, or at the cock crowing, or in the morning." Mark 13:35.

"When the morning light is breaking,
And the world is fair and bright;
When the golden-tinted sunbeams
Have dispelled the clouds of night;
When the peris, crystal dewdrops,
Sparkle on each leaf and flower,
And the songsters' merry carols
Echo from each woodland bower—
'Mid these scenes of wondrous beauty,
With the sunlight over all,
In the morning of our earth-life,
We may hear the Master's call.

When the sun has reached its zenith,
And the joys of youth have flown;
When the seeds of toil are ripening
That in early life were sown,
When the pathway grows more rugged,
And the friends around us few,
And the eager soul is longing
For some nobler work to do;
When we think not, he may call us,
In the noontide of our life,
To the glory of his presence
From these scenes of care and strife.

When the golden sun is passing
Through the gateway of the west;
When the shades of night are falling
And we sigh for peace and rest;
When the earth is calmly sleeping,
And the day of toil is o'er,
And we long to greet the loved ones
Who have gained the other shore;
When the heart is filled with longings
And with tender thoughts of home,
To the glory of his presence,
Then the Lord may call his own."

Ohio. ELLEN H. BRUBAKER.

For the Herald of Truth.

THOUGHTS ON ARTICLES IN THE HERALD OF TRUTH.

First, — the article in the Herald of March 15th entitled, "Entertaining Company and Visiting." I can heartily endorse every word of it and I think it is good and practical and upon a good subject that has been ripe for some time. Having made a visit the past winter I learned something about this. I visited in Pa., Ohio, Ind., and Mich., stopping in eleven counties and was gone just ten weeks. And perhaps I met the "Young Brother" who wrote the above entitled article. (But not to my knowledge.) I have often been asked, and some of the readers may wonder, — How did you enjoy yourself? Generally my answer has been — "Well enough" and "As good as I had expected." I did not have very much fun, nor a "Big Time" and I did not want *that*. And as the "Young Brother" states, I experienced that it is one of the greatest enjoyments, to meet with friends and relatives, how are near and dear to us by the tender ties of nature, and I found it equally true that we meet with so called strangers whom we soon learn to know and feel towards as brothers in Christ, and in whose company we feel almost at home. But we also found thorns among the flowers. Considerable of the visiting that is done (and much of it has been done the past winter) is for the pleasing of self, carnality, etc. But I think that many good parents have been much displeased and hurt, by their visitors setting a bad example, to their children, in jesting, foolish talking, using slang, etc. Family worship, that which makes visitors (at least some of them,) feel specially blest and welcome, would undoubtedly prevent some of the above named nuisances. But this "worship" is practiced by only part of the christian families. I staid all night with forty different families, all of which were church members, and only ten of them had family worship, and four out of the ten are ministers of the gospel. But I learned that at least two or three of the thirty have family worship when they are alone. Why is it that we don't have family worship in more or all of the christian homes? Is there any one that thinks it is not necessary? Is there any one that thinks he is not able, or in other words, that he can't? Don't we all know that we need God's help, grace and mercy, every day? Don't we know that we ought to honor God by asking Him for what we want and need? Don't we know that when we are at the head of a family we have a great responsibility resting upon us, and that *no man* can bring up children aright without the help of God? Don't we know that it is only the grace and mercy of God, that our lives are spared, health,

and blessings granted, day by day, and that we should "give thanks always for all things"? (Eph. 5:20). Have you a reason for not having it; that you can *possibly* think, will be acceptable at the judgment bar of God? Is there something in the way, that you can't remove or give up? What does the Bible say of those who forsake not all? ("They cannot be my disciples," Luke 14:33). Do you *think or know* that you ought to have it? What does the Bible say of those who know to do good and do it not? ("To him it is sin" James 4:17.) What can we hope for if we knowingly continue in sin?

In regard to "Oyster Suppers, parties, etc." I am glad to say that in some communities, they are almost, and it is hoped soon will be, a thing of the past; and in all the neighborhoods which I visited I found *some* young people that do not attend such. And then there are some who think, playing on the floor (Dancing-like) is wrong, but that these other plays are innocent. But judge ye whether it is spirituality or carnality, whether it is for or against Christ: read Rom. 8:5-16. But why do parents allow such things at their homes? Are not some just so non-resistant that they don't say no, when asked? Do not some say they like to see young people enjoy themselves and do they not seem to enjoy it about as well as the young people? Is this rejoicing in the Lord? Read the history, in the Martyrs Mirror, of some of the young people, at the ages of from 14 to 25, who were persecuted, imprisoned and even killed in the most cruel manner, for their faith, and see whether you don't agree with me, that they had much more real joy, amid their great sufferings, than people have nowadays. I would like to see people live every day, as though it were their last: and if we love the Lord our God with *all* our heart, soul, mind, and strength, and hate the things of this world, we would only be glad to know that our last day on this sinful earth has come.

I will also add a few thoughts, on the excellent article, in the Herald of March 1st, entitled "The Church and the World." I can heartily endorse it and I agree with the writer especially in this that he says that there *must* be a separation of the church from the world. I *also* believe that the church in general, is getting more and more like the world, and that some churches are about ready to compromise with the world and go together hand in hand. The command that we shall come out from among them and be separate and touch not the unclean thing (2 Cor. 5:17) means not only to come out from the world but also out of the church *if* she is defiled and unclean. I think there are many churches in such a condition, that one of two things must be done ere long. The church must either

reform and come back to the true faith and foundation, where she can stand, or the true Christians must come out from among them, and not have fellowship with the unfruitful works of darkness. If we read the confession of faith of the martyrs, Menno Simons' works, or some history of the primitive churches, or histories of the Mennonites at the time they settled in this hemisphere we can see where we are in this matter. The church is not only drifting out in the manner of dress, but the walls or fences that surround it are almost torn down and people can almost walk in and out unnoticed. The human love, that wants to let people do as they please, and when some one has done wrong, make excuses and let them go unpunished, is getting stronger than the love of God, that wants people to be punished, chastened, and brought back when they have wandered away. Don't we sometimes see persons who have drifted away from the church and have been standing aloof for several years for whom it seems scarcely any effort whatever has been made to restore them: while if the rules given by Christ and the Apostles had been applied, they might possibly have been brought back into the fold, or at least the church might have been kept unblemished? Reader, are you a member of the body of Christ? or are you still standing outside of the ark of safety? If you belong to the church of Christ do you try to live so as not to give offense to the least member? Oh! are you not willing to give up all of self, all that is to please or satisfy self, and live for God?

Let us fear God and not man,
Let us honor God and not man,
Let us seek the honor of God and not take
honor of man.

P. H.

GRUMBLERS.

It is a strange thing that those who are not satisfied with the progress their Church is making, do not go to work and do something, and thus lift the stigma from their do-nothing Church. But it has always been the case that grumblers do nothing in the way of pushing things along. If your Church is not moving along as fast as it should, it is because you are not making any effort to have it move. A cart will not go up hill of its own accord. But if the horse be attached to it, and you lock the wheels going up-grade, it will only make it more difficult to ascend. Poor deluded soul, it is the same with your Church! It will not make progress unless you get into the harness; but even then, if you lock the wheels with a grumble, it will be difficult work at best. We are of the opinion that nothing will so completely cure a Church grumbler as downright hard work in the Master's cause. — *Christian World.*

THE BEAUTIFUL LADDER WHERE THE ANGELS ARE.

Your heart is troubled, you cannot rest,
A burden of grief is on your breast.
Never fear, there is hope for you;
Bring your sins and your sorrows too,
Lay them all at the golden stair;
The beautiful ladder where the angels are.

Your robes are dark with many a stain,
They all may be pure and white again—
Pure and white as the throne of God;
Washed in the Savior's precious blood—
It trickles over the golden stair,
The beautiful ladder where the angels are.

Your feet may tire, your heart may ache,
Your scrip grow light, your staff may break;
Dark be the night and rough the way,
Cold the stone where the head may lay;
Yet rest in peace, for God is there,
By the beautiful ladder where the angels are.

Below—the cross, the sin and shame;
Above—the robe and the new, best name.
Below—the battle, the scoff and frown;
Above—the palm and the victor's crown,
And Christ and love and heaven are there—
Above the ladder where the angels are.

Selected by E. S. GEHMAN.
Blair, Ont.

FOR THE HERALD OF TRUTH. PURIFY.

"And he shall sit as a refiner and purifier of silver." Mal. 3:3.

Christ sees it needful to put his children into the furnace of tribulation. The silversmith sits with his eyes steadily fixed on the furnace; for if the time for refining be exceeded in the slightest degree the silver is sure to be injured. When he sees his own image reflected in the silver the purifying is complete. Beautiful figure of Christ, how he sits by the furnace, intent on purifying away the dross!

He will surely purge away thy dross and take away all thy sin. Let us remain fully passive in the Savior's dear hands, surrendering our will and all unto Him without any reserve that he may purify us, and work in us both to will and to do of his own good pleasure. His wisdom and love are engaged in that which will prove best for us. All things work together for good to them that love God. If we pass through the furnace Jesus will be with us. No trial comes at random.

Even the very hairs of our heads are all numbered.

Jesus will not be satisfied till he sees his own image reflected in us. He knows the moment the purifying is complete. The furnace will not be heated any more than what is needful. His dealings with us are all in love. How unfathomable are the heights and depths of his love!

May the love of Jesus burn in our souls till all the dross has been consumed. Let us surrender ourselves entirely to Him, fall into his arms, be led through life by him, and grow into his will in all things, until we become a perfect man, unto the

measure of the stature of the fullness of Christ.

Many shall be purified, and made white and tried. "I will refine them as silver is refined and will try them as gold is tried; they shall call on my name and I will hear them, I will say, It is my people; and they shall say, The Lord is my God, He gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

"Oh, bliss of the purified, bliss of the pure. No wounds hath the soul, that his blood cannot cure;

No sorrow bowed head but may sweetly find rest;
No tears, but may dry them on Jesus' breast.

Orrville, Ohio. ELLEN PLANK.

For the Herald of Truth.

FOR WHAT DO I LIVE?

Who asks the question? We don't know how many, or who. Perhaps, very few—and yet is it not an important one? Have we no purposes in life, and does not this question, at times, stare us in the face? We admire the pretty butterfly with its richly decorated wings, as it so quietly floats from flower to flower, and yet we condemn its life as being vain and fruitless. We look on the little bee with wonder, and admiration, as it returns to its home, heavily laden with wax and honey. Only a short life. Why so busy—why work so hard only to be robbed of the reward? We are made to wonder at everything else—but how little do we think of ourselves and ask: "For what do I live?"

Early in the morn, as the first rays of the sun brighten the eastern heavens, we awake from our slumbers and rejoice because the darkness is breaking and light is coming. What does it mean? Another day of time. So was yesterday—the day before, and all the days that are past! But what have they been to us? As a story that is told. Shall this one be only a repetition of the one that is past? Is there nothing new—no advance in our being, our living? Are we as good as the old grindstone, which makes its gyrations only to turn up at every revolution, the same spot? If the thing is of no use to itself it may be to others, and that is more than can be said of much that we do.

It is often said, "Some men live to eat, others eat to live." Add these together and divide by two and we have the average for which men are living. Can we not get a glimpse of the real object of life? We may. Revelation teaches us that life is a journey. We are on our way to a city where our possessions are. For we are promised a home. The title of it can be had now, and this is what we should be laboring and living for. This title represents a goodly place—not only a place of abode but a place where our reward is

promised. There will be the place, there will be the reward. We go to both to enjoy them forever. More yet. This place is in heaven—a house and lot in the "Golden City." There all of our friends are, where God is, where Christ is, where all the good are.

For Moses, to stand on Pisgah's height, and view the promised land must have been a grand sight. It was the ultima of his whole life, but, after all, it was only an earthly taste of the heavenly. David heard the rumbling of the city choir, and felt the fanning of the angelic wings, and his soul gushed out, "O that I had wings like a dove, for then would I fly away, and be at rest." L. L.

For the Herald of Truth.

"WHAT MUST I DO TO BE SAVED?"

Acts 16:30.

What did the keeper of the Prison mean when he asked Paul and Silas this question? He could not have meant his life, for that was safe when the prisoners were all there. Then I understand he must have meant saved from sin which would also save him from the punishment pronounced against the sinner. The apostles tell him what he shall do, and according to the word he obeyed cheerfully. Now his sins were forgiven through faith and obedience to the commands of God given him by the apostles. Now we would say he was a christian (Christ-like) because he believed on Christ by a living and practical faith; now he is saved from all his former sins and is a child of God. What kind of a life must such persons henceforth live in the world? Can they, as some say, live on in sin and be a christian at the same time? that is, keep on sinning? I never could find any such a doctrine in the word of God. I understand that they that would be children of God must live, not for self nor for this world, neither in the pleasures of this world, but must live a life separate from sin and disobedience, and every evil work, and live honestly, peaceably, righteously and Godly in this life. How shall we that are dead to sin live any longer therein? Rom. 6:2. I say it is impossible. Again "Ye are dead and your life is hid with Christ in God. Col. 3:3. Many other passages might be quoted on this subject showing that we must live for God and Heaven, and not in sin and disobedience against God and his commandments. The first article of the Herald of Feb. 15th speaks of "The Higher Life." That is the life we must get into if we would be saved from sin and be ETERNALLY saved.

May God save us all.

E. M. SHELLINGER.
Ransom, Kansas.

For the Herald of Truth.

A THROUGH TICKET.

If one wishes to travel extensively by rail, it will be more advantageous to purchase a through ticket. It may require a greater outlay of money in the start, but it will be the cheapest in the end. In traveling a distance, a through train or one that makes good time is always to be preferred. A train is made up of different coaches and usually filled with different classes of people, you are now left to choose your company. The conductor inspects and collects the tickets. If you have not paid for your ride, or have taken the wrong car, he sees to it that you are placed where you belong.

We too on the Road of Time are either on our way to the Celestial City, "not made with hands, eternal in the heavens," or on the downward grade to the city of Destruction. Which city does your ticket (life) call for? Is your heart stamped with the seal of the blood of Christ? Are you satisfied that the train you have taken is a through train and will take you via, the shortest route to your destination? If you have not a through ticket for the Celestial City, change your course at once, take the car of Salvation, and have the Holy Spirit to stamp your heart with the seal of the blood of Christ, which is the only seal that will be recognized in the day of judgment. A few hours more and you will reach your destination—heaven or hell, where you will be met either at the Grand Depot by a host of saints and angels, or at the Depot of Desolation by the devil and his force. Dear reader, consider well and make your choice early for the better, that we one day may all meet in the City of the blessed. (Arranged for) LEVI BLOUGH.

Johnstown, Pa.

For the Herald of Truth.

EARNESTNESS IN THE CAUSE OF CHRIST.

Earnestness and diligence are essential to success in anything that we may undertake, but no-where are they more necessary than in the service of God. Christ was never slow to perform a good work; the apostles labored earnestly, and were always ready to grasp every opportunity to do good, and why should not God's servants of to-day follow their example?

A congregation that leaves all the work to be done by the minister, cannot expect to be successful in gathering lost ones into the fold. The minister bears the same relation to the church as a father to his family. What would we think of a family that only listened to the father's advice of how this or that should be done, and not help him do the work? Instruction will not profit anyone, unless they put it into practice.

Some seem to think that words of encouragement and admonition are only to be spoken by ministers, but the more zealous and devoted the lay members are, the greater will be the influence of the church, on the unconverted.

We should not be inactive in such an important work as the one of working for the Master, and yet some professors of religion live as though it were only a trivial affair. We should put our whole heart into the work and help those outside to see that there is reality in the religion of our Savior. As long as Christians are slow and inactive, the unconverted will get the impression that the work is of little importance. Let us go to work with zeal and firmness and help the ministers in their work. The Lord would surely bless our efforts with an ingathering of souls as never before.

My prayer is that Christian professors may be aroused from the lethargy in which many have so long lain, and be awakened to a full sense of their duty.

A YOUNG SISTER.

EASE-LOVING PROFESSORS.

"Woe to them that are at ease in Zion." Amos 6:1.

The indifference of so many members of the Christian church is cause for serious alarm. The commands, exhortations and solemn warnings of Jesus, the Head of the Church, are so criminally neglected by a large number of persons who call themselves Christians. Satan is luring his thousands, and his millions, to an awful hell, and many of his victims are children of so-called Christian parents. Husbands and fathers are among the number who are on this terrible *dead* march.

Many wives and mothers are yet dead in trespasses and in sins. There are also a great multitude who had once tasted the blessedness of eternal life, but have been overcome by manifold temptations, and are again in bondage to the Father of all Iniquity. It is high time for us, one and all, to awake out of sleep, for in such an hour as ye think not, and at such a time as we are not aware, Jesus will call upon us to give an account of our stewardship. Then happy will he be to whom the Lord will say, "Well done, good, and faithful servant, come and take possession of your inheritance in heaven."

Why have we so many idlers in the Church of God to-day? Surely there is work enough to keep all busy. Yet less than half of our members are really working to build up the cause of Christ in the community. Every idler in the Gospel vineyard should be ashamed of his indolence when he looks on the life of his Redeemer. How intensely active was Jesus when on earth! He sought out those who were lost to save them, and gave light to those who were in darkness.

Some people try to justify themselves with the thought that they are not guilty of any overt act of wickedness such as lying, swearing, stealing and drunkenness, etc. Such justification finds no support in God's Word. In the Epistle of James, 4th chapter, and 7th verse, we read, "To him that knoweth to do good, and doeth it not, to him it is sin," and Jesus also said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30.

These Scriptures plainly teach us that we must work for the extension of Christ's Kingdom if we would secure a place in heaven.

The church of Jesus Christ has many enemies, but the greatest foes to her spiritual life are to be found among her own membership. An inactive church member is a burden on the church, and if the church has any considerable number of such, her progress is greatly impeded, and her usefulness well nigh destroyed. God's professed people are greatly in need of the energizing power of the Holy Ghost.

Christians must walk worthy of their holy calling, and all their talents, whether few or many, must be faithfully employed in the service of the church.—*Selected.*

For the Herald of Truth.

OLD AGE.

Behold I am old, I know not the day of my death, Gen. 27:2.

As I was reading the history of the Patriarchs in the Bible the above words seemed so applicable to me and perhaps to many of the readers of the Herald of Truth that I concluded to make a few remarks on them.

These words were spoken by the Patriarch Isaac, when he was old and feeble and saw that his time was nearly at an end; but there was yet one thing he wished to do before he died: he wanted to bless his son Esau, as the Patriarchs were wont to do. The words, "Behold I am old," are not applicable to us all, but the words, "I know not the day of my death," will apply to us all, whether we are old or young; therefore, whether old or young, if we have anything particular that we wish to do, before we die, let us commence at once and do it, and not put it off from time to time until it is too late.

We all wish to get to heaven and be forever happy. Then if we are not yet prepared to meet our God in peace, let us not put it off for a more convenient season but prepare at once. If any one should ask, "How shall we prepare," let him read Acts 2:37-39, and Acts 16:30-32. The Word of God is a sure guide, if we obey it. JOHN BUZZARD.

Goshen, Ind.

WITHOUT FAINTING.

The Christian life is a warfare that must be waged until the end of life; and while there may often be weary days and sleepless nights, it all works for our good in the end. Christ our Christ, died for us, and being called by his name, we become a part of Himself. He was equal with the Father, a sharer of the throne, the well-beloved Son, yet for our sins the cross was raised on Golgotha, and upon it was hung the only being who never knew sin, who, taking the form of a man, being in all points tempted just as man is, was yet sinless, because Divinity cannot yield to sin, is above and beyond all that is not perfectly holy.

We are destined to encounter opposition; there will always be influence brought to bear upon us to turn us aside from the straight and narrow path that leads us up to the heavenly home. The glories of that home our finite minds cannot comprehend; so we are told, in order to give us some idea of its beauties, that the streets are of gold and the gates thereof of pearls and all manner of precious stones. But we know in reality that it is a city without foundations, whose builder and maker is God.

The Apostle exhorts the Hebrews to run that race with patience. To resist the evils that beset us, to keep on our even way without diverging from the path, to be strong, but not weary, to walk and not faint to subdue our own nature, and bring it wholly into subjection to God's will, to yield our own will, to put into the race every energy that we possess, to toil even though we may not see the success that will presently crown our struggles, to work only for future results is no easy task. And success can only crown our efforts when we carry our weakness to God, and get his strength; when his will becomes entirely ours; when we are part of Himself. Then alone will we be as the angels before God.

Heaven to him is the doing of God's will; they "do his commandments hearkening unto the voice of his word." But they are not so dear to the crucified Savior, because they have never sinned, as are those whose cleansing in the blood of Christ makes them his own. It will be an innumerable host that will stand in white array before the throne, tuning their harps to sing the song of the redeemed.

But it is not every one that will claim the "well done, good and faithful servant" that will receive the crown of life from Him who walks among the golden candlesticks. The Lord knows his own; knows who is waiting for his salvation, who will awake in the likeness of the Father to behold glory unspeakable, who will come to an inheritance in the house of many mansions.

If we would run the race without fainting, let us always keep our eyes fixed

upon the goal which we are striving to reach. The games among the Greeks and Romans, that were instituted in honor of their gods, were celebrated with great pomp; statesmen, legislators and kings engaged in them; and it was deemed the highest honor to be crowned in the presence of the vast assemblage with a chaplet of laurel, olive or pines. To compete for the prize, a training of the severest kind was necessary to strengthen the muscles, to increase the powers of endurance, and bring all the weaknesses of the body under subjection. And just so our Christian race is training, fitting, preparing us for the glorious prize, the crown that is laid up for the beloved of the Lord against his appearing.

"Savior! the sinner's friend, our hope, our all! Here reach us humbly at thy feet to fall. Here on thy name with love and faith to call For pardoning grace."

"Ne'er let the glory from this spot remove, Till, numbered with thy ransomed flock above, We cease to want, but never cease to love The throne of grace."

DAILY WEATHER RECORD.

KEPT BY JUSTUS B. BARE, WOODSIDE, FAYETTE CO., PA., FOR THE YEAR 1890.

The year 1890 goes upon record as a remarkable one in this latitude. Below we notice the average temperature for the seasons, the rain and snow-fall in inches, the greatest precipitation at any one time, the date of the coldest and hottest days, and all the other natural phenomena of the atmosphere.

No. of days in the year in which rain or snow fell.....	214
No. of days in the year in which no rain or snow fell.....	119
No. of days clear.....	32
" " " in which hail fell.....	5
" " " in " sleet fell.....	16
" " " fog.....	53
" " " dew.....	90
" " " wind.....	270
" " " smoke.....	16
" " " thunder.....	57
" " " lightning.....	42
" " " rainbow.....	5
" " " frosts.....	40

The greatest depth of rainfall at one time (April 24) was 1 3/4 inches.

The heaviest snowfall (Dec. 17) was 8 inches.

The coldest day, was March 8, 2 deg. below zero.

The hottest days were July 8, Aug. 3 and 5. Mercury 96 in the shade.

Frosts occurred on May 12 and 31, and the first Fall frost came the 21st of Sept., first ice, Oct. 28; first snow in the fall, Oct. 30.

The total rainfall for the year was 73 inches or 6 feet 1 in.

Total snowfall, 45 1/2 in. or 3 ft. 9 1/2 in.

Temperature, taken each morning before sunrise,—average for winter:—33-11-90; for spring—53 83-90; for summer 62 28-90; for autumn—40 18-90.

January and February show extraordinary high temperature, with wind and rain, and only eight clear days in both. In March the temperature was low, coming in with 22 deg., with peach and cherry trees nearly in full bloom. March eighth the mercury had fallen to 2 deg. below zero, peach trees were killed to the bare trunk, and cherry trees also badly frozen. The rest of March was milder. April began with low temperature and more dry. May came in with rather dry temperature and had 23 rainy days and only one clear day. The highways became more dangerous than at any other time during the year. June came in with temperate atmosphere, and left a record of 23 days of wind and 15 days with rain. July had less rain but more wind; average temperature 62 5-6, the lowest in a score of years. Harvest weather was pleasant. August had more rain and only one clear day. September began with low temperature and less wind than any other month in the year. October had more rain than any other month in the year—12 in.—and only one clear day. November began with the mercury at 55, and had very few frosts, it being altogether a pleasant month. December was mild for a winter month, and at no time did the mercury fall below 8 deg. above zero. The rainfall was only one inch—less than that of any other month—while the snowfall—28 1/2 inches, exceeded that of every other month.

SOME men admire the heights of mountains, the huge waves of the sea, the steep fall of rivers, the compass of the ocean, and the circuit of the stars, and pass by themselves without admiration.

—St. Augustine.

A CHRISTIAN woman, missionary among a most degraded tribe, whose religion was never to wash or improve personal appearance, was trying to persuade one of those heathen women not only of the need of change of heart, but change of habits, which would result in change of appearance, but the effort failed until the missionary had placed in her own hallway a looking-glass, and, when the barbaric woman passing through the hall, saw herself in the mirror for the first time, she exclaimed "can it be possible I look like that?" and appalled at her own appearance she renounced her old religion, and asked to be instructed in the Christian religion. And so we feel that we are all right in our sinful and unchanged condition, until the scales fall from our eyes, and in the looking-glass of God's word we see ourselves as we really are, until Divine grace transforms us.

The Manna.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, { ASST. EDITORS.
A. B. KOLB, }

April 15, 1891.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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SEND FOR THE 1891 LESSON HELPS FOR YOUR SUNDAY-SCHOOL. THEY ARE PUBLISHED IN ENGLISH AND GERMAN. THEY ARE A GREAT HELP TO BOTH THE TEACHERS AND SCHOLARS.

SAMPLE COPIES SENT FREE TO ANY ADDRESS.

HISTORY OF THE FRETZ' FAMILY.—Some time ago we referred to the fact that we were printing a history of the "Fretz' Family." We are glad that we can now inform our readers that the work is nearly completed, and will be ready for delivery (if no special hindrance intervenes), in April. Any of the family or others who desire a copy will do well to send in their orders early, as only a small number above those already subscribed for, are being printed. The price is as follows:

Plain Cloth Binding.....\$1.35.
Half Morocco.....2.10.
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Address Mennonite Publishing Co., Elkhart, Ind.

SUNDAY-SCHOOL SUPPLIES.—We again call attention to our Sunday-school LESSON HELPS. Aside from these, we have also a series of QUESTION BOOKS, published some years ago, which have been extensively used in our schools during the last several years. Should any

prefer them to the Lesson Helps, we can still supply them. These are published both in English and in German. We would also call attention to our Sunday-school papers, "WELCOME TIDINGS," and "WORDS OF CHEER," and our Hymn and Tune book, and Bible School Hymns, Bibles and Testaments, and other Sunday-school supplies as found in our Catalogues. We solicit orders from all who wish to supply their schools with the necessary Helps. We also have constantly on hand a large selection of illustrated tickets, cards, etc., for use in our schools. Send your orders early.

THE MENNONITE CHURCH AND HER ACCUSERS.—This is the title of a book published by the Mennonite Publishing Co., some years ago, and was written in defense of certain very hard charges made against the Mennonite Church by Dr. Musser as the representative man of the Reformed Mennonites. The book written by Dr. Musser and published under the sanction of the Reformed Mennonites, is now again, as we hear from a certain section of the country circulated, and every effort is put forth to get it in the hands of as many as possible and incite prejudice and disesteem against the church. We are sorry to hear this after the stir which had been excited by the publication of both of these books had died away, we were in hopes that the unkind feelings and prejudices which have already done so much evil, might have died away to return no more forever, and that a better feeling and a more unselfish love might take the place of the strife and envy which has so long existed. Under circumstances where misrepresentations and erroneous views exist it is sometimes needful to correct them. With this view the little book above referred to: "*The Mennonite Church and her Accusers*," has been written and published, and especially in the neighborhoods where the Musser book has been read, it would be well if the other side of the subject could also be presented, and hence this notice. Send for a copy of the Mennonite Church and her Accusers, to Mennonite Pub. Co., Elkhart, Ind. Price 60c. The book contains much valuable information for all, and may be read with profit by all.

PROPOSED VISIT.—We are glad to hear that the Lancaster Conference (of Lancas-

ter Co., Pa.,) has again appointed two ministering brethren, viz: Abraham Herr and John Rank, to make an evangelizing tour among the churches. The route that has been laid out for them will embrace churches mostly in the state of Ohio. The brethren where they intend to visit will receive due notice of their coming. The brethren expect to start on the first of May. We wish them God's blessing to their work.

WE NOTICE by the death notices sent for publication that diphtheria has been making sad havoc in many families, and has left many empty chairs and desolate homes. In one home we see that of five children four were called away beyond the river of death, while the surviving child was also ill of the same disease. May we in all our afflictions ever look to the source of all comfort, with the blessed assurance that while His ways are not our ways, He doeth all things well, and, that his purposes are often beyond human comprehension, and we can only look to him and say with christian resignation, "Thy will, O Lord, be done."

MR. J. F. KINSEY of La Fayette, Ind., whom many of our readers doubtless know as the editor and publisher of "*The Echo*," a journal devoted to the interests of music, favored us with a very pleasant call at our office on the afternoon of the 8th. He is spending the week in Elkhart, giving instructions in vocal music in which capacity he is very efficient. He is an earnest advocate of good church music, and devotes a good part of his week's work here in teaching the principles that combine to make church music what it should be. He is also the publisher of a number of books adapted for use in singing schools and Sunday schools.

A QUESTION.—A sister from Pa., writes: "I would like to know what some of the brethren and sisters have to say in regard to church members going to shows, fairs, festivals, oyster suppers and other similar places of amusement." The true child of God will seek places of enjoyment where his soul finds that which is congenial to christian life. In other words, if our lives are hid with Christ in God, and we are seeking heavenly treasures, we will seek communion and companionship with God's children, and where spiritual life is strengthened and encour-

aged. The writer can speak from actual experience in regard to all the above mentioned forms of amusement, and he never found there what the soul needs to grow in grace and get nearer to God and to heaven, and if church members make a habit of frequenting such places, it shows that either they have not yet learned to crucify the flesh, restrain their appetites and deny themselves as Christ says we must, or else they are growing in the wrong direction—away from Christ and need more prayer and more of the Grace of God to keep them in the way of life.

THE LANCASTER CONFERENCE.—The Lancaster Conference meets twice a year. In the Spring, on the Friday before Good Friday, at Brubaker's meeting house, near Rohrerstown, three miles west of Lancaster City, in the fall on the first Friday in October, at Mellinger's M. H., three miles east of Lancaster City. This conference is the largest semi-annual conference of the Mennonite church in the United States. At their late meeting on the 19th and 20th of March there were six Bishops, and about one hundred ministers and deacons present. These were from Lebanon, Dauphin, Cumberland, York, Adams and Lancaster counties. Bro. Gabriel Heatwole from Rockingham County, Va., was also present.

This conference must be accredited with sufficient stability of character to maintain and adhere to the principles of our faith steadfastly, while at the same time they see the necessity of earnestness in the work and of using their means at hand to extend their work, and thus lend their influence to the building up of Zion abroad.

Their discipline, containing in brief the principles of the Church, and also their rules of order, which for many years have been maintained, and which, as occasion required it, have been enlarged and improved, are (and have been for a number of years), published in tract form and distributed among the ministers and others, so that every member may have the decisions of the Conference and the discipline in print and become fully acquainted therewith.

This is a matter that is indeed worthy of imitation and may be commended to other conferences. One special point should however not be overlooked; and that is each individual conference should guard against making certain decisions

which may be directly contrary to those of another conference. We are glad to hear from one of our correspondents, that at this late conference in Lancaster, Bishop Brubaker very earnestly admonished the deacons and ministers to hold together in the bond of love, and we will add. Let all the ministers and deacons from the various conference districts seek to cultivate love and the unity of the spirit, being bound together in one faith, in one purpose and labor for the peace and unity of the entire body.

To the more general and practical demonstration of these principles, we are glad to look also at the progressive side of this conference, and see that the work they commenced last year, in sending two men to go abroad and preach the gospel and visit the churches in other states, and especially these who are in need of spiritual aid, they have this year again chosen two other brethren, Abraham Herr and John Rank, to make a trip to different places, to visit the churches and preach to them the word. These brethren will probably start on their trip west early in May.

These are things which our people should think of and are two very important points, namely: to stand immovably by their faith, that is, the doctrines and principles of the faith once delivered to the saints, and then have a sufficient degree of progressiveness to teach, preach, and live this faith, and spread it among their own people as well as among others.

This is the firmness, and this is the progression we want to see among our people. Not that misguided firmness which adheres to old customs that are positively injurious to spiritual life, to the growth of the church, and to the development of the higher christian life and moral virtue, but that which maintains the principles of the Gospel, not that progression which leads into the world, into vanity and sensuality, the lust of the flesh, the lust of the eyes and the pride of life, but that progression which leads men to use every means in their power to convert men to God, and to the plain, pure doctrines of the Gospel, humility, meekness, and those principles which lead men to die unto the world, to be separate from it, to crucify the flesh, and to seek first the kingdom of God and his righteousness. This will be making progress heavenward, and this is, above all things what we need.

CHURCH NEWS.

FROM CLINTON, ELKHART CO. IND.—The Clinton church reorganized their Sunday school on the 5th of April. W. W. Miller was chosen superintendent, F. Gardner, assistant superintendent, and J. C. Hershberger, secretary. They expect to have a good and profitable school. Judging from the number of S. S. Lesson Helps ordered for the school, they have a large attendance.

CONFERENCES.

ANNUAL.

FOR VIRGINIA, in the Spring Dale meeting-house, Augusta Co., on Friday, May 8. The usual invitation is extended to all those who desire to visit us at that time, as such visits are always much enjoyed, and good results come therefrom. Those coming by rail will stop off at Waynesboro, where there will be brethren to meet them.

FOR OHIO, near Orrville, Wayne Co., on Friday, May 15.

FOR ILLINOIS, in Sterling, Whiteside Co., on Friday, May 22.

FOR CANADA, in Moyer's meeting-house, near Jordan Station, Lincoln Co., on Friday, May 29.

FOR THE WESTERN STATES.—The Amish Mennonite district conference, in the Fair View church (Schlegel Church) Seward Co., Neb., on the 28th, 29th, 30th and 31st of May 1891. Bishops, ministers, deacons, brethren and sisters are all cordially invited to be with us on that occasion. Milford (Grover) twenty miles west of Lincoln on the B. & M. R. R., is the nearest station. Any of the brethren who will inform us of their coming will be met at Milford.

J. M. T. MILLER.

SEMI-ANNUAL.

For Kansas and Nebraska in the Pennsylvania Meeting-house near Newton, Harvey Co., Kansas, on the first Friday in May. Conference to begin at 10 A. M. We extend a hearty invitation to the brethren abroad, and if any one intends to visit us in the Spring, we would be much pleased to have them make arrangements to be with us at the time of conference. We expect our Nebraska brethren to be with us whether we send them a special invitation or not. Remember this is the *Nebraska* as well as Kansas Conference.

The brethren Jacob Erb and Michael Horst live 2½ miles north-west of Newton, which is their address. Brethren from the North-west may stop off at Hesston, on the Mo. Pacific R. R. and call at R. Weaver's or the Hess Bros., Amos and Abraham, all of whom live in sight of the depot. R. J. HEATWOLE.

IN FRANCONIA M. H., Montgomery Co., Pa., on Thursday, May 7.

CORRESPONDENCE.

FROM JOHNSTOWN, PA.—Communion services will be held in the Weaver church, Cambria Co., Pa., on the 17th of May. Preparatory services will be held the day before. All brethren and sisters are invited to be with us. Those coming on the Penn. R. R. will be met at Johnstown by some of the brethren, and those coming on the B. & O. R. R., will stop off at Krings and inquire for Bish Jonas Blough. COR.

FROM LARNED, KANSAS.—We re-organized our Sunday school at the Eureka school-house on the 22d of March. There were 44 present. Bro. J. B. Zook was chosen superintendent. We intend to have Sunday school every Sunday during the summer. We have no church and hence kindly ask those who come west (and especially the ministering brethren) to stop and pay us a visit. Let us be more earnest in trying to win souls for Christ. COR.

FROM WOODBURN, OREGON.—Brother Peter Zimmerman of Cass Co., Mo., who had been laboring among us ever since Dec. 1st, 1890, was called home yesterday (March 10th) by a telegram, stating that his wife was sick. The brother labored earnestly in the good cause ever since his arrival, and we have been made to feel that to us much good has come. Nine precious souls were added to the church during this time. We greatly regret that he could not stay with us a while longer.

Our prayer is, that the good Lord will ever reward him for his kind admonition, and good advice given us. We hope to be blessed with more such visits. We too extend our heartfelt thanks to his family and all the dear brethren, who consented and supported him in his evangelizing mission to us. P. D. MISHLER.

SMITHVILLE, WAYNE CO., OHIO, APRIL 4TH, 1891.—Our ministers and some of the brethren attended the conference in Stark Co., O., on March 27th and 28th. They report an interesting and a profitable meeting.

Bishop Jonas C. Yoder of Logan Co., O., stopped with us a few days on his way home from the conference. He held services on Sunday, Sunday evening and Tuesday evening at Oak Grove, and on Monday evening at Pleasant Hill. The meetings were well attended, and some important truths were brought home to the hearts of the people.

Sunday school was organized at Pleasant Hill on Sunday, March 22d, and at Oak Grove, on March 29th. Superintendents and secretaries were elected at both places. It was considered best not to have the secretary's report read every Sunday, as it looks too much like trying

to parade the "bigness of the thing" rather than trying to learn of a meek, humble, and crucified Savior. A careful report will be kept, however, for future reference. What we need further is *God's blessing*, and the co-operation of the parents. COR.

FROM ELKHART, IND.—On their return from the conference at Nappanee, Ind., the ministering brethren, Joseph Burcky of Bureau Co., Ill., and Daniel Orendorff of Livingston Co., Ill., stopped over with us at Elkhart, and paid us a very pleasant visit. Monday evening the 6th of April, they held a meeting in our meeting house in Elkhart, on which occasion Bro. Burcky preached a very interesting sermon from John 4:34-36 to an appreciative congregation. Bro. Burcky was accompanied by his daughter, and remained with us till Wednesday morning. While Bro. Orendorff left for home on Tuesday morning, Bro. Burcky visited brethren and sisters in the city, among others brother and sister Queer, the former of whom is quite feeble and has been unable to walk for several years. Tuesday evening a meeting was held at Bro. David Nold's house. Sister Nold is also quite feeble and is at present unable to attend public services, but is bearing her trial with Christian fortitude and resignation.

We are thankful to our ministering brethren for their pleasant visit and for the encouragement they have given us all, and we hope they will come again. God bless them in their calling. COR.

NEWTON, KANSAS, MARCH 30TH, 1891.—Our Sunday school has been continued through the winter for the first time and we feel sure it has been a great advantage to us. The school was held just after the morning service every Sunday and as the brethren and sisters usually remained it made the school more interesting. During the summer, we at times held the school at 3 o'clock p. m., but did not receive the help from the older brethren and sisters, as we did this winter, when they could attend the school without first returning home.

We have profited very much in learning what the Sunday schools in other communities are doing and I thought others might be profited by telling them how we go about the work of instructing the young.

We repeat a verse every Sunday with a word in it beginning with such a letter of the alphabet as comes in rotation after commencing with the first letter, A.

Last Sunday we had the word "joy" and next Sunday we will have the word "kingdom." The one begins with "J" and the other with "K". Each Sunday some one hands the superintendent two questions, one for smaller, the other for higher classes, to be answered by the school on the following Sunday.

For instance, Sunday next the latter are to answer the following question: In Matthew 10, and Luke 10, Jesus told his disciples to take with them neither purse, scrip, nor shoes, but in Luke 22:36. He says, "Now he that hath a purse let him take it, and likewise his scrip, and he that hath no sword, let him sell his garment, and buy one." COR.

Why was this change of instruction, and why were they to have swords? To the smaller classes, questions like the following are given: What did John the Baptist tell the people to do in Matthew 3:2, and what did Jesus tell them to do after John was in prison, Mark 1:15? They both said, *repent ye*.

The superintendent of course must be on his guard and see that the older ones do not give too lengthy answers. There is always enough said to create a lively interest in the questions, which is profitable to all present.

Last Sunday we re-organized our Sunday school and changed officers for the coming year, not because we expected to select better men but because we think the experience in this work will be just as good and profitable for those who take their places this year as it was for those who served last year. Believing that the Sunday school is a church work, we nominated various brethren "who know of the doctrine" and from this number chose by ballot the following officers: Bro. J. M. R. Weaver, superintendent; Bro. David Zook (our young Amish minister) assistant superintendent; and Bro. Jacob Burkhardt, secretary and treasurer. The appointing of teachers was postponed one week. The old officers and teachers are to keep their places so much longer, during which time the superintendent of the past year can consider the matter of appointing the new teachers, which the brotherhood has given over to him believing, as we do, that with the opportunities he has had, he best knows the true condition of the scholars and teachers. If the classes make a choice of a teacher, he can, if he sees fit grant them their request.

Sometimes one of our ministers lead in the opening prayer, this we think is a good plan. It shows the school that we have their sympathies and their best wishes, even if they are not always present. R. J. HEATWOLE.

REPORT OF THE INDIANA DISTRICT CONFERENCE OF THE AMISH MENNONITE CHURCH.

On the 2d of April, 1891, a number of Amish and Mennonite ministers assembled at the Nappanee Amish church, at the time and place appointed, to hold the Amish Mennonite conference. At 9:30 conference was opened by singing a number of hymns, after which Bro. J. P.

Smucker gave an address of welcome and an admonition to prayer and called on Bro. Nobertius Sproll, of Howard Co., Ind., who led in prayer. In the absence of Bro. Kurtz, the moderator at last year's conference, the assistant moderator, Bro. J. P. Smucker acted as moderator during the organization. Bro. D. J. Johns of Elkhart County, Ind., was elected moderator and J. S. Hartzler of Noble Co., Ind., secretary, and Bro. Joseph Burcky of Bureau Co., Ill., was elected assistant moderator. Bro. Johns then read a part of the 15th chapter of Acts of the Apostles and presented some of the objects to be accomplished by this conference.

That it was not to make commandments, but to confer ideas and to get a better understanding of the word of God, and to work in greater harmony for the welfare of the several churches. Bro. Burcky then spoke of the necessity of having the Holy Spirit to guide us in the work before us, and that articles of confession, while they are right and proper in their place, they should not be set ahead of God's Holy word, but should be kept in their place.

Bro. Johns then showed forth the way in which Jesus founded His church and how it was afterward provided with deacons and elders, and how it was to be thus governed, and that he (Bro. Johns) by the help of God desired to build on that rock Christ Jesus and by God's grace to teach the church by example and by precept the principles as set forth in the word of God, to keep out the vanities of the world and the inconsistencies of worldly religion. All the ministers present then spoke in turn, and by appropriate remarks expressed themselves entirely in harmony with the thoughts presented by Bro. Johns.

After the reading of questions to be discussed, and singing, conference was dismissed for noon. A basket dinner was then served which was very orderly, and pleasantly enjoyed. We were enjoyably surprised to see the Brethren C. Z. Yoder and Peter Conrad, of Wayne Co., Ohio, and Jonathan Kurtz, of Haw Patch, Ind., come into our midst during the noon hour.

At one o'clock conference was again opened by singing, Bro. J. F. Funk then led in prayer, after which the brethren who came during the noon session then spoke very appropriately for a few minutes.

The following question was then read: "Why do the non-resistant churches hold close communion?" After much discussion in which the inconsistencies of open communion were set forth, the following answer was adopted: Inasmuch as communion expresses a union of the body of Christ, His church (1 Cor. 10:16, 17) and with Christ the head of the church (1 Cor. 11:26) and we hold that the swearing of oaths, resistance, infant baptism, secret orders, worldly conformity, etc., are not in accordance with the word of God, we can not be in union with such.

Ques. 2. Should a member have a church letter at all if not worthy of a good one? Several answers were given on this question, but it was decided to adopt the following: A certificate of membership may be given to one who is not in perfect good standing in the church, but the certificate should be fully stated in the certificate and the church receiving the letter should deal with the member according to the circumstances.

Question 3. When brethren and sisters visit one another should they not spend their time in religious conversation, prayer and exhortation rather than in talking about temporal affairs, in vain and foolish conversation and idle gossip? After much discussion on the subject it was decided to leave the question over till next day, and after a hymn was sung, Bro. Joseph Burcky led in prayer, and conference proper adjourned and the work was arranged for the conference work for next day.

At 9 o'clock April 3d, conference was called to order by the moderator. A hymn was sung and Bro. Sproll of Howard Co., Ind., gave a short exhortation on prayer and Bro. Kurtz led in prayer, after which question three was again taken up and discussed. The following answer was adopted: The whole object of our life should be to glorify God and to help each other on our way from earth to heaven, and as there is so much food for the soul in such exhortation, etc., we would by all means say "Yes," when conducted in accordance with the word of God and to the upbuilding of the church.

Question 4. What is the object of the church holding council meetings? The answer adopted was: The object of the council meetings is to see that there is peace and harmony in the church, and to remind us of the duty of preparing to observe the sacred ordinances of communion and foot-washing.

Question 5. How should this object be accomplished with members who do not attend the council meetings? Answer adopted: They should be visited in order to ascertain the cause of their absence, and to remind them of the duties as set forth in the answer to question 3, and the result reported at the next meeting.

Question 6. What does this conference consider the gospel to teach in reference to members of such organizations as the Grange, Farmers' Alliance, Patrons of Industry and the various labor unions? Answer adopted: Whereas the Farmers' Alliance, Grange, Patrons of Industry and various labor unions, etc., are purely worldly institutions, whereas they are secret organizations, and whereas the members of nearly all such organizations are under oath. Therefore, be it resolved that this conference oppose any connection of our members with such organizations according to (2 Cor. 6:14-18.)

Question 7. What ought we do toward furnishing a church home for the convert-

ed poor of our large cities. For want of time, after some warm sympathy was expressed, and the question was somewhat discussed, the question was tabled. After singing a hymn conference was dismissed for dinner.

At one o'clock conference was opened again by singing and prayer. A report of the church in Cheyenne Co., Neb., was then read by Bro. J. P. Smucker. Bro. Joseph Burcky of Bureau Co., Ill., then gave a report of the mission work done there. On motion it was decided that the present minister, Nicholas Roth, should perform the duties generally performed by a bishop as far as permission was given by Bro. Burcky.

A letter was then read from the church in Oregon petitioning to be received into this conference. It was decided to receive them. To J. P. Smucker was then given the oversight of the church there and it was decided that Bro. Smucker should give Bro. P. D. Mishler the right to perform the ceremonies generally performed by a bishop so far as Bro. Smucker may see fit according to circumstances.

After this a resolution was passed as follows: Whereas the different publishing houses are making a great effort to get their literature into our homes, Sunday schools and churches, and whereas said literature does not generally uphold the non-resistant principles: Therefore, be it resolved that we advise all ministers, Sunday school workers, and especially parents, to put forth their earnest efforts to keep out such literature, and, on the other hand, to encourage the circulation of such literature as corresponds with the principles advocated by this conference. Especially the Lesson Helps published by the Mennonite Publishing Co.

It was thought best to leave the rest of the questions and to talk some on evangelizing. Bro. Colfinan of Elkhart, opened the subject by some soul-stirring remarks as to the necessity of more earnest prayerful work for the Lord and some of the difficulties in the way, and how to overcome them. Some of the other brethren made some earnest appeals in behalf of this great work.

Brethren Sproll of Howard Co., Kurtz of Haw Patch, and McGowen of Nappanee, were then chosen as a committee to make out time and place for the next conference. We have not the space to give some of the glorious thoughts as we would like to that were presented by the brethren during these two days' work, after prayer by Bro. J. S. Hartzler conference adjourned.

If it costs much to be a zealous and successful Christian, it will cost infinitely more to live and die an impenitent sinner. Bible religion costs self-denial; sin costs self destruction.

—Theodore L. Cuyler. D. D.

AN AGED MOTHER PASSED AWAY.

Died March the 10th, 1891, near West Liberty, Logan Co., Ohio, Martha Lantz, widow of Samuel Lantz, at the advanced age of 96 years, 5 months and 13 days.

Grandmother Lantz was born Sept. 25th, 1794, in Berks Co., Pa. She was the daughter of Christian and Barbara Planck, she being the second or third oldest of a family of six sons and two daughters, and has outlived all the others.

Christian Blanck (as he used to write his name), was the son of Melcher Blanck, who emigrated from Europe to Berks Co., Pa., in the latter half of the 17th century, under the most trying circumstances. It seems that he and his n-ely married wife, accompanied some of their friends, who were coming to America, to the vessel, and while on board the captain of the ship prevailed on them to remain with their friends until morning, as the ship would not leave port until the next day. But alas! while they were sleeping the ship set sail, and by daylight, land was already out of sight.

They were brought to America and sold to a Mr. Morgan, in Berks Co., Pa. Here they served to the extent of their passage across the ocean.

The writer of this notice has in his possession a highly valued relic, a well worn prayer book, the fly leaf of which bears the following inscription upon it. "This little book is the property of Melcher Blanck, in the year 1777." The subject of this notice lived with her parents in Berks and Lancaster counties, until about the year 1818, when they moved to Mifflin Co., Pa.

Martha early united with the Amish branch of the Mennonite Church, and remained an earnest adherent to its principles until her death. About the year 1819, she married Samuel Lantz with whom she was permitted to live a little over fifty years. Under the blessing of God they brought up a family of ten children to man and womanhood, of whom eight survive their mother. They live in Pa., Ohio, Ill., Mo. and Kansas.

In 1851 they moved from Mifflin Co., Pa. to Champaign Co., Ohio. Here by patient industry, and economy they succeeded in securing for themselves a beautiful earthly home, where they both exchanged time for eternity. After the death of her faithful companion in 1870, mother Lantz lived with her son Levi Z. on the homestead. She suffered much physically in her declining years, and most intense the last few days of her life, but she bore her afflictions with Christian meekness, relying only on God for help. Death claimed his victim, but the victory was hers through the Lord Jesus Christ in whom she had a living faith to the end.

For the last seven years grandmother Lantz was deprived of the use of her lower limbs. Notwithstanding her many afflictions, she had much to be thankful for. She had a beautiful and pleasant home, kind and loving hands to minister to her many wants, and her children, friends and neighbors visited her often. It was indeed a pleasure as well as profit spiritually to visit her. God blessed her with a strong and clear mind, and a wonderful memory.

Now that mother Lantz has passed away, who can think of the changes that occurred in her lifetime.

When she gave herself to God and his church there was only one Amish Mennonite church, and that within the borders of the state of Pa. How many divisions and sub-divisions are there now? Then there were no church or meeting houses, meeting being held in private houses. Her sister Barbara frequently told the

writer that they used to go to church on a cart. But not a fancy cart like the one used in our day and time both for business and pleasure, but an old fashioned *damp cart*.

Her remains were laid away on Mar. 13th 1891. Services were conducted by J. C. Voller and A. Miller. Her descendants number 33 grandchildren, and 43 great-grandchildren. D.

Married.

HERNER—HORNING.—On the 24th of Mar., 1891, near Shambaugh, Page Co., Iowa, at the residence of the bride's mother, by Pre. I. Ossman, Bro. Benjamin Herner of Cullom, Livingston Co., Ill., and Sister Lydia J. Horning of Shambaugh, Iowa. Brother Herner and wife intend to make their future home in Cullom, Ill. May God bless their union, that they may live in the fear of God.

DIED.

MOYER.—On the 27th of March 1891, in Lincoln Co., Ont., of heart disease John W. Moyer, aged 70 years. Buried at the Mountain church on the 31st, where a large number of relatives and friends assembled to pay their last tribute of respect to a dear brother and friend who was a good example to us all. He leaves a widow (his second wife) and nine children—all grown—to mourn his departure, but they need not mourn as such who have no hope. May God comfort and sustain the bereft ones in their deep affliction. Services by John P. Rittenhouse and Pre. Canada, from Num. 23:10.

MOYER.—On the 23d, of March 1891, in Lincoln Co., Ont., of dropsy, Barbara, wife of Abraham Moyer, aged 62 years, 10 months and 22 days. She was buried on the 26th at the Mountain church. Funeral services by J. P. Rittenhouse and Pre. Wagner, from Ps. 50:15. Sister Moyer was afflicted with dropsy for about seventeen years and at times suffered much, but bore her affliction with Christian fortitude. She longed to see the end of her suffering and be at rest with the saints. She had a firm hope in the Savior.

HIGH.—On the 22d of March, 1891, in Lincoln Co., Ont., Nancy, wife of Daniel K. High, aged 57 years. She had for some time been afflicted with dropsy and heart disease. She was buried on the 25th at the Mountain church, where a large number of friends met to pay their last tribute of respect to a beloved neighbor and friend. Services by Pre. Wagner, from James 4:13-15. She leaves a sorrowing husband and 3 children to mourn their loss.

MORRELL.—On the 17th of Jan., 1891, at Haw Patch Ind., Milo M., son of John D., and Lydia Morrell, aged, 3 years, 8 months and 28 days. This little boy, nearly 4 years old, could neither walk nor talk, and was quite a charge to those who cared for him. What a great blessing to all such, whom the dear Lord calls home.

NOLL.—On the 24th of March 1891, in St. Joseph Co., Ind., Samuel Titus, son of Christian and — Null, aged 20 years, 7 months and 15 days. He was buried on the 25th in the North Union burial place, where a large number of friends met to pay the last tribute of respect to the departed one. He leaves 4 brothers, 3 sisters, and parents to mourn their loss. This affliction seems to rest heavily upon the bereaved family. May they look to God

for comfort, for from Him all help cometh. Samuel was loved by all who knew him. He had fairly begun his first term of school when he took sick with the measles and lung trouble which very suddenly ended his life. He claimed to have received forgiveness of sin before he died. May his death be a loud warning to us all. Services by George Lambert and Noah Metzler.

WITMER.—On the 15th of March, 1891, near Stouy Brook, Spring Garden township, York Co., Pa., of pneumonia and paralysis, Pre. David Witmer, aged 79 years 2 months and 19 days. Funeral on the 15th at Witmer's M. H. Texts Heb. 13:7; Matt. 9:9. "Follow me." He was in the ministry about 20 years, was always hearty and never known to be absent from church. On the 1st of March he attended his last meeting. His wife and one daughter preceded him to the grave. One daughter survives him. Her assurance is, that her loss is his eternal gain. May God grant her sustaining grace to remain faithful unto the end that they may be reunited to remain an unbroken family in heaven.

STOLTZBUS.—On the 20th of March, 1891, near Smoker's P. O., Lancaster Co., Pa., Samuel, son of Moses and Sarah Stoltzfus, of diphtheria, aged 5 years 8 months and 20 days. Services on the 22d by David Beiler and Joel Zoock.

'Twas hard to part with the little one,
We can only wonder why;
Too the doing of our Father,
Will understand by and by.
His little form is cold in death,
His little lips are closed;
His little tongue from us is hushed;
We miss him, O, how much!

BURKEY.—On the 28th of March, 1891, near Milford, Seward Co., Neb., Sister Magdalena, wife of Brother Valentine M. Burkey, aged 40 years, 7 months and 6 days. She lived in matrimony 14 years, was the mother of 8 children, 4 of whom survive her. Her remains were laid to rest in the Amish Mennonite Cemetery on the 20th. Services by Joseph Schlegel, from Rev. 7:9-17, and Joseph Gascho, from John 5:20-29.

SCHWEITZER.—On the 30th of March, 1891, near Milford, Seward Co., Neb., Mary, daughter of Nicholas and Mattie Schweitzer, aged 16 days. Buried on the 31st in the Amish Mennonite cemetery. Services by Joseph Schlegel, from 1 Cor. 15:20-22, and by Joseph Gascho, from Matt. 18:1, 2.

SNIDER.—On the 28th of March, 1891, in Waterloo Twp., Waterloo Co., Ont., Nancy (Snider), beloved wife of Isaac Snider, aged 51 years, 1 month and 12 days. Buried at Eby's, Berliu, on the 31st, where a large number of relatives and friends met to sympathize with our brother and his large family in their loss; but we trust she has gone to the glory world where no pain, no affliction, but joy and peace reign forever. Funeral services were conducted by Samuel Bowman at the house, and Daniel Wismer and Noah Stauffer at the church, from John 11:25, 26; and 1 Thess. 5:9.

KING.—On the 1st of Feb., 1891, near Inter-course, Lancaster Co., Pa., of diphtheria, Barbara, daughter of Abram and Lydia King, aged 6 years, 1 month and 4 days.

KING.—On the 7th of Feb., 1891, near Inter-course, Lancaster Co., Pa., Michael, only son of Abram and Lydia King, of diphtheria, aged 3 years, 5 months and 25 days.

What a solemn scene, and mournful too,
When two so soon are called away,
To meet in heaven that better land,
And there with saints in glory stand.

BEILER.—On the 5th of Feb., 1891, near Mascot, Lancaster Co., Pa., Josiah, son of Menno and Nancy Beiler, of diphtheria, aged 5 years, 3 months and 26 days. Services by H. Stoltzfus.

Human hands have tried to save thee,
Sighs and tears were all in vain;
Holy angels came and bore thee,
From this weary world of pain.

KING.—On the 27th of Feb., 1891, near Inter-course, Lancaster Co., Pa., Katie, daughter of David and Nancy King, of diphtheria, aged 2 years, 10 months and 20 days.

KING.—On the 7th of March, 1891, near Inter-course, Lancaster Co., Pa., John, son of David and Nancy King, of diphtheria, aged 17 years, 2 months and 5 days.

"Dear parents, don't think of us as in the tomb,
For we shall not fear its dark shadow and gloom;
We're going to dwell with the angels so fair,
We look for you, parents, and wait for you there,
Where tears do not flow, and where death can not come,
But together we'll dwell in a beautiful home."

STOLTZBUS.—On the 13th of March, 1891, near Smoker's P. O., Lancaster Co., Pa., Emma, daughter of Moses and Sarah Stoltzfus, of diphtheria, aged 7 years, 11 months and 14 days. Funeral services on the 16th by Benjamin Lantz and John King.
"All you that come my grave to see,
The gloomy place to view;
I pray to those who stand and view;
Prepare to follow the gone but not forgotten."

GERBER.—In Anchor, McLean Co., Ill., the children of Peter S. and Anna Gerber, of diphtheria, Christian, on the 14th of March, 1891, aged 6 years, 10 months and 25 days. Services by Pres. Walters and M. Kinsinger, from Luke 18:16. Solomon, on the 20th, aged 3 years, 6 months and 15 days. Services by J. H. Stintzmann. David on the 24th, aged 9 years, 6 months and 14 days. Buried on the 25th in the Anchor cemetery where his two brothers had been laid to rest a few days previous. Let us prayerfully look up to Him who has all power to comfort the downcast, and ask Him to console the dear parents who have within 14 days been called to mourn the loss of three dear children.

"When should our tears in sorrow flow,
And bids them leave a world of woe
For an immortal crown?

Then let our sorrows cease to flow—
God has recalled his own;
And let our hearts, in every woe,
Still say—"Thy will be done!"

M. K.
GRIGER.—On the 10th of March, 1891, near Bluffton, Ohio, Sister Mary Geiger, (maiden name Zurluh) aged 85 years, 5 months and 8 days. She was buried on the 21st. Services by Pre. F. Zeller, from Ps. 90. Pre C. P. Steiner and Bish. John Moser, from 2 Tim. 4:6-8.

TROUT.—On the 4th of March, 1891, in Landisville, Pa., of kidney trouble, Jacob S. Trout, aged 82 years. He was able to go about the house until a week before his death. Three sons—Harvey, at Los Angeles, Cal., George, in Chicago, Ill., Jacob on the homestead—and one daughter—wife of M. Herr—remain to mourn his departure. His wife Fannie (Miller) preceded him to the spirit world about three years ago. Services on the 8th, in the Landisville Ref. Mennonite Church, by Jacob Kurtz and — Hershey.

WAGLER.—On the 19th of March, 1891, in Wellesley Twp., Waterloo Co., Ont., daughter

of Jacob and Barbara Wagler, aged 6 years, 6 months 22 days. She was buried in the Three Line cemetery on the 22d. Services by Christian Zehr and Joseph Gerber.

ZIRLEIN.—On the 26th of March, 1891, near Tiskilwa, Ill., of Consumption, Miss S. Zirlein, aged 18 years, 5 months and 9 days. She was buried in the Mennonite grave yard in Indian town, on the 29th. She died a young Christian. Many relatives and friends mourn her early departure. Services by Joseph Burckey and Ch. Zehr.

SHAFFER.—Children of Solomon H. and Harriet E. Shaffer, Upper Leacock Twp., Lancaster Co., Pa., of diphtheria, Bessie, on the 17th of March, 1891, in her 10th year, Clara, on the 20th, in her 8th year, Ada B. on the 21st, in her 21st year, Mahlou S. on the 23d, in her 15th year; and "Old Polly," died suddenly, on the 26th, in her 60th year. She has been a member of the family for many years. Buried the same day. All the funerals excepting the first were private. Pre Hartman of the Reformed Church, attended and officiated at all of them. The minister, undertaker, and four other men waited on the family during their bereavement. Clayton, the only surviving child is sick with the same disease. May the good Lord restore him to his parents. "Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven." J. R. M.

MILLER.—On the 18th of March, 1891, near Walnut Creek, Holmes Co., Ohio, Sarah Ann (daughter of Moses I. Hostetler), wife of John Miller, aged 22 years. She was a member of the Amish Mennonite church at Walnut Creek, Ohio. Services by I. A. Miller, from Rom. 14:8.

CUSTER.—On the 29th of March, 1891, in Campbell Twp., Kent Co., Mich., of paralysis, Leah, wife of William Custer, aged 62 years, 2 months and 25 days. She was a faithful member of the Mennonite church and a bright light to the world. She was the mother of eight children, three sons and five daughters. One son and a daughter preceded their mother to the better world. Buried in the Mennonite graveyard, on the 31st. Services by Jessie Winey in the English, and Peter Keim in the German language, from 2 Cor. 5:1.

HOSSLER.—On the 15th of Feb., 1891, in Bloomville, Seueca Co., Ohio, Anna Hossler, aged 76 years, 7 month and 26 days. She was born in Stark Co., Ohio, June 10th 1814, and was married Sept. 23d, 1839, to Jacob Hossler, who with eleven children survived her. In 1834 they moved to Seneca county, which has been their home ever since. She united with the Mennonite church when 18 years of age, and remained a faithful member. Her grandfather, Martin Funk—was born in Baden, Germany, on the 28th of May 1755, and with his brother came to America in 1774, and settled near Hagerstown, Md. In 1810 he moved to Stark Co., Ohio, where he died at the age of 83 years, 11 months and 22 days. Mother Hossler was an invalid for years, but always endured her sufferings very patiently. She was a subscriber to the HERALD OF TRUTH for many years and always enjoyed reading its pages. She was a kind mother, and will be greatly missed.

DENLINGER.—On the 16th of March, 1891, near Koniks, Lancaster Co., Pa., Susan C., wife of George H. Denlinger, aged 31 years, 1 month and 23 days. She leaves a deeply bereaved husband, parents, 3 sisters and 2 brothers to mourn their loss, but they need not mourn as those who have no hope. She was a member of the Mennonite church for a number of years, and lived in the hope of

soon going home. When asked by her mother, if she was afraid to die, she replied that she was not. May God comfort the sorrowing husband and friends, and may their affliction be the means of drawing them nearer to Him, who doeth all things well. She was buried on the 19th in the Strasburg burying ground, at which time services were conducted at the house by David Buckwalter and Bishop Isaac Eby, from Rev. 22:13, 14, and at the church by Abraham Brubaker, and Amos Herr, from 1 Thess. 4:13, 14.

Dear husband, don't think of me as in the tomb,
For I shall not fear its dark shadows and gloom,
And I shall not fear though the river be wide,
For Jesus will carry me over the tide.

I'm going to live with the angels so fair,
I'll look for you—husband, and wait for you there;
Where tears do not flow, and where death can not come,
Together we'll dwell in that beautiful home.

LEHMAN.—March 16th 1891, in Mahoning Co., Ohio, Mary, wife of Joel Lehman, aged 25 years, 10 months and 3 days. Services at Oberholzer's church by John Burkholder and — Tyson. The deceased was sick only a few hours during which time she suffered much. She was a member of the Mennonite church.

HEER.—March 16th, 1891, near Center, Lancaster Co., Pa., of cancer and infirmities of old age, Sister Maria Herr, aged 80 years and 27 days. She was a consistent member of the Mennonite church for many years and was faithful until the end, although her feeble health would not permit her to attend services for several years. Communion services were held with her at her house. She had suffered of cancer for many years, but was only bed-fast four days. She was kind and devoted mother and grandmother. She leaves two brothers four children, fifteen grandchildren, and eleven great-grandchildren to mourn her departure, but they need not mourn as those who have no hope. She was buried on the 18th in the Strasburg burying ground. Services were conducted by Benj. Hertzler in German and Amos Shenk in English, from Heb. 4:9.

Sleep on dear grandmother,
And take your rest,
God called you home;
He thought it best.

GINDLESPIRGER.—On the 10th of March 1891, in Coneyaugh Twp., Somerset Co., Pa., Josiah S., infant son of Pre. Samuel and Sallie Gindlesperger, aged 3 months and 4 days. Buried on the 21st at the Blough meeting-house. Services by Simon Layman, and Levi A. Blough. A father, mother, five brothers and four sisters mourn the loss of the departed one. One sister preceded him to the better world 8 years ago.

Our Josie dear has gone
To his eternal rest;
And he'll be heavenly throng,
He'll be forever blessed.

His suffering now is o'er,
His warfare now is ended;
We shall see him here no more,
To God his soul ascended.

With saints and angels there,
He can praise the Lord his king,
The great reward he'll share,
And the heavenly anthem sing.

WRAVER.—On the 1st of April 1891, in Coneyaugh Twp., Somerset Co., Pa., Ewin, son of M. Wes and Sarah Weaver, aged 10 months and 6 days. Buried on the 2d, in the family graveyard. Services by Jonas Blough, Samuel Gindlesperger and L. A. Blough.

WILLIAM W. WILSON, Holland, Manitoba.

NIAGARA FALLS SEED CATALOGUE

FREE TO ALL

Send now and learn how the business started when "a boy on a farm," and by trying the seeds you may know why the business rapidly grew. Pick each of our select strains of Early Red, Wakefield cabbage, White Wonder bean, and Netted Giant melon. Illustrated Catalogue, and a nice poster with a picture of the Falls, all for 10 cents, postpaid. Send now.

CHRISTIAN WICKESSEER, Niagara Falls, N. Y.
7-9 '91.



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Simon P. Yoder, East Lewistown, O.
7-10 '91.

Letters Received.

WITH MONEY.

A—H F Andrews Jacob Albrecht D Auker John U

Anastutz

B—Mattie H Brubacher J S Bowers Mary S Benner

E E Blount Menno J Bechtel A B Berlin A B Brenne-

man Abram Bissel J Brubacher A D Byler Eliza K Bore

A S Brubaker Elv Bachman David Book D Bender D R

Byler L K Brubaker J S Baer M Bickler J B Bickler

B Bore D Beugly Henry C Bowman Jos E Birky.

D—D Detweiler A B Detweiler J G Detweiler J Den-

linger Mary E Detweiler Sarah Dohmer M Dintaman

A Dick Samuel Detweiler Peter Detweiler.

R—Wm C Bash Wm K Eby Chr Engel H Euns D F

Eberhose M Eby Noah Erb J C Erb S Eby John Kans

H Euns.

F—O H Funk A K Fretz Henry Fory T M Flick-

enger K G Fretz Enos Fretz.

G—D Garber Annie S Gamber Henry F Garber Jacob

Gross F Gortzen Annabelle Gsell A M Gortzen A A Gei-

ger Jacob Geil.

H—Mary E Horst D B Hoover A Hershberger S A

Hirtel W W Hoge J Hoffman Hershey S A Hayden

G Harder H Hartman Elizabeth Hagey Esther Huns-

berger Samuel Hotel B Herner.

J—K J Janz.

K—David Koch Jos Koch Mary Kauffman Reuben

Kauffman J Kroecker D S King James Kreider Isaac

Kohl M Kinsinger J S Kreider J K King D S King Wm

S Kriebel.

L—P Livieller D N Lehman B K Lehman D Loux

Mrs Anna Lapp J T Landis John E Landis J Lochr Ja-

cob Lehr Peter Lehman.

M—A E Miller Levi Mishler J Millhouse A W Martin

C H Mosier Chr Muller H Mishler R S Metzler J H

McIntyre J B Martin A Metzler Clara Miller Misha

Martin Levi Martin.

N—Henry Nice John Naffziger Jos Naffziger John

Naffziger.

P—Anna Peters Peter B Pender John Pike.

Q—H Quiring.

R—Chr Roth C H Rult Isaac H Rohrer Amos N Roh-

rer H D Rohrer G Rohrer H S Rupp J B Rosenberger.

6—J Schoenbeck Henry Shepp J E Stillwell Rhoda

F Shuck J M Swick G Schierling B Shoemaker J H

Van Sten 12 Schantz Chr Sprunger Henry F Summers

B Stutzman Chr Sichert Jos Sichert R Smucker J P

Steiner Henry Schlatter Henry Schertz B Stuckey J

R Stauffer John Schneck.

T—D Troyer A D Troyer Robert Tetter.

U—J J Urruh.

W—G D Williams John Wall Mrs Leah Winger Eliz-

abeth Wought H A Winger A W Wolf John W Weaver

D D Wiena Mattie Wintner J L Widman.

Y—Alvin H Yoder E Q Yoder D P Yoder Jacob Yoder

Rebecca H Yoder.

Z—D M Ziegler David Zook E Zimmerman J B Zim-

merman B Zook Enoch Zook Zimmerman.

MISSION FUND.

J B \$5.00, D B \$1.00, Amish Lou \$5.00, J G D Mo
35, A Slater 11 \$1.00, A M \$3.00, J S A \$5.00, W B K \$1.00.

FREE HERALD FUND.

J K K \$5.00, J S A \$5.00.

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Via Council Bluffs and Omaha. For time of trains, tickets and all information, apply to Station Agent of the Chicago & North-Western Railway or to the General Agent, at Chicago.

W. H. NEWMAN, M. E. WHITMAN, W. A. THRALL, 301 Vice-Pres. Gen'l Manager. Gen'l Pass Ag't.
2-91-1-92.

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The Burlington Route, C. B. & Q. R. R., operates 7,000 miles of road, with termini in Chicago, St. Louis, St. Paul, Omaha, Kansas City and Denver. For speed, safety, comfort, equipment, track, and efficient service it has no equal. The Burlington gains new patrons, but loses none.

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The finest article in the world, for the Hair, Burns, Piles, Skin Diseases and all Sores.

Rose King is made from the finest ingredients known to the medical world, and is compounded in such a way as to perform most wonderful cures. Sent post-paid to any address on receipt of 10 cents per box. Address, D. A. Lehman, Nappanee, Ind.

DER CHRISTLICHE JUGENDFREUND.

A German illustrated paper for children and young people. Edited by M. D. Wenger, and published by the Menonite Publishing Co., Elkhart, Ind. Single copies 5 cents a year, 5 copies for \$1.00. Sunday Schools, when ten or more copies are taken, 10 cents per year, or 5 cents for 6 months. Sample copies free.



3-10-'91.

EGGS For hatching at prices to suit the times from 30 of the leading varieties of pure bred fowls. A premium given with each order. Send three 1 cent stamps for 24 page, fully illustrated catalogue giving valuable information. J. S. Shoemaker, Dakota, Illinois.

Lake Shore & Michigan Southern R. R.

Passenger trains after Nov. 30th, 1890, depart at Elkhart as follows standard time:

GOING WEST, leave.

No. 21, Toledo Express..... 8.00 A. M.
No. 9, Pacific Express..... 8.45 "
No. 13, Chicago Mail..... 9.30 "
No. 27, Chicago Acc..... 7.25 "
No. 3, Special Chicago Express..... 8.05 P. M.
No. 5, Fast Cincin. & Chicago Exp. 6.00 "

GOING EAST—MAIN LINE, leave.

No. 14, New York Mail..... 11.15 A. M.
Carries Passengers daily, chair car and sleeper.
No. 12, Night Express..... 8.30 A. M.
Train A Grand Rapids Express..... 4.45 "
No. 22, Mail..... 11.45 "
Train C Grand Rapids Express..... 1.25 P. M.
No. 6, Fast New York Ex..... 6.15 "

GOING EAST—AIR LINE, leave.

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No. 4, (Limited) Pass. for Buffalo... 8.30 "
No. 28, To Goshen only..... 8.35 "
No. 8, Atlantic Express..... 11.40 "
Train G to Goshen only..... 7.45 A. M.
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SUNDAY TRAINS.

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P. P. Wright, Gen. Sup., Cleveland, Ohio.
F. W. Cantrick, Ticket Ag't, Elkhart, Ind.

TIME TABLE.

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GOING NORTH, leave.

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No. 3, Michigan Express..... 6.25 P. M.
No. 5, Elkhart Express..... 12.25 A. M.
No. 9, Way Freight, arrives..... 11.45 P. M.

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with P. C. & St. L. At Granger with Chicago and Grand Trunk R. R. At Anderson Junction with C. O. C. & St. L. R. Ry' for all points East, West and South.

N. P. RAMSEY, Gen'l Manager.

EDGAR H. BECKLEY, Gen'l Ticket Ag't.

O. W. LAMPORT, Superintendent

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7-10-91.

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A—U Aeschbacher, J. L. Anker.
B—C H Bomberger, J. S. Burkholder, Elizabeth Brennenman, Anna Breckbill, John Brubaker, Jacob Brennenman, A. H. Bullard, W. H. Tucker & Co., H. R. Buckner, J. J. Burkhalter, Henry Bowman, Jacob Blosser, E. J. Berkey.
J. F. Charles.
D—P Decker, J. W. Decker, J. D. Detweiler.
E—C R Egle, Samuel C. Eash, J. J. Eash, Amos Eberole, J. Eberhard, Jacob Eshleman, J. Eash.
F—George Funk, H. Friesen, George Fox, J. Friesen.
G—C Good, Jos. S. Graybill, P. R. Gish, E. K. Greenawalt, Jos. B. Gerig, Otto Gieseler, W. M. Good, Ida Goon, Daniel Graber, Fre. Wm. Galie, John H. Gargan, Sarah J. Groman.
H—D Hartzler, A. Hershey & Bro., J. P. Hershey, E. Hostetter, Sarah Hahn, A. D. Hershey, D. Hartzler, E. Hostetter, P. Hildebrand, Chas. F. Reed.
J—J. Jost.
K—Chr. Keim, H. F. Kalsinger, J. S. Kurtz, P. V. King, J. F. Kront, Henry Krom, C. Kaufman, Jos. L. Kurtz, John Koch, David Kaufman, Lizzie B. Kaufman, David Kurtz, A. K. Kurtz, T. Kreider.
L—Isaac L. Lehman, B. Loewen, J. S. Lehman, Chr. Langbill, H. Lehman Jacob Licht.
M—J. B. Musser, Mary McAllister, Moses I. Miller, Moses S. Miller, Moses Martin, A. D. Mast, C. Mosiman, Jacob Moser, U. Miller, Joe Miller, C. H. Mosier, A. Metzler, A. Mumaw, J. G. Musser.
N—J. B. Newhauser, S. Nolt, H. R. Newcomer, Jos. Neff.
P—Ellen Plank, DB Penner, DH Plank, Ellen Plank, G. H. Quiring.
R—C. H. Reeser, H. Rudger, H. S. Rupp, Adam Risser, J. G. Ruth, A. B. Rainer, J. F. Rittenhouse, Jos. F. Roth, D. K. Rich.
S—John Schellenberger, Harry Shank, S. J. Swartzentruber, Mark Seller, Sarah Stahly, J. S. Swartzentruber, Frank Stahly, Mrs. H. F. Swarr, M. J. Stahl, W. H. Symmesma, J. D. Short, S. M. Schrock, Levi Steiner, C. G. Shelly, D. Seiler.
T—Levi Troyer, Lydia Troyer, J. C. Thomas, C. Troyer, V. Wm. Volpel.
W—P. Wiens, F. Wideman, D. Weidman, J. Wideman, D. R. Witmer, Luetta White, S. H. Weaver, S. Witmer, S. B. Weaver.
Y—J. M. Yoder, C. S. Yoder, Fannie J. Yoder, S. P. Yoder, B. J. Yoder.
Z—A. Zehr.

MISSION FUND.

D. N. Lehman, \$1.35, J. L. L., \$3.00, J. S. Wayne Co., O., \$1.25; A. Sister, \$5.00, Elkhardt quarterly collection \$1.58.

FREE HERALD FUND.

S. Aister, \$1.00.

TRACT FUND.

Young People, Wayne Co., \$4.00, J. K. Hartzler, \$10.25.

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235-1-92.

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The finest article in the world, for the Hair, Burns, Piles, Skin Diseases and Sores.

Rose King is made from the finest ingredients known to the medical world, and is compounded in such a way as to perform most wonderful cures. Sent postpaid to any address on receipt of 10 cents per box. Address, **D. A. Lehman, Nappanee, Ind.**

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J. S. Shoemaker, Dakota, Illinois.

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No. 3, Michigan Express..... 5.23 P. M.
No. 5, Elkhardt Express..... 12.55 A. M.
No. 9, Way Freight, arrives..... 11.45 P. M.

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N. P. RAMSEY, Gen'l Manager.
EDGAR H. BECKLEY, Gen'l Ticket Ag't.
O. W. LAMPORT, Superintendent

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28.—No. 9.

ELKHART, IND., MAY 1, 1891.

Whole No. 442.

THE END OF LIFE.

I have sometimes felt that the burden Of life was too heavy to bear; And have longed to lie down at the noontide And rest and forget all my care; But over my heart comes the message, Repeated again and again—"It is better to live and to suffer, Than to die to be rid of the pain."

There is rest in the darkness of dying, And end to the weary despair; The grave holds sure peace and calm silence; No sorrow nor pain can be there; But perhaps in the struggle of living, Is a soul that has need of my care—Some heart may be bearing a burden That my hand may lighten or share.

'Twould be easy to say "I am weary," And lie down and give up the strife, To suffer no more with the heartache I sorrow to meet in this life; But perhaps from my sorrow-wrung heart,

A melody sweet may be swept, And my lips, when they drank deep of suffering, The tenderest songs may have sung.

'Tis so hard to be patient with living When all the world is awry; So wearisome waiting for pleasures That will only come after we die; But even through all my complaining I can hear that undying refrain—"It is better to live and to suffer, Than to die to be rid of the pain."

I will live and be strong and will suffer, If need be, until I find rest. When life and its trials are over; Though never my life should be blest. Though always the sun should be darkened By the clouds that hang over my way, I will trust that the light will be clearer When at last I awake "in the day."

—Selected.

GOD'S LOVE FOR A LOST WORLD.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

"Who was delivered for our offenses, and was raised for our justification." Rom. 4:25.

Man in his lost state presents a pitiable picture. God reveals the condition and secret of every heart in the human race, Rom. 3:9-19. And the substance of the whole line of argument is drawn to a con-

clusion in the 23d verse. "All have sinned and come short of the glory of God." "All" in this case includes the whole human family. In this picture all the world stands condemned before God. The profane, the filthy, the law-abiding, the educated, the moral, in short, all mankind stands condemned before God. "For ALL have sinned and come short of the glory of God." This important feature of the human heart has been presented to the world, that every mouth might be stopped, and that no one may claim a right to judge another. "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost the same things. Rom. 2:1.

A lamentable condition of even the religious world was revealed on the mount of Calvary where the Redeemer of the world was shamefully put to death. The sinner, who believes God's word and whose eyes have been opened—whether moral or profane—sees the wicked condition of his heart and flees to Christ for refuge. He then realizes the fact that he cannot save himself, but that God has provided a way out even for the weak. "For when we were yet without strength, in due time Christ died for the ungodly. Rom. 5:6. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. Eph. 2:8, 9.

It is stated that, if the earth's attraction to the sun should cease, the earth would be hurled out of its orbit, through infinite space to endless ruin. The world has been thrown out of its natural relation to God (the great power of attraction) when man fell, and has ever since been saved from destruction only by the grace and mercy of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Nothing short of the blood of Christ could save us from our doomed destruction, and only those who will accept the plan of salvation laid down by Christ Jesus shall be saved.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets: Behold ye despisers, and wonder, and perish; for I work a work which ye shall in no wise believe, though a man declare it unto you. Acts 13:38-41. Remember that Christ only can save us, and not we of ourselves by our good works. Blessed be His name forever who has washed us in his blood and forgiven all our sins.

J. B. S.

For the Herald of Truth.

FIX YOUR EYES UPON JESUS.

In Luke 4:15-44 the fact, that Christ attended and taught in the synagogues, (in German—Schule) on Sundays, is brought to our mind. Christ taught both by precept and example. He not only read the Scriptures in the synagogues on the Sabbath, but also practiced what he read. We as parents should profit by his examples and teach our children the way of life in the Sunday school, instead of allowing them to idle away their time and amuse themselves in that which is worthless.

But how can we expect them to attend the Sunday school unless we attend ourselves? Parents, by taking an active part in Sunday school, either by forming themselves into classes or serving as teachers, though their heads be covered with the hoary frost of old age, encourage not only their children in the good work, but also the superintendent.

In days to come when our bodies lie moldering in the grave, the little ones we loved so well, will remember seeing us in the Sunday school and think of what we taught them there.

We should be fervent in spirit, devote our time to the service of the Lord and lead a pious, consecrated life in Christ, that our influence for good will be felt for years after our spirit has entered its rest.

Dear fathers and mothers, be diligent and have your children to "fix their eyes upon Jesus," that they may be a light in the world and the "salt of the earth." Brethren, be strong in the Lord and in the power of his might. Eph. 6:10.

Nappanee, Ind. J. P. SMUCKER.

For the Herald of Truth.
EXCUSES FOR NOT BEING A CHRISTIAN.

Many, in fact all, who have not accepted Christ, always have some excuse for not doing so. It is, of course only natural that they should, for, as long as they are of the world, they do not want any of that which is of God, or, in other words, while they are still enjoying these worldly pleasures, they do not wish to take active part in that which pertains to a happy spiritual life. Some say they would like to become a Christian, but they want to enjoy some of the things of this world as well as the things pertaining to Christianity. Some say, "After a while I will become a Christian, but I want to enjoy the things of the world for a little while yet," expecting that perhaps a better time would come, while in reality, the easiest time has already passed by unheeded, and their hearts continue to grow harder and harder, and they fall more and more into the power of Satan, until some even think they had grown so wicked that the Lord would not accept them even if they should want to accept Him, and with this thought in their minds, they enter into all kinds of evil, so as not to think of the joy and happiness which they might have enjoyed, and thus worry themselves because they did not want to accept Christ when he called them. Many a one has already gone through such a life. Of those such who do not want to become Christians now, but "after a while", I would ask, "How much time ahead is promised you?" Have you the promise of life even just to-morrow? No. Then it is very needful that you should seek Christ and peace with God at once, and not run the great risk of perhaps losing your soul by rejecting Christ even only one day longer. You may never have another chance to accept Christ. Behold, now is the accepted time; behold, now is the day of salvation. 2 Cor. 6:2. Again we are taught "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6:33. Hence we can see that it is utterly unnecessary to wait any longer. If we shall get all that we need in this life when we humbly follow Christ, then how much better it is for us to follow Him, having then both Him, and the things that we need, while on the other side we are without Him, and are apt to partake of such things as are hurtful to both body and soul.

Again others may take for an excuse that they have a very warm friend who might perhaps not like it if they should become Christians, and whom they might perhaps on that account have to give up. This excuse however, is also a very poor one, as of course all excuses for rejecting Christ, are. What matters it how many friends we shall have to give up, if we can only save our soul. When we wish to

follow Christ, we must give up everything, even our parents, and earnestly and devotedly follow Him. It is true that many who once were our friends, will sneer at us because we, to their minds, have given up all these pleasures, and have bound ourselves down to such a humble life which we find in true Christianity. But should we heed these sneers and scoffs? Should we, for the sake of a few ungodly persons give up the precious Savior who will give to us eternal life if we only will follow Him through this short life? We will never have to endure near as much as Christ did, and therefore we should not permit the thought to enter our minds that we have too much to endure, and turn away again from Christ, and serve Satan. Christ is ever ready to lend a helping hand to those who are in need of His Divine help, if they will only ask it of Him. Even though Satan and all his hosts should assail us, if we steadfastly look to Christ, and put ourselves entirely into His care, we cannot be harmed. If God be for us, who can be against us? Rom. 8:31. Then if we see on every hand how much good comes from Christianity, why should not more of the Will of God be practiced, instead of the works of darkness. No excuse whatever, for rejecting Christ, will be accepted on that awful day when we shall receive our eternal reward for that which we have done here on earth. God has told us in His Holy Word, what we may obtain if we accept Christ, and also what will be the consequence if we reject Him until it is forever too late, i. e. we reject Him all through life, for beyond the grave there is no repentance. It is for us to decide which will be ours. We must have one or the other.

Still others may say "I could not be a Christian even if I would try." To such I would simply say, "How do you know you could not, if you have never made the trial?" God will help us to do His will if we only want to do it, and ask Him for help and strength. We are taught John 6:37, "Whosoever cometh unto me, I will in no wise cast him out." Thus God will not refuse to help any one who will come to Him and be saved. God is never the fault of souls being lost, although some often try to make it appear so, when they say of a certain person, who may, perhaps, have come to an untimely end, perhaps instantly killed, and thus die unsaved, that if he would have been permitted to live a little longer, he would have become a Christian, for he told us that by about such and such a time he expected to begin a new life. Was it God's fault that he died unsaved? No. God never calls away any one who has come to years of the knowledge of right and wrong, without having given him time to prepare for a happy forever, and those who are yet young when they die, and who have not come to this knowledge, God

will care for. Hence it is evident that our welfare here on earth, and above all, in eternity, depends entirely upon our acceptance of God's grace. The door of mercy is open to all who will accept. No excuse can stand before God. Therefore "to-day, when you hear His voice, harden not your heart. Heb. 3:15. Therefore if all the excuses we may make are of avail before God, and by delaying to accept Christ we imperil ourselves more and more, then let us be up and about the Master's work at once, and labor diligently, and great will be our reward, even much more so than we deserve. A. C. K.

For the Herald of Truth.

HOW SHE MIGHT KNOW.

The following is the substance of a letter written by a minister to a lady who said, she didn't know, if she was converted or not, and wanted to know how she could find out. She also stated that she was very much distressed for her husband and son who were unsaved.

Dear sister; there is nothing I can say that will help you out of the difficulty so well as the Word of God. The best way for you to find out whether you are a child of God or not, is to read the Bible and see what it has to say about it. Read the Epistles of John. They are God's love letters to His children, and were written that all might know their spiritual condition. Read them prayerfully and your own heart will tell you what you are before you get half through. Don't think that you have to do anything to get salvation except to give up your sins and look to Christ for help. Simply believe what God says and you will not have much trouble with doubts. As long as you believe in God's love, you know that He will keep His word to you. Read the Epistles of John through slowly and thoughtfully, and whenever you come to the words, "know," "love" and "believe," draw a line under them and then read the whole verse over, and remember that in it, God is talking to you. Whenever you find a verse, that is a promise, draw a mark clear around it and thus make it your own, and after you get the promises marked in that way, read them all over one after another, without reading anything else, and note what is promised to your soul. Pray for your husband and son, and believe that God will save them. Try to help God answer your prayers by being just as Christ-like before them, all the time, as you can. Remember that Jesus cannot be present in body, so he sent you. Be a faithful witness for him right in your own family, and you can be assured that he will take care of your husband and son. J. S. HORNER.

Waupacong, Ind.

For the Herald of Truth.
PRACTICAL RELIGION.

While reading the article entitled "Christ in business" in the HERALD OF TRUTH of March 15th, the following words of Paul were revived in my mind. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. 3:16, 17.

What a light and blessing Christianity would be to the world, if there were more practical religion in it, and if every Christian professor would take Christ with him into business; but how sad to see that Christ will do well enough, as an ideal of superiority, to be claimed an elder brother during religious services, for a comforter in time of trouble and disappointment, and for a guide through the Valley of the Shadow of Death; but that he is not an advantageous partner in the field, shop, or daily household work.

We are truly in a sad state, if we find no time to think of Christ or follow out his teachings in our daily work. For whatsoever we do, we should do all to the honor and glory of God, for which the Lord will surely bless us. Our delight should be to meditate in the law of the Lord day and night.

Let us be willing to have Christ cleanse us from all filthiness and carnality, and ask Him to take away from us every obstacle that may hinder our progress heavenward. If we have fully resolved to break down every idol, if we have become willing to leave the wilderness of sin and dwell in the Canaan of holiness, we will find more real pleasure in the holiness of Christ than all the fleeting pleasure the earth can give us. A little self-will, self-righteousness, pride, and sinful pleasure will, like a heavy burden, weigh us down to such an extent that we will no longer be able to live out the word and spirit of our Lord Jesus Christ. How light and free we feel, when the burden of sin is removed from us! If the son therefore shall make you free, ye shall be free indeed. John 8:36.

The love of Christ should constrain us to live unspotted from the world, and to have no fellowship with the unfruitful works of darkness. Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free," And Paul said, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with

him in glory. Mortify therefore your members which are upon the earth." Col. 3:1-5.

How sad, that so many are not risen with Christ, but have their affections set on carnal things, seek the pleasures of the earth more than the pleasures of heaven and are not willing to mortify their members for the cause of Christ. Although our requests are not always granted and our prayers not always answered in the way and at the time, we think them to be the greatest blessing to us, yet the Lord knows best how to draw us away from the fleeting things of this world, how to give good gifts to his children, and when our prayers should be immediately answered.

But how frequently the children of God strive to walk in their own wisdom and take their own course in life, and when they make a failure of it, murmur and complain because God did not lead them in another path. If the Lord is pleased to lead us through the refiner of afflictions, let us remember that it is for our good, and ever look to Jesus—"the author and finisher of our faith, who for the joy that was set before him, endured the cross, despised the shame and is set down at the right hand of the throne of God."

It is well for us to live every moment as though it were our last, to look no farther but fill every moment with hope and trust and by and by the added and well spent moments will have concluded a happy life. The moments of our greatest weakness and helplessness are often the moments when God is nearest to us and helps us most. We are but instruments in His hands. The work is His. It is our duty to obey His voice and yield ourselves members of His righteousness.

"I cannot tell how precious,
The Savior is to me,
Since I have Him accepted,
And He hath made me free;
I only can entreat you
To come and taste, and see.
I cannot tell His goodness,
Enough to satisfy,
And if you'll only take Him,
You'll see the reason why."

A SISTER.

For the Herald of Truth.
FOR ALL.

The Bible is one of those books in which every one may find what he needs for reproof, instruction, encouragement and warning in Christian life. The Bible is not a one-sided book, but treats men and women, parents and children, masters and servants, all alike. That is, it gives to each the advice that they need. In the 6th chapter of Paul's letter to the Ephesians we have very excellent instructions on those points He says: "Children obey your parents in the Lord for this is right. Honor thy father and thy mother, which is the first commandment with

promise; that it may be well with thee and that thou mayest live long on the earth. And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." We sometimes hear of fathers who are very harsh and severe to their children. A father should be firm and decided, but he need not be harsh and cross, so that every one is afraid of him and are glad to get out of his way. I have heard of fathers who are always cross and peevish to their wives and children, so that they seldom, if ever speak a kind word to them. We are reminded of a verse in the spelling book, we used to recite when but a child:

"Whatever brawls disturb the street,
There should be peace at home,
Where parents dwell and children meet
Quarrels should never come."

A father, though he is head of the family and must rule and govern his household, so as to preserve order in his house, has no right as a citizen much less as a Christian, to be a tyrant, and scold and make both his wife and children miserable. A wife has the right to claim kind and fair treatment at the hands of her husband. Children, while they often need correction and reproof, do not always need to be scolded or beaten. Many a father makes himself and his wife very unhappy by his cross and cruel ways; often drives his children from home and brings suffering and sorrow to those whom he should love and deal with tenderly by his unkind and unpleasant ways. A man that always frets and scolds around home, is not much of a Christian, and there is not much use in a man finding fault with others, that they do not exercise love toward one another, while he is scolding all the time at home. The apostle tells us that we should not be bitter towards our children, and love and kindness and gentleness are all points that all should well regard. "The wisdom which is from above," the apostle says, "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

Let every one who is given to peevishness, and scolding, take these remarks to heart and see if he cannot put on a cheerful face, be gentle and kind to those in his charge and care, and if he shows an example of kindness, love, gentleness and a meek and quiet spirit he will no doubt have no trouble to instill the same loving principles into all around him, and home will be a place where all will love together and rejoice together, and in this way they will even bear in loving remembrance the scenes of home and childhood. Remember that home needs the sunshine of love, to make it a pleasant home more than anything else, and kindness should be practiced at home in our families as well as when abroad among strangers. * *

For the Herald of Truth.

HUMILITY AND OBEDIENCE.

These are two traits of which a great many people, even many professing Christians are ignorant. They are two traits which our Lord taught while on earth, and they are also for us to learn. He made the lesson of humility and obedience simple and easy to understand, but *Man*, in his own carnal mind, is not willing to learn the lessons which Christ, the perfect teacher taught. We must become willing to learn these lessons, if we wish to have communion with God. It is generally the case when a sinner is invited to do something for Christ. He has some excuse or other to make first, before he wants to do it. This shows us that Man's way is just opposite to God's way. God says go, but Man says, Let me do this or that first, then will I do thy bidding. Jesus himself taught us this fact, Luke 9:58—62, where we read: "And Jesus said unto him, Foxes have holes, and the birds of the air have nests; but the Son of man hath no where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God! Here we see that if we would follow our Lord, we will have to deny ourselves of many things which to the carnal mind appear right and even necessary. We must become humble in heart, and willing to do that which God requires of us. He will never put us to a task without expecting some good to result from our efforts, even though we may not see the good. Some people think—when they have a certain work to do in the Lord's vineyard, and know they ought to do it, that it is requiring too much of them. We should never let this idea enter into our minds, for if the Lord did not think that we are able to accomplish the work, or at any rate begin it (and if he should be called away, that some one else could take it up after us, and he, perhaps finish it), he would never have arranged it so that we should have to do it.

Moreover we should be glad to do such a work which we might think is hard for us to do, for it will teach us to put more trust and confidence in Him, knowing that as he has given us the work, he will also help us through.

When the Lord calls us to work, we should be ready and willing to go about it, and not first make some excuse or other before we accept that which the Lord has given us to do. He may give us a work in order to do which we may have to make a great sacrifice. But why should

we falter even then? If it is God's will that we do it, we need have no fear of being left alone with the work, for if we ask Him for help, he will render all we need. It is often simply a test of our faith that we are given such work as we think is almost impossible for us to accomplish. Whatever we do for the Lord, with a true sincere heart, we may rest assured that we will be rewarded for it sooner or later. To whatever duty He calls us, however arduous it may seem, or however great sacrifice we may have to make, we should do it with a feeling of love and gratitude toward Him, for having thus entrusted such a work to us.

For the most humble work that we do, if we do it for the Lord, we shall be rewarded. "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Mark 9:41. A. C.

For the Herald of Truth.

A WORD TO CHRISTIANS.

Are we Christians, walking worthily and acceptably before God, and are we letting our light shine at all times—in conversation, about our work and in whatever we do—or have we become a stumbling block in the Master's Vineyard? The unconverted are always ready to find fault and compare their better qualities with our deficiencies and by finding them equal, condemn the Christian religion. It is a lamentable fact, that too many Christians are so closely allied to the world, that it is difficult to see where they really belong.

The joy and comfort of a Christian are far superior to those of the worldling, and this principle should be so conspicuous that every one knows such to be the case. In order to bring this about, we need more of God's sanctifying spirit, more of His love and grace shed abroad in our hearts.

We have reason to rejoice in the Lord when we remember how He pardoned our sins, when we first sought him. Many tears of joy were shed at that time and everything seemed to praise and magnify His holy name. A new song was placed in our mouth, and behold, old things passed away and every thing became new.

Why need the children of God be so timid about their religion and try to hide it rather than show out to the world whom they serve? Let us study our Bibles more and come before our Lord in prayer more frequently, and He will surely fill us with zeal and earnestness to proclaim His truths and live out his precepts.

KATIE P. B.

"THE preacher is not only to feed the people, he should make them hungry. He is to arouse their curiosity, to reveal to them their own needs, to make them long for what God has given him for them."

PRAISE GOD, WE'RE GOING HOME.

Our weary days will soon be o'er
And every night of gloom
Be lost in that delightful waking,
Of bliss beyond the tomb.
Around our frail and shattered looks,
When ocean billows foam,
The soul amid the storm can sing;
Praise God, we're going home!

The heart that finds repose in Jesus,
Can smile at every pain;
To live is Christ in joy and sorrow,
And die immortal gain.
Though strangers here, we roam;
We have a sure abiding place.
Praise God, we're going home!

The hand of death may rend asunder,
Our dearest earthly ties,
Yet faith unveils a world of glory,
And these we love to rise.
Faith soars along on eagle wings,
Above yon azure dome,
Bring heavenly visions to our sight.
Praise God, we're going home!

—Set. by F. L.

For the Herald of Truth.

SHORT LIVED RELIGION.

Oh Ephraim, what shall I do unto thee?
Oh Judah, what shall I do unto thee?
For your goodness is as a morning cloud,
and as the early dew it goeth away. Hosea 6:4.

Every church may have more or less members whose religion is no more real and abiding than the early dew on the mountain-top. How may we account for such short-lived religion? Was the convicted soul in its first awakening brought to a genuine, loathing and abandoning of known sin? In other words was there a Bible repentance?

The impression made on many an awakened convert is merely terror. They feel the danger of sin, but not its abominable filthiness. They quake at the sight of God as a just rewarder of every deed done, but do not quake at their own guiltiness. They see that there is a punishment to follow every sin, but do not see that it too is a punishment to live in sin. Of course such persons do not abandon sin altogether, nor seek a radical change of heart. But without sorrow for and hatred of sin there can be no Bible repentance. A religion that began in a trance or terror is likely to end as it began. A Christian professor who has not abandoned his favorite sins, his pet and his fondling sins, cannot lead a wholesome, Christian life. In such a case the soul when first awakened from the terrors of sin did not betake itself to Christ. Jesus was not sought after, believed on, and heartily embraced. There was no love of Jesus in that soul. Had that soul reached Christ, it had been safe. Believers hold to the cross, because the cross holds them. How many a brilliant beginning have we seen, that so soon ended in nothingness! For a brief time the "cloud" was beautiful, Christians hailed it as a cloud of promise, praying souls,

For the Herald of Truth.

WAITING TO BE CONVERTED.

who had longed to see such fruits of piety in the soul, rejoiced that their prayers were answered, but how soon the model Christian began to grow weaker. Pride gained favor and Christian piety like the morning cloud and the early dew it soon vanished away. How lamentable is the condition of such a soul!

Dear Christian reader, if you have a false hope cast it away and get a better one. So shall your *goodness* not merely be a morning vapor, but a cloud of blessings through life, a long, useful day, and at sunset, it shall burn with the golden glories reflected from a better world.

"My Father, the guide of my youth,
To thee for direction, I fly;
Oh, grant me thy light and thy truth,
Nor ever thy presence deny;

My pillar of cloud and of fire,
While destined to journey below,
What more can a pilgrim desire:
On then, and thy goodness bestow.

My pillar of cloud through the day,
I follow where'er thou shalt lead;
My heart shall not yield to dismay,
Though rugged the path, that I tread.

The prize of my calling I view,
And blest with thy care and thy love,
The journey of life I'll pursue,
And press to the mansions above.

Salunga, Lancaster Co., Pa.
LEAH BECKER.

For the Herald of Truth.

HOME SWEET HOME.

And there shall be no night there;
and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever. Rev. 22:5.

How glad we are to think of our better home, though dim shadows seem to hang over the pathway connecting this land and the one so fair and beautiful. The sweet assurance, that some day its Sabbath shall be ours, is a precious thought to us. We are in want of many things, but how consoling to know that our dear heavenly Father is rich in divine grace. He has an abundance of gifts for us, for which we need but ask in *Faith* and they shall be ours.

The way to the celestial home can not be gloomy, if Christ be with us. The years of our life will vanish but the ages of eternity roll on with ceaseless flow.

Our present life is but a vapor and the things which pertain to it, have an end; but the eternal glory awaits us, and whatever work is done, in honor of Christ, shall in the great day, stand revealed in all its divine perfection, as an eternal monument of those who do the work of God. If we wish to enter that home above prepared for the faithful, we must fear God, do his will, and not be afraid to accept Christ before the world and renounce the sins thereof, for fear of being laughed at. Alas, what binding slavery is this! "Be not overcome of evil, but overcome evil with good." Rom. 11:21.

For the Herald of Truth.

REVERENCE.

There are so many people outside of the church waiting to be converted and made children of God, that we should begin to be alarmed, and our ministers as well as our lay members, should use more diligence to persuade the unconverted, lead them to Christ and into the church. We hear much preaching to persuade men to come to Christ, but not into the church. Now when a person comes to Christ, he must also come into the church, for the church is the bride of Christ, and the means through which God works to convince the world of sin and unrighteousness, and to teach them all things that he commanded them, and it is the purpose of God and of Christ that the converted join in the communion of the saints, and labor with them as well as enjoy the privileges and blessings of God's people. It is a duty which we can not, and dare not neglect, if we wish to be faithful to our dear Master.

It is true, however, that the church will not save us; baptism will not save us, and all the outward ordinances will not save us. It requires much more, a change of heart, a living faith that manifests itself in good works, a consecrated life, full of good fruits and righteousness, a regenerated and holy life. So many charges however, are brought against God's people, that some begin to think the way is too narrow, too difficult. But Jesus says: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." John says: "This is the love of God, that we keep his commandments, and his commandments are not grievous." And again: "They that gladly received the word, were baptized." Acts 2:41.

Jesus also commanded his disciples to go out into the highways and hedges and compel them to come in that his house might be filled. Not by force, but by persuasion and earnest entreaty. The instructions to the penitent jailer was simply: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." And again it is said: "Wisdom's ways are ways of pleasantness, and all her paths are peace." S.

BE OBEDIENT.

(Eph. 4:23.)

If ye be willing and obedient ye shall eat of the good of the land.

But if ye refuse; and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it. Isa. 1:20.

Now therefore if ye will obey my voice in deed and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine, and ye shall be unto me a kingdom of priests and an holy nation.

It sometimes seems almost a thing of the past. Reverence for parents, for teachers, and persons in exalted positions, used to be observed with the strictest care, but at the present day nothing evinces the lax rule which obtains in many families of good standing as the utter lack of respect or deference paid by the young to those who are older and wiser than themselves. Deplorable as we hold it to be that the oldtime code of manners and decorum is so rapidly passing away, there is yet a far more important consideration connected with the general lack of reverence prevailing with reference to sacred matters. We read the other day: "It is very easy to lower the standard of reverence for anything. We have only to speak of it habitually in a light way. There is nothing like it to take the life out of the most precious text of Scripture. We may repent of such sin with bitter weeping, but those words can never be to us again what they were before. We may have cut down a bridge we shall some day vainly long to cross." We must confess to having listened with astonishment to what were considered clever conundrums asked by professing Christians, and made by twisting and turning some Bible verse in the most ludicrous manner, and so making it serve to answer the laughable question. Years and years ago in the thoughtless years of childhood, a companion much older than myself repeated a portion of the Lord's Prayer, making the sweet, simple sentence to rhyme with a silly, irreverent line, and long after maturity had been reached the foolish rhyme would force itself into the mind when striving with all reverence to repeat the pure and hallowed prayer. And just so, there comes to be verse after verse which has been travestied and made the subject of riddle, until as the eyes fall upon it in the sacred volume, or as the minister reads it from the sacred desk, involuntarily into the mind darts the queer, grotesque use which has been made of the verse. Shame that it ever should be so. And great pity it is that any one professing love for the Word of God should be willing to repeat even a very so called "cute" conundrum, made by misapplying a text of Scripture capable of serving a double meaning.

We believe that the Testaments of the Bible are the invaluable legacies by the study of which the life can be ennobled, and through acceptance of their teachings the soul can be saved. They come to us from God. What would be thought of a man or woman who would be willing to take the sayings or precepts of a good parent and make fun, not exactly of them, but out of them? What right-minded person would regard other than with contempt such really contemptible lack of reverence and respect, such lack of delicacy, of filial feeling and regard? The

trouble is that "the standard of reverence," as before quoted, has been lowered by allowing these things to be spoken of repeatedly, if not habitually, in a light way.

A believer in the precious truths of the Bible should remember two things in this connection: First, a loose, light application of a Scriptural verse is generally the work of some one who is no lover of the precepts themselves, or of Him who gave them. And again, there comes a time when no other promises than those of the Bible can sustain the fainting, dying heart; no other words comfort and support the spirit when the dark valley of the shadow of death is reached. And yet, some of the most solemn words of the Bible have been used time and again to make the thoughtless laugh, and so cause them to forget or overlook the real, intense meaning of the literal sense. We must sometimes hear such things; but they never need be repeated. Parents, especially, who wish their children to grow up with an idea of reverence for the Bible and for sacred things should never allow themselves to speak lightly of texts of Scripture, or of all things to repeat a witticism based on some verse in the Bible. No one can afford to make light of the life-boat which offers the only chance of ever reaching the shore in safety. When the time comes to lean hard on the rod and staff which alone can comfort and support, it will be a bitter thing to reflect that when in health and strength all thought of coming dependence was cast to the winds, while the helpful verse was perverted to serve a double meaning and cause a careless laugh.—*Christian at Work.*

THE TWO FOUNDATIONS.

God grant we may ever be faithful,
To follow his great command,
That we may build on the Solid Rock
And not on the shifting sand.

Oh, where can we go but to Jesus!
The rock of the soil is He,
Unmoved, when the storm and flood shall come,
The house on the Rock will be.

The house on the Rock is eternal.
'Tis built by the wise and just.
The house on the sand is the worldling's hope,
That crumbles and falls into dust.

May God in his mercy direct us
To follow His great command.
God help us to build on the Solid Rock
And not on the shifting sand.
—Selected by SARAH HOSTETLER.

TELL the boys on the street, tell the young men on the road to ruin, that God loves them, and show them that you believe it."

"MANY of us will have far more sins of omission than of commission to answer for. Our greatest condemnation will be, 'Ye did it not.' How shall we face our neglected opportunities?"

HOW TO BE SAVED.

(Continued from Feb. 1st).

WHAT IS THE LAW OF GOD?

You must at once perceive my object in asking this question. It is to lead you to see yourself, to some extent at least, as God sees you; and to settle the solemn question whether you really need a Savior, by showing you your true condition. I answer, then, that the law of God is the rule which he has revealed in His Word for the government of our hearts and our conduct. What that rule requires we can easily learn from the Scriptures. On a certain occasion when our Lord was upon the earth, a lawyer said unto him, "Master, which is the great commandment in the law? Jesus saith unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.'"

Now you will observe that we are commanded to love God perfectly and without ceasing, and of course to obey Him perfectly and without ceasing in thought, in word, and in act. We are also commanded to love our fellow men as truly as we love ourselves, and to consult their feelings, their comfort, and their welfare, as truly as we consult our own interests. This is the sum of the law's demands, and I do not think any one will say it requires too much of us, or that it requires anything wrong. To love our glorious Creator, Preserver and Benefactor supremely, and to love our fellow-beings as ourselves, is surely right, and if all men would do this, we should have a happy world indeed, even with its many trials and sorrows.

Inasmuch, then, as "the law is holy, and the commandment holy, and just, and good," and inasmuch as "the law of the Lord is perfect," it is *unchangeable*. Surely all must see that a rule of life which is holy, just, good and perfect, is not subject to change; and that it ought not to be changed, because, if its requirements are in themselves right, it is nothing more than right that we should conform to them. This law is the expression of God's most righteous will, and hence of His *unalterable* will concerning His intelligent and accountable creatures. It is a copy, so to speak, of the divine nature; and until that nature ceases to be what it is, until the eternal throne of Jehovah crumbles to dust, the law can never cease from demanding that we love the Lord our God with all our heart, and soul, and strength, and mind, and our neighbor as ourselves. "Think not," says Christ, "that I am come to destroy the law; for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Consequently, though we may be lost forever, for rejecting the only Savior of sinners, we will be under as strong obligations to obey the precepts of the law as are the redeemed in heaven; because an obligation to obey the moral law depends upon the very nature of our relations to God as accountable creatures, and not upon questions of expediency, like the ceremonial law of the Jews.

But another thing which we learn from the Bible concerning the law is, that it is "spiritual." It demands the service of the heart; it takes knowledge of the secret thoughts of the mind, and all our least desires and purposes. It is not enough, therefore, that we seem to render an outward obedience to its precepts; "for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; and hence, the pure and perfect law of God pertains as truly to the heart as to the external conduct.

Let us take as examples of all the rest, two of the precepts of the law, which many persons suppose they have strictly observed.

The sixth commandment is, "Thou shalt not kill." Now, the Scriptures prove that we may break this commandment without taking human life, for "whosoever *hateth* his brother is a murderer." If then you have ever hated your fellow-man, although you may not have expressed the unkind and bitter feeling, it is clear that in the sight of God you are a murderer.

Again, the seventh commandment is, "Thou shalt not commit adultery," and no doubt there are thousands of persons in this Christian land who would be shocked and offended if any one should dare to charge them with having broken this precept of the law. But let us hear what the Lord Jesus declares concerning its precise meaning and extent. "I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her in his heart already." So, then, while you may flatter yourself that in this respect at least you are blameless, remember, if the lust, the desire, has ever been excited, although you may not have whispered a single impure word, before God you are guilty. It would be easy to show that all the other precepts of the law extend to the *heart* as well as to the conduct, and, therefore, that a mere outward obedience is not sufficient to meet our obligations to him "which searcheth the reins and hearts." "Every way of a man is right in his own eyes; but the Lord pondereth the hearts."

But there is another thing about this just, unchangeable, and spiritual law which it greatly concerns you to know. It has a *penalty*, or it threatens punish-

ment in case its holy precepts are disobeyed. "The soul that sinneth, it shall die." "Cursed is every one that continueth not in all things which are written in the book of the law to do them." "By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." "Sin hath reigned unto death." "The wages of sin is death." "Sin, when it is finished, bringeth forth death."

It is clear then, that the law of God has a penalty, and that this penalty is death. It would occupy too much of your time to quote the numerous passages which show what the Scriptures mean by the term death as the penalty of the law. If you are familiar with the Bible, you know that more is meant by the word than the separation of the soul from the body. You know that the ills and sufferings of the present life, that the loss of God's favor and image, and that endless separation from Him amid the pains of hell, make up this dread penalty, which is inflicted as the punishment of sin. God "will render to every man according to his deeds; unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe;" "And these shall go away into everlasting punishment."

O, what a tremendous evil sin must be when "the Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth," can thus visit upon the sinner such tokens of his righteous displeasure!

But it should not surprise you to learn that there is a penalty annexed to the divine law, for without a penalty there can be no maintenance or enforcement of law. There may be advice or exhortation, but there can be no law in the sense in which I here use the term, as a rule of life to which God requires conformity, unless there be a penalty as well as a precept or command.

There are certain laws, for example, which are designed for our bodies, and if we violate them, the penalty is sure to follow. If we thrust our hands into the fire, are we not burned? If a workman falls from a tall building to the ground, is he not injured? If a lamb in its joyous gambols leaps from a lofty precipice, will it not be mangled or crushed upon the rocks beneath? If a little child discovers a deadly poison which its mother carelessly left within its reach, and swallows

it, will not excruciating pain inevitably follow? There can be but one answer to such questions, for all must know the sad result of disregarding the laws that pertain to our bodies and our health. But why is this sad result? Does our kind heavenly Father take pleasure in beholding the suffering and anguish of His creatures? O, no; but He shows us continually, that although he is infinitely compassionate, He will not permit the rules which He has established, to be broken, without inflicting the threatened penalty.

There are also laws which are intended to govern the mind; and the dreadful consequences of disobeying them may be seen in certain cases of insanity of a particular type. In looking at those unhappy persons in an asylum, and in hearing their shrieks, or their more horrible laughter, one might think surely the God who "doth not afflict willingly, nor grieve the children of men," (Lam. 3:33) must at once put an end to such misery. But not so. He knows that it is best to maintain these laws of the mind; and therefore, permits the fearful penalty to be inflicted upon those who break them, until the proper remedies are employed to bring about the obedience which He requires.

It is to be expected then, that the moral law of which I am speaking, should have a penalty, because we can easily see that the character and government of God, and the interests of all intelligent beings, and so far as we know, the good order of the entire universe, make it more necessary to uphold this great law, than to uphold the temporary rules that are adapted to our physical and mental constitution. But whether you can understand the reason or not, it is useless and foolish to quarrel with facts, and it is the fact, that the penalty for sin is death . . . death temporal, death spiritual, and death eternal; and that this is the penalty of a holy and immutable law, which requires us to love God supremely, and to love our neighbor as ourselves.

There is but one other question of immediate interest connected with this subject, to which I wish to call your attention, and it is the following:

Have you broken the precepts of the law? (To be continued.)

A VISIT TO SOMERSET CO., PA. AND GARRETT CO., MD.

I left my home on the 27th of March for a short visit to the above mentioned places. I arrived at Elk Lick about 5 o'clock Saturday evening March 28th. In the evening there was meeting at the Folk Church. Also on Sunday both in the forenoon and evening. On Monday I attended services at the Casselman Church, Maryland. Besides this we had a number of other meetings which were well at-

tended. On Saturday Apr. 4, we came back to Elk Lick, Pa. The meeting on Sunday Apr. 5, was held in the Keim meeting house in the forenoon. I remained with brethren at Elk Lick until the 11th and enjoyed the company of the little family of God very much. May God bless those dear brothers and sisters in their willingness to serve the Divine Master, is my prayer. I also return my sincere thanks to them for their kindness to me while with them.

I stopped in Conemaugh, on Sunday Apr. 12, and assisted Bro. Jonas Blough in the funeral services of an infant son of Bro. Henry Thomas, interred in the Cambria burying ground. We held a meeting in the evening at the Thomas Church. The attendance was good. On Monday, the 13th we were at the Cambria Church. In the evening of the 14th I took leave and arrived home on the 15th. Upon my return I was called to visit an aged sister, residing at Winterbourne, Pa., who is very ill. I am glad to say, however, that she was somewhat better, during my stay with her. May God be with her. She appears to be ready to meet her God.

H. M. GELNETT.

Rockton, Clearfield Co., Pa.

For the Herald of Truth.

A SEVERE AFFLICTION.

A member of the Mennonite church.—Forty-one years on a bed of sickness is the burden, that Susan H. Eberly has borne. She lives near Durlach, Lancaster county, Pennsylvania. On January 19th, 1850 she was seized with an ailment similar to Typhoid fever, and from that day to this she has never risen from her bed except for a few moments at a time with the aid of nurses. Soon after her prostration, palsy and spinal disease set in and rendered her utterly helpless. For ten years her death was momentarily expected. She then improved sufficiently to be able to move her limbs a little, but seventeen years ago she had a severe attack of Smallpox, which noticeably enfeebled her, and also caused Dyspepsia. Since then she has suffered five times from severe attacks of dysentery, Pneumonia has also given its aid to further prostrate the poor woman, and last winter the Grippe made such serious inroads upon her vital powers that for five weeks she was unable to take nourishment. All these diseases she successfully defied only to be seized with Rheumatism, Gravel and ruptures, the pains of which now rack her limbs and body. Old age, too, is settling upon the head of the patient woman, who has borne her manifold ills with resignation. Notwithstanding the improbability forty-one years ago of her living long, she has now survived the "three score years and ten," which, according to the Psalmist, is the allotted period of human existence.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

May 1, 1891.

Entered at the Post Office at Elkhart, as
second class mail matter.

PRICE. ONE DOLLAR PER YEAR.

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G. B. LANDIS—Canton, Kansas is doing some work in selling books, and taking subscriptions for our papers. Any business of this kind entrusted to him will receive proper attention.

SEND FOR THE 1891 LESSON HELPS FOR YOUR SUNDAY-SCHOOL. THEY ARE PUBLISHED IN ENGLISH AND GERMAN. THEY ARE A GREAT HELP TO BOTH THE TEACHERS AND SCHOLARS.

SAMPLE COPIES SENT FREE TO ANY ADDRESS.

OUR FAMILY ALMANAC FOR 1892.—We are already working on our Family Almanac for 1892, and if any of our friends have articles, recipes, or other useful information that is suitable for it we shall be pleased to have them send them in. Also if any of our people are in business which they wish to advertise we will be glad, to give them space in the advertising columns.

HISTORY OF THE FRETZ FAMILY.—The last form of the above work left the press some days ago, and we are glad to announce that the books are being bound, and the orders delivered as fast as the books can be turned out of the bindery. Any member of the family or

others who desire one copy or more and have not yet ordered will do well to send at once, as only a limited number will be left after the orders of those are filled who have already subscribed for the book. The price is as follows:

Plain Cloth Binding.....\$1.35.
Half Morocco.....2.10.
Full Morocco.....3.10.

Address Mennonite Publishing Co., Elkhart, Ind.

SUNDAY-SCHOOL SUPPLIES.—We again call attention to our Sunday-school LESSON HELPS. Aside from these, we have also a series of QUESTION BOOKS, published some years ago, which have been extensively used in our schools during the last several years. Should any prefer them to the Lesson Helps, we can still supply them. These are published both in English and in German. We would also call attention to our Sunday-school papers, "WELCOME TIDINGS," and "WORDS OF CHEER," and our Hymn and Tune book, and Bible School Hymns, Bibles and Testaments, and other Sunday-school supplies as found in our Catalogues. We solicit orders from all who wish to supply their schools with the necessary Helps. We also have constantly on hand a large selection of illustrated tickets, cards, etc., for use in our schools. Send your orders early.

TRACT ON DANCING.—"The Christian and the Modern Dance" by Rev. G. F. Pentecost, of Menneapolis, Minn., is the title of a 20 page tract recently published, by the Mennonite Publishing Co. The tract is an excellent exposition of this modern form of amusement, in which the author draws a very correct line between the church and the world and it will be a benefit to all who read it.

A brother in our church made the proposition to have it printed and kindly furnished the necessary means, and as there are many of our people who feel the need of spreading the gospel doctrine in this way and have many times requested us to publish tracts on various subjects of Christian faith we have decided on doing so. We will therefore sell these tracts at the following prices, postage prepaid:

100 copies.....\$2.50.
12 "......35.
1 "......4.

The money to be used for publishing other tracts that may be needed. Send for them, and help us to circulate them. To do good with them they must be circulated.

Secret Societies, is another tract recently issued by the Mennonite Publishing Co. This tract contains 2 pages and will be sold as follows:

12 copies.....8 cents.
100 ".....60 "

OUR GENERAL MEETING CALENDAR FOR 1892.—As in the previous year, we expect again, with the help of our brethren, to revise the General Meeting Calendar, published in our Family Almanac, and in order to make it still more complete we kindly ask that a brother in every district send us the following information:

1. Give the name of each meeting-house in the district and the township and county in which each one is placed.

2. When will the next regular meeting be held at that place?

3. How often is the regular meeting held at each place?

All communications on this subject will be thankfully received, and may be sent to

A. B. KOLB,
Elkhart, Ind.

OUR FAMILY ALMANAC.—Sometimes people do not care what others say about them, but still there are those who do, and the Bible gives us an incentive to look after our good name, when it tells us that a good name is rather to be chosen than great riches.

As a church we should be jealous of our reputation. Our people have always had a reputation for devotion and piety. The ancient records are full of praise and commendation of the piety which characterized our people, but to-day we hear different things said about our people. It may not all be true, but it becomes us to consider and see whether there is not too much reason for some of the things which we hear. A correspondent writing to us in regard to "The Family Almanac" which he purchased of the Mennonite Publishing Co., last fall writes that he could not sell more than half of them, because the people did not like the Almanacs from the fact that they they do not have any funny stories, or humorous articles. He says: "The people want

almanacs with fun. It seems some of the Mennonite people *Old and New* are more after fun than after true religion."

This is a bad comment upon the people—upon our people—and we are not willing to concede to the opinion of our friend's criticism, yet we felt that we should give publicity to the above, to let our people see what some other people think of us. It may be best often for us to know things of this kind. An old saying is: "That our best friends are those who tell us of our faults."

We will, however, say that our Almanac, with its pure moral reading, and its want of funny stories and humorous trash, which should never be found either in a religious paper or almanac, is every year growing in favor with our people, and we have the last year sold more than ever before. We shall publish it again for 1892, and shall fill its columns with the very best and purest moral and religious reading that we can find, and we expect our people to buy them, and we know they will buy them because they prefer an almanac of that kind. There may be many whose minds run just as our friend puts it, and who may think an almanac is not the proper medium for religious truths, but there are a large number of our people who appreciate very highly our Almanac, and exert themselves to circulate it, and there are a number also of people outside of the Mennonite church who help us in this work and, and we are looking forward with bright hopes to a day not far distant when we shall be able to print and sell a much larger edition than we do now.

ANOTHER WORKER GONE HOME.—In the obituary notices the death of our dear brother David Detweiler of near Allensville, Pa., is recorded. Bro. Detweiler was a man whose work for good made itself felt in his community; no doubt many of our readers will remember his contributions to the HERALD. He was for years, one of our active and successful agents in the distribution of our church literature, one whose motives was not to gain possessions, but one who labored for the spiritual welfare and preservation of the church in her primitive teachings. We deeply deplore the loss of this, our earnest and devoted co-laborer in the cause of Christ.

CHANGE OF ADDRESS.—Bish. Jacob Hildebrand, formerly of Hermitage, Augusta Co., Va., wishes us to notify his correspondents that his address now is Madrid, Augusta Co., Va.

OLD MINISTERS.—The correct ages of the oldest three ministers of the Deep Run Mennonite congregation are as follows: Isaac Moyer, 79 years; John Gross, 77 years; Samuel Godshalk, 74 years. Where is another congregation that can point to three minister-members of like age.—*Central News.*

The above is indeed significant. Three ministers in the same congregation all in seventies, and all of them still able to do efficient work, in other words, all of them still able to preach and fill their places as ministers in their congregations. These dear brethren, have thus far been spared to a good old age and have been blessed with an unusual degree of vigor of body and mind, and there is under their care a large church, so that their duties are quite arduous, and we trust that when these faithful old laborers shall be called away from their work by the Chief Shepherd, that he will again in this church (which is one of the oldest congregations in the county), raise up able and zealous men to fill their places and feed the flock of God in all faithfulness, so this congregation may not only be preserved in its devotedness to God, but that it may also be an efficient power through which the gospel may be spread abroad in other places and that others may rejoice and be blessed by her labors.

SAD.—It is with much sorrow that we learn from an exchange as well as from private sources, that David L. Fretz, formerly deacon of the Blooming Glen Mennonite church, in Bucks Co., Pa., has brought suit against Bishop Samuel Gross, for slander. If we understand it rightly, there was a suit brought against the trustees of the church several years ago, by Levi Fretz (a brother of David), concerning a right of way in which David interested himself in favor of his brother, and through this circumstance became separated from the church, and undoubtedly now claims to have been misused by the Bishop, who, as the leader of the church, was in the performance of his official duties. We hope this matter

may be amicably settled between the parties rather than to be given the publicity of a court trial and news paper notoriety. From the events of the last several months it looks as though, in a small way, the powers of darkness were again beginning to rise against the non-resistant churches. May God, however, in his mercy make all things work together for good.

SPIRITUALISM.—Some one of our correspondents (who failed to give her address) has written in reference to the subject of Spiritualism, and the calling up of spirits of dead persons, and conversing with them, and our correspondent has great fears that these teachings and manifestations may even have the tendency to draw preachers into the net.

For the benefit of those interested, it may not be out of place to say a little about the subject, but we had heard so little of this latter-day folly for some time, that we thought, at least among our own people, the interest in it had died out. The doctrine of spiritualism is not a doctrine of the Bible; it is either a grand deception or a doctrine of devils, and the people of God, who have the Bible, and hold it as God's eternal and saving truth, can have nothing to do with it. They deny the Bible, and all its pure teaching, and are absolutely living without God in the world. Any Christian preacher or member of a Christian church, who allows himself, or herself, to be misled by spiritualism, has fallen into a great error, and does thereby deny both the Bible and Jesus Christ, and has departed from the truth. Let every Christian guard himself against being led into such abominations.

SAD WARNINGS.—In our obituary notices will be found an account of the terrible fate of one whose thoughtlessness and rashness led him to make a rash attempt that cost him his life. Almost simultaneous with it an accident of the same nature happened in the city of Elkhart, by which a young man of brilliant talents, but wayward ways and inebrious habits, in attempting to board a morning train for the purpose of "stealing a ride" to Toledo was thrown under the wheels, and had both feet ground off, rendering him a cripple for life. He was an only child,

and received all the love which parents can bestow, but their indulgence early planted the seeds that developed a character and taste that drove his mother to the asylum for the insane, while his father's head is bowed with sorrow for the follies of his beloved son. Almost every month we hear of some one being injured here in Elkhart in one way or another by trying to steal rides. Parents can not be too earnest in warning their children and TEACHING them to be thoughtful. While young people are generally inclined to be thoughtless, yet too many parents are inclined to leave their children to their own judgment, without implanting principles—Christian principles—that will teach them to judge rightly.

CORRESPONDENCE.

FROM CASS CO., MO.—We have enjoyed a season of refreshing here in a visit from Pre. D. F. Driver of Morgan Co., Mo., on March 15, 1891. He preached at the Bethel church on Saturday night, Sunday and Sunday night. Though the roads were very unfavorable for travel at the time, the meetings were well attended. L. J. H.

FROM WINESBURG, HOLMES CO., O.—Bro. D. H. Bender of Somerset Co., Pa., was with us several days, but on account of the LaGrippe, preached for us but once. The meeting (on the 12th of April) was instructive and practical. He spoke from Acts 9:6. May the Lord be with him. With God's help we intend to organize a Sunday-school this spring in our church. COR.

FROM HAMILIN, BROWN CO., KANSAS.—Bro. Henry Yother, of Gage Co., Neb., visited the little flock in Brown Co., Neb., about the middle of March, and held one meeting, which, however, on account of bad roads was not largely attended. On Easter Bro. Yother expected to be in Nemaha Co. We trust his labors may not be in vain. Bro. Yother, notwithstanding his age, is still an able worker in the vineyard of the Lord. COR.

MILTON GROVE, LANCASTER CO., PA., APRIL 19, 1891.—The Risser Sunday-school was reorganized at 2 P. M., to-day. The following officers were chosen to serve the coming year: Benjamin Lehman and John Ebersole, Superintendents; Henry Westenberger and Jacob Risser, Assist. Superintendents; Amos Risser, Secretary; Abraham Sprout, Treasurer; and John G. Kreider, Librarian. The School meets at 2 P. M. every Sunday. Visitors are cordially invited to meet with us. K.

FROM FAIRFIELD CO., OHIO.—From a private letter from Pre. Benj. Huber, Maxville, Perry Co., Ohio, we learn that Bro. D. H. Bender has several appointments with the brethren there on the 21st and 22d of April. Bro. Huber writes that he desires ministering brethren especially to visit his church. His Post Office is as given above. His station is Bremen, Fairfield Co., O. Bro. Abm. Beery lives two miles east of Bremen, and will gladly meet the brethren at the Station if they write him in time.

FROM TUB, SOMERSET CO., PA.—Bro. Henry Gelnett of Clearfield Co., Pa., arrived here on the 28th of March, and preached a number of times at the Chestnut Spring, in the Casselman (Garret Co., Md.), and in the Keim M. H.

Most of these meetings were largely attended and great interest was shown in the admonitions given by the brother. May the Lord bless the dear brother in all his labors.

Our Sunday-school at Chestnut Spring was reorganized April 12. During the winter we held a Bible class every two weeks. By the aid of the Sunday-school Lesson Helps, these meetings were made very interesting. We would encourage all our Sunday-school workers to use them. A BROTHER.

FROM CLINTON, ELKHART CO., IND.—We have of late been richly blessed with an ingathering of precious souls, and were made to rejoice to see and feel that the Lord is still with us and that He has heard and answered the prayers of the brotherhood in behalf of the unconverted.

Fifteen converts were received into the church by baptism and seven by letter on Saturday afternoon (April 18th). Communion services were observed the day following. These meetings were well attended, and we have reason to believe the occasion will not soon be forgotten.

The Bishops J. M. Shenk of Allen Co., Ohio, Henry Shaum of Elkhart Co., and Henry A. Miller of Lagrange Co., Ind., officiated. Bro. Henry A. Miller has not enjoyed the best of health lately, but was able to be present. We trust the good work of saving souls will continue to be the primary object of the brotherhood. COR.

OPAL, FAUQUIER CO., VA., FEB. 10, 1891.—I received the HERALD to-day, and in looking through its columns, I was much refreshed in spirit to think that God has blessed me with the privilege of hearing from the different churches and many of the brethren and sisters. How cheering it is to see the interest manifested in spreading the Gospel of Peace!

I would like to see the HERALD visit my house weekly, as we have no services to attend unless ministers come to us from a distance. We would be much pleased to have more of the brethren pay us a visit.

This locality might be settled with our people some day. The climate is very healthful and land is cheap. We like it well, but would like it much better, if we could attend church services with our people. I hope others will soon settle here so we can organize a church. We will prosper if we all work together. The Psalmist says: "Behold how good and how pleasant it is for brethren to dwell together in unity." H. L. RHODES.

FROM ALLEN CO., OHIO.—As will be seen in the death notice of Bro. Henry Sherrick, Bro. J. F. Funk spent Tuesday, April 14th in Allen county, Ohio, attending the funeral of Bro. Sherrick. He spent the following night with Bro. J. M. Brenneman, whom so many of our readers still remember as an earnest ambassador for Christ, and whose earnest pleadings with sinners, entreating them and endeavoring to persuade them to come to Christ are still fresh in many hearts. He will be also remembered as an earnest writer and co-worker in the publication of the HERALD OF TRUTH from the time of its first issue until his physical strength gave way and he was no longer able to write. He is now in feeble health, no longer able to speak in public, no longer able to write, but still able to read and think. His mental powers are good, and he is just as much concerned in the spiritual welfare of souls, and the prosperity of the church as ever. His great concern is that the church may be preserved pure and unspotted from the world, that she may continue to be a separate and peculiar people, that she may not be led away in pride and extravagant display, in apparel and otherwise. He is able to go about the house, walk out, sometimes in fair weather to attend church. He also goes to visit his children, staying a week or two with each. He has been an efficient laborer in the Lord's vineyard, but his day of active usefulness has passed and he is now looking forward to the day when the weary trials and conflicts of this life shall be past, and the Lord will call him to his reward. COR.

FROM HUBBARD, MARION CO., OREGON.—Greeting to all the brethren and sisters in the Lord. We are truly thankful to God and the dear brethren we visited for their kindness and hospitality toward us. How we rejoice to see each other after a long absence in this life, but how much greater will our rejoicing be when we shall meet in a home where parting, pain and sorrow will be no more!

Our journey from Kansas to Oregon was as favorable as could be expected under the circumstances. We left Hutchinson, Kansas, on the 16th of February, 10 A. M., and arrived at Portland, Oregon, on the 21st, at midnight. The next morning (Sunday) we went in search of our dear son David, and remained with him over Sunday. On Monday we boarded the train for Hubbard (30 miles south of Portland on the Oregon and California R. R.), where five of our children reside. They all enjoyed good health but with us it was not so, both of us took a severe cold on our way out, from which mother has not fully recovered, and it is hard to tell at present if she ever will recover, but everything is possible with God. "Thy will, O Lord, be done." I am able to be up all day again.

The climate here is pleasant and everything appears so lovely and beautiful that one feels himself to say: Oregon is after all one of the most favored localities! Here there is yet a large supply of potatoes, apples, cabbage, and every necessary article of food. Potatoes sell for 30 cts. per bushel. We expect to remain here with our children all summer. My address is DANIEL D. MILLER.

Hubbard, Marion Co., Oregon.

ALMOTA, WASHINGTON, MARCH 11, 1891.—Dear Editor: Having not yet seen any correspondence in the HERALD from this vicinity, I have concluded to make the start and let the brethren know how the Lord is prospering us. If we encourage each other in this way, it will not only be a blessing to us for the time being but also in the time to come.

We cannot well do too much for our Lord and Master. When we consider the great amount of work that remains undone, we cannot help but say that the church ought to come together for worship more frequently and that the laity ought to be more earnestly engaged in helping the ministers whenever they can. It is not said that the ministers are to do all the work by any means. It is right and proper for them to do all they can, but we too ought to do all we can. I wonder how many of you, dear parents, ever instruct your children in the word of God and teach them of the wonderful love of Christ? How many of you have established a family altar where you daily bring your offerings and wants before the Lord, and in this way by example teach your children and those who may be around you to daily commune with the maker and preserver of all that is good and just and holy? Remember, dear brethren, that we will some day be asked to give an account of our stewardship. If we are faithful to our profession and the Word of God, the church will be built up, her borders extended and we—his children—will be blessed.

There are five families of Amish Mennonites living in this locality, but we have no minister. Yet we were visited once by J. P. Smucker of Nappanee, Ind., and others, for which we feel truly thankful. We hope to be visited again in the near future by some one of our ministers. Come, brethren, and encourage the scattered members to continue in the good work that none of us or our children be overcome by the enemy of souls, but that we may all inherit life everlasting.

We live in a very pleasant country where the necessities of life are easily obtained, and where the Christian duties can also be practiced.

JACOB KAUFFMAN.

CONFERENCES.

ANNUAL.

FOR VIRGINIA, in the Spring Dale meeting-house, Augusta Co., on Friday, May 8. The usual invitation is extended to all those who desire to visit us at that time, as such visits are always much enjoyed, and good results come therefrom. Those coming by rail will stop off at Waynesboro, where there will be brethren to meet them.

FOR OHIO, near Orrville, Wayne Co., on Friday, May 15.

FOR ILLINOIS, in Sterling, Whiteside Co., on Friday, May 22.

FOR CANADA, in Moyer's meeting-house, near Jordan Station, Lincoln Co., on Friday, May 29.

FOR THE WESTERN STATES.—The Amish Mennonite district conference, will be held in the Fair View church (Schlegel Church) Seward Co., Neb., 28th to 31st of May 1891. All Amish and Old Mennonite Bishops, ministers, and deacons, brethren and sisters are cordially invited to be with us on that occasion. Milford and Grover, twenty miles west of Lincoln, on the B. & M. Ry., are our railroad stations. Milford is on the west and Grover on the east side of the river. Any of the brethren who will inform us of their coming will be met at Milford. J. M. T. MILLER.

A TRIP TO TENNESSEE.

On the 23d of March, in company with my brother-in-law, Henry J. Powell and family, I started for Knox Co., Tenn. We left Lima, Allen Co., O., at 1:15 P. M., and reached Knoxville the next morning and were met at the depot by Bro. Solomon Yoder, who is proprietor of a hotel in Knoxville. We went with him to his home where we were very kindly entertained. Here we also met Sister Lizzie Shank, who, accompanied by her little daughter, recently left Allen Co., O., to pay her relatives and friends in Georgia

a visit. She had not seen them for many years. Some of her friends thought it strange, that she did not conform with them in their worldliness; while others seemed to be very favorably impressed with her faith. We trust the seed sown through the pious example and conversation of our sister will take deep root in the hearts of at least some of her friends, and bring forth fruit to the glory of God.

In the afternoon of the 24th we boarded the train for Concord, a distance of 14 miles, where we were met by Pre. H. H. Good, who conveyed us to his home. We were truly glad to meet this dear family, who several years ago moved from Allen Co., O., to this place. They are pleasantly situated and all seem to be satisfied and pleased with their new home.

We were pleased to meet Bro. and Sister Jacob Crater of Elkhart Co., Ind., who came here with the expectation of making this their home, and to form a pleasant acquaintance with Adolph Wennmohs, who recently came from Germany, and as we have reason to believe providentially found a home for a short time with Bro. Good. He has now gone to Elkhart, Ind., to seek employment with the Mennonite Publishing Co.

The next day (the 25th) Bro. Henry Powell's moved to their new home, which they have rented for one year. They hope to regain good health during their stay. The night of the 25th was spent with Bro. Powell, in company with my father-in-law —A. P. Good—who had preceded us several weeks.

We remained with the friends here for nearly two weeks, and were glad to find that the Amish and Mennonite brethren at this place have united and are seemingly directed by "The wisdom, which is from above, to remain impartial;" and I sincerely wish, that the brethren and sisters here, both old and young, "who have believed in God," and have been justified in faith, may be careful to "maintain good works."

On Sunday, April the 5th, communion services were held. Good feeling prevailed and we had the assurance that "The Lord was with us."

It is to be hoped that these brethren and sisters who are favored with a fertile soil and a healthful climate, may live in the constant enjoyment of the blessings of the gospel of Christ, "ever walking in the light of God, and rejoicing in the sweet smiles and sunshine of God's love."

On the evening of the 6th, accompanied by my father-in-law, we boarded the train at Knoxville, for Elida, O., where we arrived safely the next day and were made happy to meet our loved ones again and find them all well. J. M. SHENK.

Elida, Ohio.

Of all the worships we can bring to God none is so sweet to Him as entire self-abandoning trust.

THE "ANTICIPATORS."

A new religious sect has sprung up in Pike county, Pa.

The members call themselves the "Anticipators." Zachariah Myers, a farmer and God-fearing man, is the founder, and already the membership is large and increasing every day. Within the last two months a big stampede has set in and the evangelical churches are severely crippled.

Mr. Myers says one day last fall while he was ploughing in his field a big cloud hove in front of him. From the cloud came a voice. Mr. Myers trembled, but the spirit bade him not to fear. The spirit spoke as follows: "Before the century closes the world will end and man shall be no more. Go tell the people to prepare. Tell them not to wait an hour. There must be everlasting prayer. The world is wicked; it is reeking in its own corruption. There must be an end to all sin."

Then without warning the cloud and spirit disappeared. Mr. Myers hastened home and told what happened. Soon the neighbors heard of it and came to Mr. Myers for further information.

"Before we go any further," said Myers, "we will organize a God-fearing congregation," and then the congregation was formed. The founder of the new sect says the new religion will be the universal religion of the world before the close of the century. Circulars are being prepared embodying all the doctrines and dogmas of the "new faith." These circulars will be sent to the Pope, Bishops, priests, and preachers, imploring them to renounce their worldly religion and join the Anticipators.

In an interview Mr. Myers was asked: "Do you think the people at large are going to believe the revelation made to you?"

"If they want to save their soul, they will." Prophet Myers says the first sign of the destruction of the world will be the falling from the heavens of a huge ball of fire. Then the great conflagration is kindled and continue until everything is consumed. Myers is 38 years of age, 5 feet 6 inches tall and rather stout and quite intelligent.

Married.

COTTERMAN-GARDER. On the 14th of April, 1891, at the residence of Mr. K. W. Gilbert, in Boone Co., Pa., Mr. K. W. Gilbert, of Boone Co., Pa., and Miss Mary C. Gardner, of Boone Co., Pa., were united in marriage.

BEERY WENGER. On Thursday the 9th of April, 1891, at the residence of the bride's mother, near Dayton, Va., by Bishop Samuel Coffman, Pres. Solomon Beery and Sister Anna E. Wenger, all of Rockingham Co., Va.

ZOOK-KAUFFMAN. On the 10th of March, 1891, near Garden City, Mo., by L. J. Hentz, Bro. John D. Zook and Sister Cotna Kauffman, both of Cass Co., Mo.

OBITUARY.

SUSANA (SMITH) HOOVER, wife of Mr. Martin Hoover of the so-called River Brethren church, departed this life at the residence of her son-in-law Pre. Michael Shirk, in Harrison township, Elkhardt church, Ind., on the 10th of April, 1891. She was born in Vaughn township, York Co., Ont., Canada, on the 3d of October, 1819. She moved with her parents John Smith and family to Medina county, Ohio in 1837, being then 18 years of age. She was married to Martin Hoover, her surviving husband, on the 7th of Jan., 1840. In June 1843 they moved from Ohio to Indiana on to the then new, now the old homestead, near Harrison Centre, where they lived until April 1, 84, since which time they have lived with Michael and Frances Shirk where she died as stated above, at the advanced age of 71 years, 6 months and 13 days. She was the mother of ten children, of which four have preceded her to the eternal world. Her surviving children are Levi and John Hoover of Peabody, Kansas; Martin Hoover, jun., of Chicago, Ill.; Christian Hoover, of Salem, Ind.; and Frances Shirk of Goshen, Ind. She was buried at the Yellow Creek Mennonite meeting-house, on Sunday, April 19th, where services were conducted by Pre. Shirk of Carroll Co., Ill. A very large number of friends attended the funeral. Sister Hoover had been under bodily afflictions for many years. A few days before her death she expressed a desire to depart and go to her eternal rest, and the dear ones she has left to contend with the trials and sorrows of this present life yet a little longer, need not mourn as those who have no hope, but if they are faithful, may look forward to a blessed meeting where there shall be no more parting.

DIED.

SHERICK. On the 12th of April, 1891, in Allen Co., Ohio, of the infirmities of old age, Henry Sherick, aged 79 years, 7 months and 17 days. Bro. Sherick was born in Fairfield county, Ohio, August 25th, 1811. In 1835 he was married to Margaret Stemen. To them were born eleven children, six of whom (two sons and four daughters) have died. Four sons and one daughter are still living. In 1838, he with his wife (who survives him) united with the Mennonite church, and have been consistent members of the same since that time. In 1841 they, with 16 other members moved to Allen Co., and organized the "Salem church." Since Sherick is now the only remaining one of the original 18 members who formed this organization. Bro. Sherick will always be remembered as having from the time of the organization of this church, had charge of the meeting-house, making fires, sewing, etc. He attended to his duty faithfully, and looked forward as far as this life is concerned, until about eight years ago, when he was stricken with a disease from which he never recovered. He was a kind neighbor and friend, modest and unassuming in his ways, was beloved and respected by those who knew him as a devoted Christian, and looked forward with desire to the hour of his redemption. His good example, his pious admonitions, and his earnest devotion to his duties endeared him greatly to all who knew him. His funeral was largely attended. Services by John F. Funk of Elkhardt, Ind., and Moses Brenneeman. Text: 2 Tim. 4:6-8.

KURTZ. On the 11th of March, 1891, near Haw Patch, Lagrange Co., Ind., Sr. Rebecca, wife of Jos. E. Kurtz, aged 36 years, 1 month and 19 days. Her maiden name was Yoder. She was born in Juniata Co., Pa. She was married to her surviving husband on Sept. 25th, 1881. She left five children, of whom one, Alma Rebecca, died on the 24th of March aged three weeks. She was a faithful member of the Amish Mennonite church, and one of those whose loss we all so deeply feel. She expressed a desire to depart and be with Christ. Services by J. S. Hartzler from 2 Tim. 3:14.

ALLEBACH. March 29th, near Mainland, Montgomery Co., Pa., of consumption, Maggie J. Allebach, aged 18 years, 11 months and 14 days. Interment April 2d, at the Townsman Mennonite meeting-house. C. B. Hunsberger and Jacob Loux officiated at the house, and Jacob Hunsberger, of Chester county, at the meeting-house.

KREIDER. On April 6th, 1891, in Annville, Lebanon Co., Pa., Bro. Joseph Kreider, aged 75 years, 25 days. Funeral on the 9th. Text: Ps. 39:4, 5. Buried at Gingrich's meeting-house. A large congregation assembled to pay the last tribute of respect to the departed brother.

DETWELLER. On the 13th of April, 1891, near Allensville, Pa., Bro. David Detweiler, aged 75 years 2 months and 21 days. Funeral services by A. D. Zook, J. H. Byler and M. Yoder of Mattawana, Bro. Detweiler became a member of the Amish Mennonite church when a young man, and was one of our most earnest and working members through life. When he felt the infirmities of old age coming on, he laid aside worldly business, but did not feel like sitting down idly while there was so much to be done for the Lord. In his last years he was engaged in supplying our churches in Mifflin county, with Bibles, Testaments, The Martyrs Mirror, Menno Simon's works and other good books published by the Mennonite Publishing Co. At the moment when he was stricken down with paralysis (on Friday evening April 10), he was engaged settling with a friend whom he had supplied with books. He never regained consciousness. He was a man of strong convictions and decided opinions and sincere and just in his intercourse with others. For many years he was an interested reader of the Herald, and always rejoiced to hear good tidings from any part of the household of faith, but grieved if pride and conformity with the world were making any advances anywhere among the Lord's people. Our brother has gone as we believe, to a better world, a great gain to him, a sad loss to a large circle of friends.

SNARELY. On March 31st, 1891, at Junction, Lancaster Co., Pa., of old age and apoplexy, Bro. Henry Snarely, aged 80 years, 6 months and 5 days. Funeral on April 3d. Text: 1 Thess. 4:13, 14. Buried at Kaufman's meeting-house. A large congregation assembled to pay the last tribute of respect. Bro. Snarely was a pious, peaceable, unassuming and a faithful member of the Mennonite church.

ERNST. On the 5th of April, 1891, near Noble, Washington Co., Iowa, Bro. Christian Ernst, aged 67 years, 8 months and 4 days. Buried on the 7th, in the Sommer graveyard in the presence of many friends and relatives, who wished to show the last tribute of respect to the departed brother. Eight children remain to mourn the loss of a beloved father. Services by S. Gerig and Benj. Eicher, from Ps. 39:5-9.

GROSS. On the 4th of April, in Plumstead Twp., Bucks Co., Pa., of consumption, of which she suffered a number of years, Mary, wife of Jacob Gross, aged 83 years, 3 months and 8 days. She died suddenly while sitting in her rocking chair. She had been confined to the house for about three years, and during that time had been almost helpless, not being able to move from place to place without assistance. Though weak in body her mind seemed strong to the end. She lived with her surviving husband over 60 years. She was a member of the Mennonite church and took much comfort from the precious promises of God's word, trusting in Jesus as her only refuge. May God bless the bereaved household, especially the aged husband.

MILLER. On the 6th of April, 1891, near Kalona, Washington county, Iowa, of consumption, Bro. Peter Miller, aged 32 years, 9 months and 16 days. Bro. Miller has been poorly for several years, but when he suddenly got worse and died, it was a shock to most of us. His mother, brothers and sisters, four children, wife, and many friends and relatives mourn their loss, but not as those who have no hope. Services by Joseph Gingrich and Christian J. Miller from Rom. 8:1-14.

WEYSE. On the 7th of April, 1891, near Pettisville, Fulton Co., Ohio, William, the youngest son of Samuel Weyse. In trying to get on a passing freight train he was thrown under the cars and instantly killed. His skull was crushed and his right arm severed from the body. This should be a warning to both parents and children to be more careful to avoid dangerous places. He was buried near Pettisville on the 10th. Services in the Pettisville meeting-house by Daniel Weyse and Chr. Freyberger in German and Christian Stuckey in English, from Luke 21:33.

ZEIGLER. On the 19th of March, 1891, in Wadsworth Twp., Medina Co., Ohio, of pneumonia, at the residence of Jacob L. Lind, Catharine Zeigler, aged 86 years, 2 months and 17 days. Grandmother Zeigler was born in eastern Pennsylvania, Nov. 3, 1804, and in her early youth united with the Mennonite Church. She married Abraham Linstman Oct. 13, 1825, who was a minister of the Mennonite Church, but who was as early as 1843 separated from his wife and eleven children by the cold hand of death. In 1848 she married her second husband Samuel Zeigler who died in 1855. Six children, 65 grand-children, 62 great-grand-children and one great-great-grand-child survive her. She died in the faith and hope of a reunion with her loved ones gone before. The church in which she was conducted in the old Mennonite church in Wadsworth Twp. on the 22d, by Pre. Isaac Good in the English, and Henry Beery in the German language, from the text, "I have fought a good fight." The services were largely attended by friends and relatives.

YRAKEL. On the 8th of April, 1891, in Bedminster, Bucks Co., Pa., Catharine, widow of Jacob Yeakel, deceased, aged 81 years, 10 months and 8 days. She lived with her son-in-law Quincy Pretz, and was buried at Blooming Glen, on the 12th.

KAUFFMAN. On the 9th of April, 1891, in North Danvers, McLean Co., Ill., of old age, Catharine (Plank) Kauffman, aged 73 years, 7 months and 9 days. She was helpless for several years and lived with her daughter. Her husband, two children and several grand-children survive her. She was buried on the 10th in the North Danvers Mennonite cemetery. Services by Peter Schantz, Solomon Yoder and John Stahley.

MEYERS. On the 9th of April, 1891, near Blooming Glen, Bucks Co., Pa., Mary, wife of Tobias W. Meyers, aged 83 years, 1 month and 30 days. Buried at Blooming Glen on the 13th. She calmly fell asleep in Jesus.

YODER. On the 13th of April, 1891, in Philadelphia, Pa., Erwin, son of Samuel and Emma Yoder, aged 5 years and 28 days. Buried on the 16th at Blooming Glen. "Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven."

FRB. On April 6th, 1891, near Bassler's M. It., Donegal Twp., Lancaster Co., Pa., of spinal meningitis, Martin R., only child of Bro. and Sister Harry M. Frb, aged 1 year, 16 days. Funeral on the 8th. Text: 2 Kings 4:26. Buried at Bassler's meeting-house. May the good Lord comfort the parents.

COFFMAN. On the 19th of April, 1891, in Roxberry, Cambria Co., Pa., of dropsy, Bro. John Coffman, aged 72 years, 4 months, 15 days. He was buried on the 21st at the Blough Mennonite meeting-house in Cone-maugh township, Somerset Co., Pa. Funeral services by Jonas Blough, Samuel Gindlesperger and L. A. Blough. The wife and daughter-in-law of the deceased also being sick could not attend the funeral. The deceased was born and raised in Juniata Co., Pa., whence he went to Indiana Co., and then to Cambria Co., where he died. He leaves a wife, one son and two daughters to mourn their loss.

BRUNK. On the 7th of April, 1891, near Rushville, Va., Sister Nancy, wife of Bro. Hugh A. Brunk, aged 53 years, 6 months and 14 days. Buried on the 9th at the Bank church in the presence of a large concourse of friends and relatives. Funeral services were conducted by Samuel Coffman and Christian Good. She leaves a deeply bereaved husband and eleven children to mourn their loss. Sister Brunk was a woman of marked intelligence and had many warm and sympathizing friends. Her disease was kidney trouble with a complication of other diseases. Her sufferings were great, but she bore them with Christian resignation and fortitude. In her extreme sufferings, she would soothe her sorrow by singing some favorite hymn. In her death the church and neighborhood sustains a great loss, but we hope our loss is her eternal gain.

YODER. On the 7th of April, 1891, in Douglas Co., Ill., Moses Yoder, aged 76 years, 7 months and 2 days. He leaves six sons and one daughter to mourn his departure. Services on the 8th by Chris. Herschberger and Daniel Beachey.

SCHERTZ. On the 6th of March 1891, near Congerville, Woodford Co., Ill., of gripe and lung fever, Peter C. Schertz, aged 59 years. His wife and 8 children mourn their loss. Buried on the 18th in the Imhoff graveyard. Services in the Congerville church by Peter Schantz and Solomon Yoder.

KAUFFMAN. On the 21st of March, 1891, near Emma, Lagrange Co., Ind., of consumption, Martha, daughter of Moses and Mary Kauffman, aged 18 years 14 days. She was unable to be up and around for about two months during which time she earnestly admonished her parents, brothers and sisters, and often expressed a great desire to leave this world of trials and temptations and go home to her father above. She endured every affliction patiently and often said, "Thy will be done." She was a member of the Amish Mennonite church for several years. Buried in Miller's graveyard, on the 23d. Services in the Town Line Church by J. Troyer in German from 2 Peter 3:13 and D. D. Miller in English from 1 Peter 1:24, 25.

STAUFFER. On the 13th of April, 1891, in Salunga, Lancaster Co., Pa., Bro. John Stauffer, aged 94 years, 3 months and 13 days. Bro. Stauffer was a faithful member of the Mennonite church. His funeral on the 15th was largely attended. Services by John K. Brubaker and Ephraim Nissley, from Job 5:26.

ROTH. On the 7th of April, 1891, near Noble, Washington Co., Iowa, of consumption, Bro. John Roth, aged 66 years, 3 months and 10 days. He was buried on the 8th in the Sommer graveyard. One son remains to mourn the brother's departure. Services by S. Gerig and S. T. Miller, from Phil. 1:21-25.

MILLER. On the 9th of March, 1891, near Walnut Creek, Holmes Co., Ohio, Mary, wife of Jonathan S. Miller, aged 43 years, 10 months and 29 days. In her last days she admonished her children to accept the Lord in their early youth, and keep his statutes. Sister Miller made a covenant with God and His church in her early years, and died a happy death in the Lord. Ten children and a sorrowing husband mourn her departure, but not as those who have no hope. Services by Moses Beachey, from John 5, and Moses J. Miller, from Thess. 5.

SMOKER. On the 30th of January 1891, of diphtheria, Israel, only son of Benj. and Lizze Smoker, aged 4 years and 24 days. Services by Gideon and John Stoltzfus.

"Go, little loved one, go,
A parent's heart can tell,
And none but they can fully know,
How hard to say 'Farewell.'"

WAMBOLD. On the 20th of March, 1891, in Waterloo Co., Ont., Sarah Ann, wife of I. W. Wambold, aged 41 years, 2 months and 4 days. Her husband, ten children, mother, brother and many friends mourn their loss, but not as those who have no hope. Buried at Hagey's church, near Preston, on the 22d. Services by D. Wismer and T. Bowman, from Mat. 23:10 and 11:28-30.

If we could but hear her singing,
As we think she's singing now;
If we could but see the brightness
Of the crown upon her brow;
There would be no sighs to worry,
And no hidden tears to flow;
When we think of our dear sister,
Who has gone to find a shore.

God is nearer to us than we are to ourselves.

Moses had more glory by his vail than he had by his face.

A HARP sounds sweetly, yet it hears not its own melody.

This world is very large in our hopes, but very small in our hands.

If youth be sick of the will nots, old age is in danger of the shall nots.

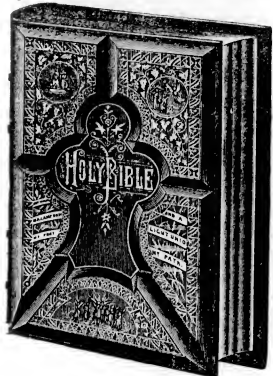
A SAINT is not free from sin, that is his burden; a saint is not free to sin, that is his blessing. Sin is in him, that is his lamentation; his soul is not in sin, that is his consolation.

THE water without the ship may toss it; but it is the water within the ship that sinks it. So sin without and around us may drive us hither and thither, but sin within us will sink us to destruction.

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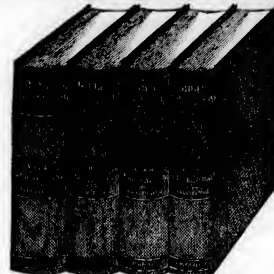
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ELKHART, IND., MAY 15, 1891.

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For the Herald of Truth.

GO WORK IN MY VINEYARD.

Art thou asking where the vineyard,
That thou may'st now obey,
Doubtingly, dost look and wonder?
Saying, "Where, dear Lord, I pray?"

Is it I whom thou commandest,
"Go thou in my humble way,
And ere the night of death o'ertake thee,
Hasten now, and work to-day?"

List thee then and hear its meaning,
Wayward, doubting, wandering child,
This is God's vineyard all around thee;
Oh retrace thy steps beguiled!

For 'tis working for the Master,
Striving ever to do good;
Guarding well our words and actions,
Loving others as we should.

'Tis returning good for evil,
For our enemies to pray,
Who with malice seek to injure
And defame us every day.

It is loving, trusting, watching,
In our daily walk of life
To assist a fallen brother,
In his weary, longing strife.

With anxious heart and willing hands,
Ministering like angels bright
To the suffering, dying ones,
Shrouded in the gloom of night.

'Tis winning with a loving heart,
Those now drifting far away
In the path of sin and vice;
Show to them the living way.

'Tis bearing crosses, facing duty,
All along life's rugged way
In our narrowness, 'tis growing,
Nobler, better, every day.

Dost thou say, "Dear Lord, how can I
Daily all these duties do?"
Said he not, "My grace sufficient?"
Trust his promise ever true.

Dost thou own cold heart need warning,
Is all stony ground within?
O! then begin the pruning,
And the weeding out of sin.

Fall on bended knees before him
In repentance for thy sin,
And implore thy loving Savior,
E'er to keep thy heart from sin.

Then shall all thy life be loving,
All thy labor for the Lord,
Ever trusting, ever praying,
Ever guided by his word.

And when all thy work is ended,
All thy cares and trials o'er,
Thine's a Savior's loving welcome,
To his joys forevermore.

Orville, Ohio. ELLA GEISINGER.

For the Herald of Truth.

GO, LABOR.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28:19.

In the latter clause of the 20th verse the Lord also says: "Lo I am with you always, even unto the end of the world." Let us, kind christian brethren, who have named the name above all other names, the name of Jesus Christ, the Son of the living God, consider for a moment this last charge of our Lord and Master to his disciples. We find in the above a direct charge, or command, "Go," with the positive promise, "I will be with you."

We would naturally suppose that the disciples' hearts dropped within them when he charged or commanded them to go, as he had previously told them, "I send you as lambs among wolves," but to allay their fears he tells them now: "Lo, I am with you." I, whom the winds and the waves obeyed; I, at whose command the lame walked, and the blind received sight; I, at whose command even the devils came out of those possessed; I, at whose calling the dead came to life; I, who have triumphed over death, hell and the grave; "Lo, I am with you," not only to-day, but "even unto the end of the world," and not only did he give the charge to his disciples at that day, but the same command comes ringing down the lapse of nearly nineteen centuries and says to us to-day: go and teach my gospel to all nations, and when he commands us to go, do we do it? When he says, "I am with you," do we believe it? If we do then, why are we (as a church) so slack in doing our Lord's command? We as Mennonites, believe that our fundamental principles of church doctrine are built on Christ, who gave this command and promise. He, himself is the chief corner stone of our faith. We Mennonites believe and know that our fundamental principles of church doctrine cannot be impeached or condemned by the word of God, and not only do we claim and uphold that we have a biblical doctrine, but other denominations also accord us this.

An eminent divine not long since, after naming only one fault in the Mennonite church, said: "That if the Mennonite church as a whole had an educated ministry, she would stand at the head of all denominations not excepting my own (the Baptist). There is no church that has a purer, Biblical Doctrine than the Mennonite Church." Amen, Amen, say we, and Amen, says the whole body of Mennonites, when he says, "No church has a purer biblical doctrine." If we believe this, kind friends, why are we so slack in fulfilling the commands of our captain the rock on which we are grounded and built?

Look around but a moment at what other churches are doing, who have obeyed their Lord in this particular and went and taught others also. They number their converts by thousands; by their influence thousands have confessed Christ, and what have we, as a church, done to teach this, our pure doctrine to others? It is high time that we are up and looking to our interests, and putting forth a greater effort to spread the biblical doctrine of ours over a greater space of God's world and enlarge our borders. Staying at home with our money in our pockets and many of our men idle and praying "Thy kingdom come." Let the heathen know thy law and be converted, is not fulfilling our Lord's command: "Go and teach all nations." God says: "Wherefore criest thou unto me? 'Go Forward,' work is worship. 'Go Forward.' Behold the highway of our God is open, and our Lord will be with us. He has promised and he will fulfill. The bolts and bars have all been torn asunder, mountains have been removed and the crooked been made straight by the Lion of the tribe of Judah. Our Shiloh, the chariot of God is ready, and has a divine motor, but it moves slowly because of obstacles in the way and we as stewards of God leave them undisturbed instead of pushing them away. We do not pray earnestly enough for strength to remove these obstacles that the chariot of God may have free course, God be glorified and our church grow stronger and stronger.

Will we not, as a church have to answer before God for our lack in this particular, that we do not put forth the energy that we should in spreading the gospel among others? We must go beyond our present borders and enlarge the dominions of Christ's church, teach others also and

thereby fulfill his commands. "Go and teach." Each of Christ's followers must answer for his or her indifference in his cause. What are we doing for our fellow man in our generation when we might and could reach them if we would? Do we comprehend that we are co-workers with God, and that God works through us; and that he says through his Son, "Go." But there are too many of us who are satisfied with having our own souls delivered. If only our own soul is safe we are satisfied but are not concerned about the souls of others as we should be; but God does not require us to keep the good things to ourselves but that we should go and teach others also. From many a Macedonite the cry comes again and again: "Come over and help us," but the church says: "We cannot; we have not workmen enough," and her prayers are to the Lord to send more laborers into his vineyard, that all may be taught. We have not laborers enough; but is the church excusable in this? will this acquit her of the charge before God?

There are earnest, able and God-fearing men in the church to-day who would gladly spend and be spent in spreading this gospel and teaching others. There are others who are willing to put their hands in their pockets and spend their money in the service of the Lord and the church, and who are willing to take time and go forth as laborers in the church to defend her pure doctrine; men who feel impelled from love to God and men to exert their influence in behalf of Christ and his church who are willing to do all in their power to fulfill Christ's command that the church may prosper and God be glorified. I speak of Mennonite brethren who are not permitted to do what God commands on account of the barrier between them and the workers. Could not a way be made by which such *could* be permitted to labor in this work of spreading the gospel, and work in the interests of the church. We cannot afford to lose the labors of such men. We have already lost some who have become able, efficient laborers in the churches. True it is that some who have the heart to work may not have a theological education, but not all men can obtain an education and the main education that is needed is what can be obtained in the school of Christ, that men may see that the minister has walked with God, has a chaste conversation, an upright life and a burning zeal for God and his cause. Trained men are needed but behind and below them are men who have far less training who may achieve, and have already achieved, grand and good results. Why? Because they felt impelled by love to God and men, and went to work with a zeal which the world could not grasp. There are scores of men who are doing valiant work for the Lord who by telling the simple story

of the cross of Christ, have added thousands to the fold of Christ. Truly God has hid some things from the wise and prudent and revealed them unto babes. Such men we have to-day, who might bring a vast number to the fold of Christ if they could be brought into the work.

We live in an age in which necessity demands that there should be more zealous, God-fearing brethren in the ministry and to labor in the vineyard of the Lord. One man who has the gift of the holy ghost and a godly zeal for the cause of Christ, and love for lost souls, though his speech be plain and simple, may do more good and advance the cause of Christ more than many men who preach because of the duty laid on them. It is plain that something must be done more than has been done. Some way must be found by which we may obtain more laborers in the church. Some other factor must be found for the solving of the great problem before the church. How shall we reach all those who are hungering for the bread of life? And what we do must be done quickly. This generation is rapidly passing away and we with it. These millions of unsaved souls we must confront at the bar of God! Let us each ask ourselves, have I done what I could to fulfill Christ's commands? Let the church ask herself: Have we done all we could and went and taught others as much as we should have done to fulfill Christ's commands? Have we not come short of fulfilling this command, and will not God require at our hands the lost souls of our fellow beings, because we did not obey his commandments? Let us awake to a new zeal and energy in obeying this command, "Go and teach all nations." There may and can much be done yet. Let us work while it is day before the sun of our lives shall set forever and the trump of God shall sound: "Come to judgment, for time shall be with you no longer."

REMARKS. The above article may be altogether too radical for many of our dear readers. We have, however, thought best to publish it with some few changes and the omission of a few sentences which we thought not advisable to publish. We also desire to call attention to several points in the article. The purpose of the article is to show the necessity of more work in spreading the non resistant doctrine, and to accomplish this purpose, the need of more laborers in the vineyard. Every member of our church who observes and thinks, knows that these are two things that are greatly needed in our church. The writer of the article may not have been aware of what has been done and what is now being done in this direction. From his article we might almost conclude that the Mennonites are not doing anything at all in the way of missionary work. Something, however,

has been done in the past years, especially the last few years, and with this work the necessity referred to by the brother has become only the more apparent.

It has also become apparent that the greatest difficulty with which we have to contend in order to do more effectual work in spreading the gospel is not in securing means, but in securing men, who are zealous and have the cause of Christ at heart, and who are willing to make the necessary sacrifice, and who have the ability to work in such a manner as to accomplish some good for the church and the cause.

There are plenty of men willing to contribute the means, but the men to do the work are wanting. There is no use in mincing matters and being afraid to speak of facts as they are. The apostle shows us that men's gifts differ; men's abilities differ, and not every man is adapted to go out and evangelize. The men who go need qualifications, and if they do not have these, they will accomplish little. Each person must necessarily labor with the gift God has given him, and the apostle admonishes us to covet the best gifts. Hence the question presents itself forcibly, where shall we find laborers to do all this work? The brother refers to the fact that there are men in the church who have the zeal and the willingness and also the ability to teach, but they are not called to the work. Now could not the church with good grace call more laborers to the work? Many of our churches are hardly supplied with a sufficient number of laborers to do even the home work, and have every church well supplied with workers, and when churches are left without a minister let the strong church which has one to spare send a man to take that place and take care of the church. Much more might be said on this subject, but we will leave it for the present.

EDITOR.

CHRISTIAN MEDITATION.

Meditation is little thought of by Christians in our day. There is so much of rush in every-day life that few have time for calm, continued thought. As a consequence many lack comfort and strength. The Bible needs to be more than read if we are to derive from it the good it can bring to our souls. Its truths are so profound and broad that only by meditation can we begin to fathom or comprehend them. Sermons may be full of instruction, but it is as our minds dwell on the truths proclaimed from the pulpit that we shall gain profit. If we do not labor to retain that which we hear and give earnest thought to it we shall assuredly miss the great purposes for which the ministry exists.—*Christian Inquirer*.

A WAY OF ESCAPE.

Temptation is common to all humanity. No one has ever lived any length of time without being tempted in some way or other. Christ the ideal of the universe, like those for whom he came to teach a better life, did not escape temptation. But the grand thing about the matter is, *that he did not yield to temptation*, and moreover that he gives to all of his true followers the victory over the same. Though it is not a sin for one to be tempted, yet it is to be avoided. "Lead us not," better, suffer us not to be led, "into temptation," should make up a phrase of our daily pleadings with God.

Not all are tempted by the same things, this varies according to our tastes, desires and surroundings. Hence the necessity of praying to God daily not to suffer us to be tempted.

I have been thinking lately how wonderful God has arranged our work so as to keep us from doing that which is evil, and even from being tempted to do that which is injurious to the soul. This marvelous plan of life laid down for us is truly a way of escape for those who heed it.

The first way of escape from temptation provided by our Lord is in this that He has chosen us out of the world—away from the objects that would be the greatest temptation to us. Whenever the Christian is tempted, the best thing for him to do is to turn away from that which tempts him. "Resist the devil and he will flee from you." The church has never yet gained power by compromising with the world or the devil. She must not yield to temptations or the allurements of the enemy, if she wishes to remain unspotted from the world, and build herself up in the most holy cause.

In the second place, temptation comes to us often and perhaps to many of us oftener than in any other way, by way of *wealth*. We have it too good in our day to be zealous Christians. Our nation has been blessed with plenty and the church begins to feel the effects of it. We have more money than we really need and so it is spent for luxuries. Yes, for such things which gratify carnality, the lusts of the eye and flesh, for degrading amusements, filthy habits, and the abominable customs which mortify our bodies and stunt our souls. What barriers to the growth of Christ's kingdom on earth, these unecessaries have been! How they have been the means of bringing the church into a lukewarmness! How the finer qualities of the soul and better motives of the heart have been smothered by the coarse, and even vulgar habits of worldliness. And yet, in the face of all this, little is being done to either arrest the progress of the mighty evil, or to protect the church from being overcome by the sweeping current of immoral-

ity. But simply to know our critical condition and not find a way of escape will not better the case. It is a good thing for the one in danger to see his standing, but it is a better thing for him to know a way out.

A good way for us to escape the many allurements and temptations confronting us is to spend all our spending money for the spreading of the gospel of peace. You can either aid in the sending out the ministers of the gospel, or in distributing good wholesome literature, tracts, papers, books, etc. There is much to be done in this line.

Many souls are living without Christ, and hence without the hope of eternal life. Whenever you or your children, if you have any, feel inclined to spend your money for "that which satisfieth not," cast it into the treasury of the Lord, for the furthering of His cause and you will not have it to spend for rum, tobacco, gum, "costly array," pleasure amusements, and the like. Money spent for God will be of double service to you. In the first place, you will escape temptation and in this way remain a stranger to the works of darkness, and in the second place you "make to yourselves friends of the mammon of unrighteousness; that, when you fail, they may receive you into everlasting life." Moreover we are commanded to give for the support of Christ's kingdom, but nowhere are we commanded or even justified in contributing to that which satisfies our carnality only and supports the works of darkness. "Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not?"

If every one of you who have confessed Christ would follow out this principle and instead of spending your money for that which is not bread and your labor for that which satisfieth not, how many thousand dollars do you think would be turned over into the treasury of the Lord? How many more souls could be brought into the kingdom of God? Ah! that is incomprehensible. There are two things to be considered in this question. First, all those who would be converted to God by the means direct, and secondly, all those around us would be influenced by our deeds. No doubt many a sinner and worldly person would say, "See these peculiar people, they spend not a cent for luxuries, worldly pleasure, and the gay fashions, but hundreds of dollars for the poor and the support of the gospel of peace. Surely they believe what they profess." Then would be fulfilled the words of our Savior, "Let your light so shine that men may see your good works and glorify your father which is in heaven." I have mentioned that thousands of dollars would be given for the support of the gospel if we would give to him that which we now spend for unne-

cessaries. Let us figure a little and see where we would come out. Suppose we would say that \$5,000 of us spend \$5.00 on an average in a year, we would spend the round sum of \$250,000. But I am inclined to think the above figures are far below what is really spent for that which satisfieth not. Again if the above sum is spent for the satisfying of carnality and not for what it should be you are paying that much in favor of the enemy's kingdom, for it is for one or the other, it cannot be for both.

Few of us have ever yet found out the blessedness there is in giving abundantly to the Lord, but many of us have experienced the pangs received for sanctioning and supporting the works of the devil. Who amongst us has not served him too long? Who has not seen the folly of serving the wicked one? Will we serve him in any one thing any longer, if we know it to be the work of darkness? God grant it that we may say, No, no, no, and live up to it. I wish to quote one more passage that helps us out on the subject under discussion. They are the words of our Savior, and have been a great comfort to many a faithful worker. They are these: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom." M. S. STEINER.

"THE HASTE TO BE RICH."

"The power that wealth gives is not a power to be happy, but a power to obtain certain articles which are supplied to contribute to happiness. To a certain extent it is true that these do so contribute; but it is equally true that very many of them delude the purchaser, and minister only to his care and sorrow. The splendid establishment, grand houses in city and country, troops of attendants, rich banquets, gay equipage, princely yachts, are very dazzling as a sight to the poor, but they who have these things soon tire of them. There is no permanent ministry of pleasure in them, because the soul's content must have a more solid and spiritual foundation than material wealth can purchase. So far as wealth preserves from the distressing circumstances of poverty, it may be said to minister to happiness, for it then removes a provocation to discontent; and, moreover, so far as wealth enables a grand soul to help the unfortunate or advance the higher interests of mankind, it may be said to minister to happiness; but these are the only two conditions of such a ministry. In the first one, all who have riches can participate: but in the second, it is only the grand soul that can enjoy the result, and that grand soul would have been happy without the wealth. How different is the truth of this analysis from the common

idea that wealth has in itself a magic power to make a man happy.

Now, when we look at the other side of the picture, and see how many circumstances calculated to produce unhappiness, wealth introduces, we have to discount largely the little benefit which we have found in its possession. From without are jealousies and envies in various forms, with their accompanying sneers, slanders, and impugnings of motive; also, the incessant applications from cranks and loafers, as well as from the worthy for donations; the prying curiosity of the public and reporters into the minutiae of private life; the ill-disguised expectancy of heartless heirs; the dangerous, though unreasonable enmity of the ignorant rabble; the settled attitude of the shopkeeper and the employe for plunder, and the perilous conspicuity in time of public disorder. From within are the daily cares of managing the large estate, involving examinations of investments, the testing of character in subordinates, the watching of markets, the intricacies of bargains and covenants, and the personal drudgery of details. Then, there is the constant conviction, unless the conscience is seared, that this style of life is not what a human soul was made for, that it utterly fails to answer the great end of being; that it is an entanglement in magnificent trifles, and a waste of time and talents. Then, again, there is the fear of losses, anxiety with regard to speculations, absorption in thought marring social intercourse with its pleasures and benefits, and the foreboding that the riches will one day all be gone. To these evils, experienced consciously and painfully by the man of great wealth, is to be added an evil to which, alas! he is indifferent, but which is perhaps, in the end the greatest evil of all.—He is lifted up out of all sympathy with his fellow man. He cannot understand the wants of the poor; nor can he, through such an experience as the many have, and the sympathy thus created, have his soul expand and strengthen. The benefit of the common humanity is largely lost to him, and he does not grow, but shrivels. Surely this is not the road to happiness, and the eagerness for wealth on the part of men is a fearful mistaking of the way.

We have considered the possession of riches in its best form. We have not used as a factor in the case what is found so generally in man, the readiness to use wealth wickedly to minister to base passions, to injure personal enemies, to make corners and control markets, to purchase votes in legislatures, and to pervert judgment. We purposely omitted to use this in our argument, for we wished to speak of riches in their necessary sequences, and not in what the evil heart of man puts into them. We might have added, however, in this list of necessary sequen-

ces (the exceptions are so few), that the wealth is piled up by the father for the ruin of the children, who, free from all incentive to work, give themselves up to selfish enjoyments that destroy both body and soul.

What is the inevitable result to himself? His eye cannot be taken off the distant goal, or he will lose his bearings and inevitably fail, for the distance of the goal multiplies the conditions and sequences that enter into the race. Hence his whole being must be absorbed in the one thing. Mental improvement and social culture must be denied. In such a process the mind must necessarily shrink, and the disposition become blunted. The man dwarfs as the money-maker grows. The healthy enjoyment of intellectual exercise, the increase of general knowledge, the pleasures of observation in nature and art, the genial fellowship of enlightened men, and the mellowness of attrition with the world's varieties, are all impossible when the gold-hunt is entered on. The germs of broadness, benevolence and sympathy, which were in the soul at the start, are all smothered, for, if allowed to grow, they would seriously interfere with the arrival at El Dorado. It is for this reason that a man, as he gains riches, becomes close and miserly. He has constructed a fortress of selfishness in which he is impregnable. The few conspicuous exceptions to this rule by no means invalidate it. That some men have successfully resisted this law of tendency is to their honor, but still the law remains."—Howard Crosby, in *The Forum*.

For the Herald of Truth.

THE LORD HATH NEED OF HIM.

Yes, the Lord hath need of you young friends and older ones too, and when he calls you, be assured that he wants you for some wise purpose. Do not hesitate to obey, for has he not the best right to you? Did he not come down here to show you the way of salvation—the way to heaven? He now calls you to walk in that way, and to work for him. He uses different means by which to call us. He calls us through his servants—the ministers—and sometimes through the sickness or death of some dear friend. The longer we withstand that call, the louder he must call, but will he keep on calling? No, he will not. He says, "My spirit shall not always strive with man." If we do not heed the call, a time will come when we will no more hear his voice nor care to read his word, or be with his people. We care too much for the pleasures of this world and to attend places of worldly amusements, but what will be done when the time comes to die, for that time will come to each of us. If you have lived without Christ, you will also die with-

out him. Oh! how terrible that would be. You would be cast out into outer darkness, where there will be weeping and gnashing of teeth." You may not have been a drunkard or a thief, or some great sinner, but through neglect and indifference you may be shut out of heaven. If we listen to that "still small voice" whispering to us, telling us to leave the things of this world and turn to the Lord, we will be safe. Oh what a joy is created on earth among Christians and still more in heaven when sinners turn to God. There is more joy among the angels over one sinner that repenteth than over ninety and nine that need no repentance.

Yes the Lord hath need of us. There is a work for us all to do. Let us ask Him in faith to show us our work and make us willing to do it. We can work for him at home in our every day life. We should work for him always. We all have an influence, and if that be good, we are working for Jesus. If we are faithful in the little we can do, he will give us more, but we must be ready to do all and whatever comes before us. Then we can grow in the knowledge and practice of true holiness, and at last all go home. Some of us have homes, where we meet our dear ones, parents, brothers and sisters, but not all of us, for death comes into our homes and takes one out here and another there, then our dear home is broken up. After the family circle has been broken, we find out what a home is.

Dear young friends, if you have yet the privilege to live with your parents, you hardly realize what a great blessing you are permitted to enjoy. I would entreat you always to be good to them and obey them, for you know not how soon the Lord may take them away. No one can ever fill their place. It is true, if we trust in the Lord, he will always provide us with kind friends and a place we call home; but it is not home, when our parents, or brothers and sisters are not there. But with joy we think of the time when all the faithful will be gathered home. Yes home where we can meet our dear father and mother with all the dear ones gone before to be with them forever. Let us then labor on awhile longer though the way seems dark and lonely, Jesus will soon call us home. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

ANNA J. YODER.

"The man who takes his place in this world, whether to preach in a tabernacle, or build the waste places, having a clear view of his work, a settled conviction of duty—who believes what he asks others to believe, and lives what he teaches—will find an open door to success."

OUR TRUST IN THE LORD.

Blessed is the man that trusteth in the Lord, and whose hope the Lord is. Jer. 17:7; Ps. 146:5.

This beautiful text was spoken by God at the captivity of Judah for their sin. Just before he spoke these words he told them that every man that trusteth in man and maketh flesh his arm and whose heart departeth from the Lord, is cursed. "Blessed is the man," the question might be asked, What is bless or blessed. Blessed is referred, First, to God, and signifies, first, to bestow plenty of temporal things upon a person (Eph. 1:3). To make one perfectly happy in the full enjoyment of himself in heaven (Rev. 14:13). Second, to Christ, and signifies, first, to give thanks to God, the Father in a special manner and prayer for his blessing, thereby paying the homage of his human nature to his Father. Mark 6:41. Second, powerfully to work on men for their conversion, so as to save them from their sins. Acts 3:26. Third, to man, to praise God for his infinite excellencies and perfections, Ps. 104: to salute persons, to wish them peace and prosperity, Ps. 129:8, to pray to God in behalf of others, that he may bestow his blessings upon them, Luke, 6:28. Do we do this? Do we pray for them in a true and contrite spirit? Do we put our trust wholly in God, or do we sometimes trust man rather than God? God has promised to bless such as put their trust in him, Ps. 2:12; such as draw nigh to him in worshipping him, such as mourn for their sins, and spiritual wants, Matt. 5:4, and are humble and lowly in mind and who are sensible of their lost and perishing condition and of their own inability to help themselves, and such as hunger and thirst after Christ and his benefits, after righteousness and holiness, Matt. 5:6. Much more might be said of blessed, but let us trust in God, who is full of love and mercy towards us, and not in man, who is weak and mortal, for what is man? This question is very plainly asked and answered in Ps. 8:4; 144:4-6.

Man was in his original state a very noble and exalted creature being placed as the head and lord of this world, who held the creatures in subjection. The powers and operations of his mind are vast. He is capable of contemplating upon the works of God with pleasure and delight and of performing His will in every particular. But by sinning against his creator, his mind was injured, corrupted and debased; and he is in a ruined, lost, miserable and wretched state. Now the question may be asked, "What is man?" The Hebrew word for man is "Enosh"; which means sorry, wretched, and inwardly sick which denotes his condition in his departure from the professed prin-

ciples of God. The Gospel is no human invention neither doth it depend upon human authority, but is a revelation of God. Gal. 1:11.

Do we feel the tender working of God in our hearts? Are we ready to perform the duties he asks us to do, or are we like Jonah wanting to flee from the presence of the Lord? Let us always remember that God looks for an obedient heart, and that whatever he wants us to do, is easily accomplished, if we only look to him and trust him. O! let us live more to the honor and glory of God, grow in grace, looking forward to the mark of the prize of the high calling and make our calling and election sure, and lay aside the sin which doth so easily beset us, and run with patience the race which is set before us, that we may have that blessed christian hope which is a firm expectation of all things promised. We should never forget our hope in the eternal salvation and happiness in heaven, where we shall be conformed to the Son of God, which hope is founded on the grace, blood, righteousness and intercession of Christ, and the zeal of the holy spirit in our hearts and the unchangeable truth and almighty power of God, which always seconds his word.

Christian hope is distinguished from worldly hope, first, by the excellency of the object which is an eternal state of glory and joy, but worldly hopes are terminated on empty, vanishing things, whitewashed with a thin coat of morality. Second, by the stability of its foundation—God's unchangeable truth and almighty power. God cannot lie, neither deceive our faith, nor disappoint our hopes and can do all things, which the apostle make the ground of his confidence, 2 Tim. 1:2, but worldly hopes are always uncertain. Divine hope is distinguished from carnal presumption by its inseparable effect—its cleansing power, 1 John, 3:31. Christ is called our hope which is the only foundation we have to build on, 1 Tim. 1:1. Our bodies shall quietly and sweetly rest in the grave in a confiding assurance that we will some day be resurrected to a blessed and immortal life. The prisoners of hope, Isaiah, 49:9, may also be applied to you who have been captured by sin and Satan yet how precious is the hope of deliverance to them. "Turn ye to the strong holds," repent believe and accept the Lord Jesus Christ your only help and refuge. Zech. 9:12.

"A CHRISTIAN who spends his whole life in the selfish aim of saving his own soul, and never troubles himself with trying to help to save other men, either from destruction in the next world, or from pain and suffering here, is a cowardly Christian."

A CHILD'S DREAM.

Dear brother, said a little boy, I thank you for this pretty toy; But yet I do not wish to play, For I must read and think to-day.

I had a pretty dream last night, I saw a land where all was bright; There was no sun, nor star, nor moon, And yet it was as bright as noon.

I do not know what made it light, But all I saw was pure and bright, And all the little children too, Had pretty dresses white and new.

Those children took me by the hand, And led me through that happy land; They told me many stories too, And I will tell them all to you.

They said they never could grow old, They never felt the heat nor cold; They never weep, nor mourn nor cry; They never sleep, they never die.

Their land is from this earth above A land of peace, a land of love; They said, that I, a little boy, Might live in those bright realms of joy.

They said, there is a book on earth, It tells about the Savior's birth; And I must read the book to-day—Dear mother, teach me now to pray!

Oh, mother dear, what makes you cry; You do not think your boy will die? I am not very well to-day, But I will run and laugh and play.

Mother, I ran among the breezes I felt the cold and silent breeze; But I must read my Bible now, Here put your hand upon my brow.

Look mother! Look up in the air, I see those pretty children there; Oh, mother, do not cry and weep, I shall get well, if I can sleep.

Oh, no, I can not stay here long, Hark! do you hear that pretty song? How sweet it is, how soft and low; Kiss me, dear mother, I must go.

SONS OF THE PROPHETS.

In the modern east, the word "son" is used with a breadth of application unknown in the west. The soldier is often called in the east "a son of battle;" the traveler, "a son of the road;" an inhabitant of a city, "the son of a city;" while inanimate objects are often called the "son" of one of their qualities. Thus the moon may be called "the son of shining," and the sword "the son of slaughter;" in which applications the term "father" is also commonly used. The month-old child is called by the Arabs "*Ibn shaher*,"—"the son of a month." So in the Bible a common way of saying a man is a hundred years old is to say that he is the "son of a hundred years." Similar instances in biblical Hebrew are "the sons of flame" for "sparks" (Job 5:7), "sons of the quiver" for "arrows" (Lam. 3:13), "sons of alienation" for "foreigners," and "sons of the mighty" for "the mighty." These few examples are sufficient to show the variety of applications in which the word is used, and to justify its application to members of a guild as in this case.

For the Herald of Truth.
CHRIST LIFE.

As many as received him, to them gave he power to become the sons of God, even to them that believed on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:12, 13.

The power of God is superior to the power of the flesh. Paul said, "Therefore brethren, we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die, but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit, of God, they are the sons of God." The spirit is given alone by God, who so loved the world that he gave his only Son that whosoever believeth on him shall not perish, but have everlasting life. God in his infinite mercy remembered man in his fallen condition, and provided means through which we may be saved. But if we reject the means, we will not be benefited by the sacrifice provided at such a great cost.

John said, "Christ came into his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." If we do not receive Christ in his meek, humble, and own appointed way, we can not come into the power of the gospel. Its light will fail to enlighten us, and we will fail to see our fallen condition. Not being willing, nor seeing the necessity of applying the means wherein exists the power of God unto salvation, we fail to believe on his name as the Scripture saith, but will manifest our unbelief by our actions. Let us receive the means which God offers so freely without money, and without price.

Through the sufferings of Christ, the way to heaven, and to the tree of life, was opened, every obstacle removed, the middle wall of partition broken down, and salvation wrought so perfectly that every one coming to Jesus believing, receiving, and trusting him, shall be saved. But the atonement of Christ will not save us, if we are not obedient to the will of God. The Word says, "That even Jesus Christ, though he were a Son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him." Jesus Christ had his work to do in order to be found faithful, and so has every one something to do in order to be found faithful. We are to work out our own salvation with fear and trembling. The grace of God teaches us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all in-

iquity, and purify unto himself a peculiar people, zealous of good works.

We are not saved through our works alone, still we should be zealous of good works, for without good works, or a willingness and a desire to do good works, we can not be saved. If we perish, it is for our sins and evil works, because "by our works, we shall be judged." They that have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of damnation. God has not placed us on this earth merely to gratify our carnal desires and appetites, but to serve Him and obey his commandments, to forsake all evil ways, and to become new-born creatures in Christ. SISTER C.

For the Herald of Truth.
A SQUARE LOOK AT THE WAR PROBLEM.

The Sacramento, California *News* speaks of the War Problem as follows:

"When a six-pounder gun can, as is claimed, throw a projectile of that weight at least five miles, which projectile can then pierce a six-inch armored steel plate, without being itself flattened, and when torpedo boats can destroy any armored vessel now, or ever likely to be, afloat, what is the use of throwing money away over expensive navies?" asks the *San Francisco Star*. "Better cultivate the arts of peace by destroying poverty, and make every nation supreme within its own borders, thus removing every pretext for war. It is infinitely cheaper to kill poverty, by opening the gifts of nature to all, than to kill men by perverting blessings to curses, through the manufacture of instruments of war. Kill poverty, and then men could scarcely be hired to kill each other."

It is a fact not to be denied, that if reasons were left to solve this problem of all problems without being disturbed by prejudice or excitement, war would as it should, be classified with the inhuman practices of the dark ages. War has never brought prosperity and plenty to the belligerent parties, but on the contrary pestilence, poverty and woe have followed bloodshed. That men of this day and age of the world begin to see and realize the folly of war, does not justify the practice of settling national questions in this way in the past, neither does it prove the peace idea a modern one, because this was first taught and openly declared to the world about 19 hundred years ago. But the world and even many Christian professors failed to realize the powerful truth contained in the command, put up your sword; "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you: That ye may be the children of your Father in heaven."

This command was meant for Christians to follow in all ages, and the blessings pronounced upon our obedience to the same, are many and of great worth to the soul. We speak of consecration and of crucifying the flesh and of living holy lives, but how can such a condition ever take place in the Christian, if he continues to revenge, hate, abuse, condemn and kill his neighbor or even his enemy!

Ah! consecration and sanctification belong to the higher traits of Christianity, and to the nobler qualities of the soul, but when they have found a place in the human heart, that heart will no longer be moved to action by its own passions nor give way to its own will, but it will be moved by the will of the God-head which dwells in this earthly tabernacle, which will will never in word or deed contradict its own teachings.

We rejoice to see that men are beginning to realize the follies of war, and we hope to see the day when the sword and cannon way of settling difficulties between nations will be looked upon to be as low and degrading as fist to fist fighting is to settle difficulties between two individuals, is at the present. M. S. S.

For the Herald of Truth.
A SUGGESTION.

Let us not think that we're the best of all good men, with which the world is blest; And that our neighbor is the worst of all bad men, with which the world is cursed.

But rather let us seek to scan The hidden virtues of our fellow man; And also bear in mind that we Have faults, that are as bad as his may be. And so, if our neighbors we condemn, The judgments which we may pronounce on them,

Will likewise rest on us, if we Are guilty of the same faults—do you see?

CHAS. W. McCLINTIC.
Wakarusa, Ind.

UNAVAILING regret, cherished sorrow and remorse are, next to sin, the greatest hindrances to usefulness. Nay, to brood continually over a sin or sorrow until ambition is unwinged and noble purposes shorn of their strength is itself sin. The Divine Father's will concerning His children is manifestly that they shall be useful and happy. Whatever interferes with this purpose is wrong.—*Cumberland Presbyterian*.

THE self-denial which is commanded in the Scriptures is always our truest self-interest. We are sure in the end to gain more by practicing it than by not doing so. The improper indulgence which one refuses to himself may at the time involve a trial and struggle; but the discipline and command over his lower passions gained thereby will more than pay for the trial, however severe it may be.—*N. Y. Independent*.

For the Herald of Truth.
THE NEW BIRTH.

But as many as received him to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, but of God. John 1:12, 13.

John mentions several kinds of birth of which only one justifies us in the sight of God. In order that we may inherit eternal life we must be born *not* of blood though we have ever such pious and God-fearing parents, that will not save us from the penalty of sin. Each one must give an account of his or her own life—*not* of the will of the flesh—lusts and carnality—*not* of the will of man—honor, fame, eloquence,—*but* of God.

"Ye must be born again," is meant for each individual that has not been born of the spirit. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit." And yet Nicodemus asked, "How can these things be?" This is the question with many a one. How the change of heart takes place, is a mystery to the carnal mind. Christ did not teach a compulsory salvation or new birth in John 3:7 as some may suppose, but he wished to say that only those who are regenerated will ever enter the kingdom of heaven. In order to get a better understanding of the new birth let me quote some passages bearing on the subject. Peter says: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23 "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." James, 1:18. "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Gal. 4:22—26.

Other passages which give light on this subject might be quoted but I think these sufficient to prove that a new birth is necessary to make us children of God. This new birth is received by believing on the Son of God—Jesus Christ, and not as some think by being baptized. We may properly ask, what is gained by being born again? Paul in Ephesians, 4:22, 24 says: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

When the mind has been changed by the spirit and word of God, the old man which his deeds has become a "new man which is renewed in knowledge after the image of him that created him." This state of affairs brings about a great change in man. The soul is filled with joy and peace, and instead of acting revengeful toward our enemies, we treat them with reverence and in benevolence.

The new born child, born of the spirit of God moreover feels the change in the heart and expresses it with the tongue. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Beloved now are we the sons of God and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." ELI STOFER.

WATERLOO, IND.

SUNDAY-SCHOOL LESSONS.

LESSON VII.—MAY 17.

SIN THE CAUSE OF SORROW. Hosea 10:1—15.

Golden Text.—Your iniquities have separated between you and your God.—Isaiah 59:2.

Time.—About 725 B. C. This prophecy was uttered between Shalmaneser's first and second invasions of Israel.—*Fausset*. Hosea prophesied during "the days of Uzzah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel (Hos. 1:1)."

Places.—Hosea's messages were probably all delivered in the kingdom of Israel.

DAILY READINGS.

M. Sin the Cause of Sorrow. Hos. 10:1—15.
T. Jerusalem laid Waste. Neh. 2:1—8.
W. Wasted for Iniquity. Ps. 106:1—48.
T. Bitter against God. Acts. 8:14—24.
F. Judg't. Agt. Bitterness. Deut. 29:14—27.
S. Misery in this Life. Isa. 2:6—22.
S. God's Final Wrath. Rev. 6:12—27.

INTRODUCTION.—The Prophet, Hosea prophesied during a long and eventful period, beginning in the days of Jeroboam II., of Israel and concluding in the reign of Hezekiah of Judah—a round term of about sixty years. "The prophets were the national poets of the chosen people, and annalists and historians the outspoken patriots, the reformers of morals and pure religion, the preachers of righteousness and exponents of the law, and most of all the revealers of God's plan for our redemption through Jesus Christ.—*Bishop Hurst*.

The Book is divided into two sections, chapters 1 to 3 forming the first part, relating to the earlier part of Hosea's career; the other sections, chapters 4 to 14, belong to the later period. In the style of his writings, Hosea is bold and impetuous as a mountain torrent, sublime in denunciation as a thunder-storm, and yet tender and affectionate in his consolations as the dew of the morning and the light of the dawn.

LESSON VIII.—MAY 24.

CAPTIVITY OF ISRAEL.—2 Kings 17:6—18.

Golden Text.—Because ye have forsaken the Lord, he hath also forsaken you.—2 Chron. 24:30.

Time.—Israel was carried into captivity about 732 B. C.

Places.—(1) The kingdom of Assyria, which at this time included Mesopotamia, Media, Elam and Babylonia. (2) Samaria, the capital of Israel. (3) Various other places in the empire of Assyria.

DAILY READINGS.

M. Captivity of Israel. 2 Kings 17:6—18.
T. Warned of Captivity. Jer. 22:20—30.
W. Cause of Captivity. Lam. 1:1—11.
T. Captivity Foretold. 2 Kings 20:14—19.
F. Misery of Captivity. Ps. 137:1—9.
S. Repentance in Captivity. 1 Kgs. 8:44—53.
S. Deliverance from Capt'y. Ezek. 39:23—29.

INTRODUCTION.—Hosea was the last king of Israel. According to the Scriptures in connection with this lesson we would conclude that the Assyrian king was Shalmaneser. But it is probable that he began the invasion, and the capture of Samaria was made by Sargon. In a long inscription discovered in the palace of Khorsabad, and commonly called the "Acts of Sargon," occurs the following: "I besieged, took and occupied the city of Samaria, and carried into captivity 27,280 of its inhabitants," etc.

Isaiah and Micah were prophesying in Judah at this time. Hosea, the prophet of Israel, died shortly before the captivity.

LESSON IX.—MAY 31.

THE TEMPLE REPAIRED.—2 Chron. 24:4—14.

Golden Text.—God loveth a cheerful giver.—2 Cor. 9:7.

Time.—Early in the reign of King Joash the work was begun, but not completed till after his 23d year (2 Kings 12:6), about 856 B. C.

Place.—Jerusalem the capital of the kingdom of Judah.

Parallel Scriptures.—2 Kings 12:5—17.

DAILY READINGS.

M. The temple repaired. 2 Chron. 24:4—14.
T. Zeal in Repairing. Neh. 4:23—23.
W. Zeal in Preaching. 1 Cor. 9:15—27.
T. Repairing the church. 2 Tim. 4:1—18.
F. Temple-worship money. Ex. 30:11—16.
S. Jesus paid Tribute. Matt. 17:22—27.
S. Christian Collections. 1 Cor. 16:1—14.

INTRODUCTION.—Athaliah was the daughter of Ahab and Jezebel of Israel. She was married to Jehoram, king of Judah. At Jehoram's death his son Ahaziah reigned one year. Athaliah then usurped the throne, and ordered all the male members of the family of Jehoram put to death. Joash the son of Ahaziah, then an infant, was concealed while his grandmother reigned six years. Jehoiah the high priest, who was a great and good man then proclaimed Joash king at the age of seven years. Athaliah and her priests of Baal were put to death.

Jehu was king of Israel, and had put away Baal-worship by the destruction of Ahab and Jezebel and the Baal-priests.

Elisha was the prophet in Israel, living in Samaria the capital. He lived during the whole 40 years' reign of Joash.

Hazeal was king of Syria, and Damascus its capital. Shalmaneser II. was probably king of Assyria, and Nimveh was its capital.

The Book of Chronicles were probably written by Ezra, sometime after the return of Judah from the captivity. It is a supplement to the Books of the kings.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. B. COFFMAN, ASST. EDITORS.
A. B. KOLB,

May 15, 1891.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

PRICE ONE DOLLAR PER YEAR.

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GOSPEL HYMNS.—We have this popular book for sale, the consolidated edition, either in round or shaped notes. We will send it to any address in the United States for 85 cents. Address, Mennonite Publishing Co., Elkhart, Ind.

NOTICE.—The annual meeting of the Stockholders of the Mennonite Publishing Company will be held Monday May 25th, 1891, at 7:30 P. M., at their Publishing House in Elkhart, Ind., for the election of officers and directors, and for the transaction of other business. A. K. FUNK, Secretary.

HYMNS AND TUNES for public and private worship and Sunday-school, compiled by a committee. The book is 4½ x 6 inches, 356 pages, contains 457 of the best hymns, with 224 tunes, set in shaped or patent notes. Over each hymn is a Scripture text giving the Scriptural doctrine or sentiment on which the hymn is based. It is supplied with a full index of these Scripture passages, an index of meters and tunes, and of first lines. The book supplies a long felt need in our church. The price is:

Bound in cloth with gilt side, title.....50.
Pocket Edition (Leather).....75.

WANTED.—Harris's Biographical History of Lancaster Co., Penna. We want a copy of the above work, for which we desire to give in exchange other books. Address Mennonite Publishing Company, Elkhart, Ind.

EXCURSION TICKETS to Hagerstown, Md. Account of the annual meeting of the German Baptist (Dunkard) denomination will be sold from May 20th, to June 1st, "good for return passage until June 30," via the L. S. & M. S., and Penna. Lines. *Stop over* will be given at *Johnstown, Harrisburg* or any point East of Pittsburgh if desired. These lines form the shortest, and best route. The scenery is the finest in the world. Full information can be had of any Ticket Agt., of the L. S. & M. S. Ry.

ATTENDING CHURCH.—When we go to church, we should remember that our duty there is to worship God, and to this end we should collect our thoughts and direct our whole mind to the things that are spiritual and divine.

On your way to church.

On your way to the Lord's house be thoughtful, be silent, or say but little, and let that little be good and pure. Speak not of other men's faults; think of your own. You are going to the house of worship, you are going to bring praise to God and ask forgiveness for your own transgressions. Think of this. Do not stay outside; go in at once. The time is precious, and you should make the very best use of it.

In the church.

When you enter, think that you are entering the house of God, the place where God's people meet to worship, meet to pray; go in reverently; let your conduct be respectful. Do not look about to see who is there, or who is coming in, or what others are doing, or how others dress; have to do with yourself and attend to your own faults; do not talk, do not laugh, do not let your mind run about on frivolous subjects. When the hymn is given out help to sing, give it your earnest attention and join in the worship. When a chapter is read, have your Bible or Testament and look after the reader, or if you do not have a book, listen with earnest attention. During prayer kneel down very humbly and pray; pray with

devotion. When the minister speaks give attention; do not miss a word; you have no time for vain thoughts; give your whole mind and soul to the lesson that is taught and you will always obtain a blessing, food for the soul; you will indeed be surprised to find how much you enjoy the meeting and how great a blessing it will be to you.

After Church

Meditate upon what you have heard. Try and retain in your mind as much as possible of the divine teaching. Talk as little as possible to those you meet. The church is God's house, even when the service is over. Be quiet and thoughtful during the remainder of the day. When you enter into conversation, let it be a religious one. Guard yourself well or the world will soon slip back into your heart. Remember where you have been and what you have done and resolve and try to lead a better life, and God will bless you.

The above was suggested by the account given recently in the HERALD of a visit to the Gladstone Parish church. Instructions like these are indeed profitable and useful. We hope every one may give heed to them. F.

A BROTHER WRITES: "Several weeks ago I received a sample copy of your Sunday-school Helps. I wish every one might be able to see the usefulness and benefit of these helps. But this seems not to be the case," etc.

This brother writes us further that in his church the circumstances are such that they cannot with profit use the Helps. We of course as publishers of the Helps would be glad to have them used in all the schools, and in fact would need the support of all the schools to make the publication of these Helps self-sustaining, but if some of our churches, prefer to use the Testament,—or question—books instead, or if some others can have a school only on condition that they use the Testament, we are satisfied and are glad if they can only have a school. We want to see the best done for our churches and for our young people, and if we even must make a sacrifice for it. The profit in dollars and cents is not our object; we are laboring and making the sacrifice that we do make for the building up of the church and the Salvation of souls. We may have a few

CORRESPONDENCE.

dollars less at the end of the year, but the consciousness of knowing that something has been done for Christ, for the church, and for the salvation of souls, is worth a sacrifice, and any one that is not willing to bring some sacrifice for God and the promotion of his kingdom, whether it be his own feelings, his pet notions, his selfish purposes, or a few dollars and cents is not very much of a Christian. This easy pleasure-loving, self-indulgent Christianity of which we have so much at the present day is not by any means the Christianity which Jesus and his apostles taught and practiced, and many people have lessons to learn in this direction that are hard—very hard to be mastered.

With reference to the publishing of the Helps we will, however, take the opportunity here to say that so far as dollars and cents are concerned they are published at a loss. The price is very low and to publish them at a low price was one of the prime objects; then in the second place, our Mennonite Sunday-schools are still, so to speak, in their infancy, and consequently the circulation of these Helps is not sufficiently large to cover the expense. Then in order to carry forward a publication of this kind successfully it must necessarily be published the year round, while many of the schools are kept up only six months in the year, and consequently during the winter months the circulation is small. For these, as well as some other reasons that might be given, we need the undivided support of our Sunday-schools; and ask them to give us their support as much as is possible. If our people stand by us in this way our loss may not be large, yet for the present, we can hardly expect, even with the best support that our people can give us, that the Helps will pay the expense of publication. But as said we are willing to make some sacrifice for the good of the church, and we feel confident that all that are interested in the Sunday-school work will give us their influence and support, and when our Sunday-schools become more general, and the Helps will be used to a larger extent, our circulation will increase and we will be able to publish them at least without loss. We have received some excellent commendations for our Helps from those who are using them.

FROM DEGRAFF, OHIO.—The brethren D. H. Bender of Somerset Co., Pa., and J. B. Shoup of Columbiana, Ohio, visited the brotherhood, here recently. They held four interesting, and edifying meetings. We were very much encouraged by their visit. May God's blessings attend them wherever they go. COR.

PRE. HENRY YOTHER of Liberty, Gage Co., Neb., visited the church near Sabetha, Kansas, on Sunday April 26th, and had several meetings and reports the church gaining. He will visit them again on Whit-Sunday and have communion with the little flock there. May God bless the meeting, and the work there.

FROM WAYNE CO., OHIO.—In the church near Orrville, Wayne Co., Ohio, there are 11 applicants for church membership, who will be received into church membership on Saturday May 16th. On the 17th the communion services will be held. We are glad to hear that in this and many other places our churches are receiving accessions to their membership. This is encouraging to both ministers and people.

FROM SMITHVILLE, OHIO.—In connection with our Sunday-school we have a young people's meeting held alternately at Oak Grove and Pleasant Hill. In connection with these services we spend some time in singing. Then we read over the Sunday-school lesson for the coming Sunday and ask the questions pertaining to the lesson. Then we spend some time in repeating Scripture verses on a certain subject or containing a certain Key-word. Then we usually have an address from some of the older members. Last Sunday evening Bro. C. Z. Yoder spoke to us on "Non-resistance." We will also have addresses on "Secret societies", "The Evils of Intemperance", etc. We have eleven applicants for church membership. COR.

FROM CLARKE AND MONTGOMERY COUNTIES, OHIO.—The brethren D. H. Bender of Somerset Co., Pa. and J. B. Shoup of Columbiana, Ohio, arrived at Osborn on the 24th of April and conducted meetings as follows: on Saturday evening (the 25th) at the River Brethren M. H., on Sunday forenoon and evening at the Huber M. H. and on Monday evening at the Fairview schoolhouse.

These meetings were all well attended and good interest manifested. We hope the brethren will come again and encourage the little flock at this place. May God prosper them in the work before them.

On Sunday May the 3d six souls were received into the church by baptism. Bro. J. M. Greider, our bishop, would like very much, if a ministering brother would locate here.

SUNDAY SCHOOLS ORGANIZED.

The Sunday school at the Kauffman M. H. in Lancaster Co., Pa., was reopened May 3d. Abm. Rutt was chosen superintendent.

On Sunday the 5th of April, a Sunday school was organized at the West Liberty church in McPherson Co., Kansas. The following officers were elected: Pre. John C. Hershberger, Supt.; G. K. Brunk, Asst. Supt.; A. Troyer, Secy.; John Schrock, Treas.

May God bless the dear brethren in all their efforts. We also have preaching at our church every Sunday. The crops look promising. C. M. H.

At Hag's Church, near Preston, Waterloo Co., Ontario, a school was organized on the 26th of April. In this school they expect to use the Lesson Helps after July 1st. From another school in the same neighborhood we have also the report that they will use the Lesson Helps from the beginning of the next quarter.

In answer to a question from the writer of the above lesson we will say that the lesson after July 1st will be in the New Testament.

A Sunday school was organized at Hershey's Church, in Lancaster Co., Pa., on Sunday May 3d. The meeting was opened by singing: "All hail the power of Jesus name." Prayer was offered by Pre. Isaac Eby, who also conducted the meeting. The following officers were then elected: Superintendent, Christian M. Brackbill; Asst. Supt., Mahlon Buckwalter; Treas., Moses Hershey; Sec., Henry Hershey; Singing Teacher, Menno Hershey. We desire that this school may be conducted to the glory of God and to our mutual benefit.

A Sunday-school was organized on the 26th of April in the new Casselman meeting-house in Garrett Co., Md. Bro. Daniel Kinsinger was chosen Superintendent and Bro. W. C. Livengood, Assistant; Sister Mary Beachy, Secretary, and Nancy Baker, Assistant, and Bro. John Otto, Treasurer and Librarian. They use the Sunday-school Lesson Helps from Elkhart, Ind. We hope the brethren and sisters will stand by and uphold those in charge and aid all they can in making the school what it ought to be—a factor in the great and glorious work of bringing souls to Christ.

The Swiss brethren in the Sonnenberg Church, Wayne Co., Ohio, reopened their Sunday-school for the summer on Sunday April 26th. We hope the school may prove a great blessing to the church in that place.

The Sunday-school in the Olive Church, in Olive twp., Elkhart Co., Ind., was reopened for the summer on Sunday May 3d. Sunday-schools are now held (with

one exception) in all our churches in Elkhart county. The only one of the seven churches in the county that has no Sunday-school is the one in Nappanee, and we hope it will not be long until the brethren there will take hold of the work and also organize one there. It would be a great help to the church.

As we had never held a Sunday-school in our church at Mummaburg, Pa., we first obtained the consent of the brotherhood at our inquiry meeting after which we sent for Bro. Martin Whisler of Hanover, Pa., to help us organize the school which was accomplished on the 3d of May, at 1 P. M. The following officers were chosen to conduct the school the coming summer.

Supt., Jacob F. Bucher; Asst. Supt., Reuben Roth; Sec., John L. Lee; Treas., John Byer. We expect to use the S. S. Lesson Helps, and other S. S. supplies issued by our Publishing Company.

Bro. Whisler spoke to us the same afternoon from Luke 4:18. We hope the good work of the Lord may be carried on more earnestly everywhere.

THE HEART THAT FINDS.

An eastern caravan was overtaken once in the desert with the failure of the supply of water. The accustomed fountains were all dried, the oasis was a desert, and they halted an hour before sunset to find, after a day of scorching heat, that they were perishing for want of water. Vainly they explored the usual wells, for they were all dry. Dismay was upon all faces and despair in all hearts, when one of the ancient men approached the sheik and counseled him to unloose two beautiful harts that he was conveying home as a present to his bride, and let them scour the desert in search of water. Their tongues were protruding with thirst, their bosoms heaving with distress. But as they were led out to the borders of the camp and then set free on the boundless plain, they lifted up their heads on high and sniffed the air with distended nostrils, and then, with unerring instinct, with course as straight as an arrow, and speed as swift as the wind, they darted off across the desert. Swift horsemen followed close behind, and in an hour or two later hastened back with the glad tidings that water had been found, and the camp moved with shouts of rejoicing to the happily discovered fountains. So still there is a heart that can ever find the springs of living water. It is the heart that hungers and thirsts for God. Thank God, beloved, if you have this deep spiritual instinct in your soul! Follow it as it leads you to the Throne of grace, to wait, and cry, and receive until you can say, "Satisfied with favor and full of the blessing of the Lord."

SERMON

Delivered by Bro. D. H. Bender of Garrett Co., Md., at the Mennonite church, Elkhart, Ind., on the evening of May 4th, 1891.

(Reported for the HERALD OF TRUTH.)

Beloved brethren, sisters and friends: May the blessings of God be with us.

It is not customary with me to offer an apology from the pulpit, but as I am suffering this evening from bodily affliction, I trust you will bear with me if my talk to-night will be disconnected and short. The words to which I would draw your attention for a short time to-night, you will find in that part of God's Word which is recorded in Matt. 5:8. "Blessed are the pure in heart, for they shall see God." You will recognize these words as a part of Christ's sermon on the Mount, the grandest sermon ever preached on earth. We find at once in the beginning of Christ's ministry, a contrast between his teachings and those of the Old Testament Scriptures. The teachings under the law of Moses were given negatively, while Christ's teachings were given affirmatively. By this I mean that the law said "Do not," while Christ said "Do." The law taught, thou shalt not steal; thou shalt not kill, and the penalty attached. Christ bringing us the bright side said, "Blessed," and with it the reward. In this chapter he gives us nine cases where he says the people shall be blessed. In the text to-night he says "The pure in heart" shall be blessed. If you will follow me I will try and draw a lesson from these words. Why should Christ say, "The pure in heart"?

Why should he direct us to *that* organ of the body? We know that it is the most important organ of the body. It had been taught years ago that the seat of life was located in the brain, but it has been proven in later years that the seat of life is in the heart. The brain may be partly destroyed, and life preserved. Not so with the heart. The immortal part of man is likewise located in the heart, and life and the Spirit are inseparable—indivisible. As long as life remains in the body the spirit remains there. As soon as life becomes extinct, the spirit leaves the body. If life is in the heart, the spirit is in the heart. We notice that Solomon was acquainted with this physiological truth, for in the 4th chapter of Proverbs he says: "Keep thine heart with all diligence, for out of it are the issues of life." You will notice that within the heart we have the issues of life.

When Christ says: "Blessed are the pure in heart," he means one who has a purified spirit. We might say there are two conditions of the heart, the impure heart and the pure heart—the evil one and the

holy one. Out of the heart when in its evil condition, proceed envy, murders, theft, and a whole catalogue of sins. Jeremiah tells us that "the heart is deceitful above all things, and desperately wicked." Consequently there must be a change wrought, that we may become pure. We want to talk about the pure heart.

By change of heart we mean regeneration; we mean purification from sin. Let us first then consider the nature of the pure heart.

The first proof that we may know that our heart is pure is when we have purity in feeling or desire. We must first have an inclination to good, a desire to do good. We must first feel ourselves drawn by some higher power before we are enabled to do good, for no one comes to Christ except the Father draw him. Will you notice the Prodigal Son? Why did he enter into the employment of feeding swine? Why did he stay so long under those adverse circumstances? Because he had *no desire* to come home. He did not have the feeling—the desire—to go. We must first have a desire to come. Then he said, "This will I do; I will arise and go to my father." It is impossible for us to come to God before we have a desire or feeling to come. But right here so many say: I do not *feel* right; I do not have a right desire. This is the plea so many make for an excuse. Are we to sit down and wait until this feeling comes to us, or must we endeavor to seek that desire? If we sit down and do nothing of course the Spirit will come and strive with us. But we must remember that we have a carnal nature, that is opposed to the Spirit, in which we find Satan has his power. If you want to wait to come to Christ until you have a full desire, until you feel convinced, without you doing your part, you will never come to God. As soon as the sinner sees his fallen condition, it is his *duty* to come to God and seek for that which you need. If you are taking the excuse for not coming to Christ that you are not convinced, then seek, and ye shall find, knock and it shall be opened unto you.

In the second place, to obtain purity of heart we must have *purity of intention*, a pure motive. Our motive must be a right one. We find people coming to Christ with very dissimilar motives or reasons. We find it is sometimes a custom throughout some churches for young people to wait until they grow up, and become, as they say, "Their own masters." They want to enjoy their youthful days in sin: then when they grow up, they unite with the church, because it is a custom, because it is popular,—and it is now-a-days in many places a popular thing to be a church-member,—but this is not purity of intention, this is no pure motive. When we come, we come to give our-

For the Herald of Truth.

LET YOUR LIGHT SHINE.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

Dear readers: Let us read these words of our Savior prayerfully and think of them earnestly. Are we letting our light shine? Do we with God's help lead earnest, christian lives? Are we doing all we can to the glory of God, and to the up-building of his church? Or have we only the name christian and by our works prove to be a worldling? We would better not be a professor of religion at all, than to have the name christian and not be one.

Therefore let us pray to God daily to help us let our light shine, and to set a good example to those who have not yet accepted Christ, that the world may see we are not only christians by name, but in deed and in truth. More good could be done if all who professed christianity would practice what they profess. What we want is more spiritual life, we need the power from on high; without it we can accomplish nothing. Our dear Savior did everything needful for us, why can't we do something for him? He left his beautiful home in heaven, came to this world and became poor for our sake. All of us that read the Bible know how he was betrayed into the hands of sinners, how unkindly he was treated, how patiently he bore it all, and how he suffered and died on the cross to redeem us. Can we ever repay him for all he has done for us? Never, no never. But we can serve him and show our love to him by keeping his commands, and by doing all we can to his glory. Would we not be very ungrateful if we did not love and serve him who has done so much for us? Then let us be up and doing, for we know not how soon we may be called to meet our God. Let us not, like the wicked and slothful servant, bury our talent, but like the "good and faithful servant," use it wisely and with the help of God gain others. There are many ways of improving our talents. We can pray for, and contribute to "the good cause." Be it ever so little, if we do it for Christ's sake, it will be acceptable in his sight. Then again we can help the poor and needy. Jesus says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Let us with His help be meek and humble and kind to all. He will surely help us if we ask him in spirit and in truth. May we with his help, lead such lives, that our heavenly King will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

MARY BURCKY.

selves wholly to Him—that we may give everything to Him, and as God is so merciful to us, that he pardons our great transgressions, we should be willing to serve him with all the power given us. This is pure motive. The reason that so many make a wreck of Christianity, is because they do not start out with a pure desire. They have not looked at the fact that without a pure desire we cannot come to God. We must have a pure feeling, a pure purpose, and a pure heart.

A pure heart is one that is purified from sin. This is the most important part of all. We may have the desire, the intention, or the feeling to come, but as long as we do not come, we cannot have remission of sin; and as long as we have not remission of sin, Satan rules in our hearts, and we are none of His (Christ's).

Now, what is required of us that we may be purified from sin? Confession and repentance, and an unconditional surrender to God. What brought—(I must come back again to the Prodigal son.)—what brought the prodigal son into such great favor? Why did that father run to meet that boy of his who had spent all his substance in riotous living? Why did that father take back his wayward son who had run away from home without cause? Because he had *fully and entirely given himself up*. He said: "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants."

Every man and every woman that has come to years of understanding, and has learned to discern between good and evil, and does not give up to Christ—does not come and accept him—is in a state of spiritual insanity. I cannot call it anything else. I cannot see how any one can continue in this unsaved condition, while the offers of God's mercy are so full and free, and his favors may be so easily obtained if we only ask for them; we must, however, make an unconditional surrender.

After we have thus consecrated ourselves to God, what then shall be our reward? What are the privileges of a purified heart? *We "shall see God."* How may we see God in this life? How may we see God with our mortal eyes? Is this possible? Yes. A man who is a thorough Christian, who has given his all to God, sees God in everything, even in his every-day life. The Psalmist David tells us that "The heavens declare the glory of God, and the firmament sheweth his handiwork." We behold the stars and the planets revolving in their orbits, making their revolutions around each other, and around the sun; they make their revolutions at different times, yet there is no collision; all is right and remains in perfect order. In all this the Christian sees God. The unconverted

may reason: It is nature. I reason that it is God. We may see him in every flower that grows; in every blade of grass that springs up in our fields we see God. We see Him also in the afflictions He brings upon us. The Christian man can bear tribulation; he can stand afflictions. The infidel may commit suicide; the Christian never will. We shall not only see God in nature, but we shall see Him as He is, when we reach the spiritual state, when we are in a condition to see Him face to face in His glory. Matt. 18. When our hearts are pure, and we are cleansed from sin, we shall see Him as He is.

To whom are these privileges extended? Who are they that may enjoy these privileges? I say: To all who have a pure heart; to all who are purified from sin. God is no respecter of persons. He grants these privileges to all, and I am glad to-night that I can hold up to you a salvation that is so wide and so broad in its range. The vilest sinner can obtain this free grace and enjoy these blessings or privileges, as well as he who has committed no sin, though there is no such person. Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands and a pure heart. Ps. 24. They that have a pure heart shall descend into the hill of the Lord, and shall stand in His holy place.

The question with us to-night is, Are we willing to accept these things? Are we willing to let God purify our hearts? We must trust all to God. We cannot in our own strength do this work. The best time to insure these blessings to ourselves, is not to wait until our hearts are hardened in sin and it becomes almost impossible for the Spirit of God to penetrate them, but to come in our youthful days, while we may yet obtain the peace that is enduring, that we may in all our lives have God with us, and have the assurance of meeting Him in heaven, where we may see him face to face.

Now, my friends, in conclusion let me say, It is our duty to come to God. But this is not all. It is our *privilege*. It is a privilege that God has given us. The prodigal son had impediments in the way that you have not. He did not know whether that father would receive him. We *do* know that our heavenly Father will receive us, and that He stands with outstretched hands, ready to embrace us. More than that, there is Christ Jesus that is between you and the Father; he is endeavoring to make reconciliation with God that He may bless you. You have your friends around you who want you to come. The prodigal son had not a soul to encourage him. See the opportunities that you have; the advantages over others. Then do not delay, but come when the Spirit comes to you, and receive His blessing—a *pure heart*.

For the Herald of Truth.
BEARING THE CROSS.

"For I determined not to know anything among you, save Jesus Christ, and him crucified." This was the determination of Paul, when he was sent to preach the gospel, to the Jews and Gentiles. His will was the same as Christ's:—"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith, that is in me." He had many adversities to bear, but he followed his Master's instructions, took the cross upon himself, fought for the good fight, kept the faith, let his light shine and overcame all temptations. Even slander and sore trials did not move him. He was determined to yield to the cross of Christ whatever the result might be, knowing that God would rescue his own. Dear readers, do you not think that often when Satan tries to throw dust upon a Christian by slander, he only makes him shine the brighter? He was bright before, but now he shines forth with more luster and glory and a beauty, which we could not have expected before his temptations and trials. Those who bear these things patiently and Christ-like will shine the more brilliant, because they are having their lamps trimmed and burning, like the wise virgins. "But the wise took oil in their vessels with their lamps." They did what was asked of them, and were ready when the bridegroom came and went in with him to the marriage feast. "Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." This gives the pattern after which all his followers should pattern. If we bear the cross, it will work for us an exceeding weight of glory, and if we remain faithful, we shall inherit the mansions above and be with those who have made their robes white in the blood of the Lamb. There we shall sing praises to God, and the Lamb with all the redeemed for ever and ever.

SAMUEL GODSHALK.

For the Herald of Truth.
LOVE TO GOD.

The Savior says: "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

Christians in general believe and confess that there is an invisible, divine power, which created every thing and preserves

every thing and that Jesus Christ is the only begotten Son of God, conceived by the Holy Ghost, and born of the virgin Mary; but what does it help us, if we embrace and adhere to such a confession of faith, and yet lead a heathenish life—a life filled with all kinds of sin and wickedness? What does it profit, my brethren, though a man say, he hath faith, and have not works? Can faith save him? True faith leads us into a state of self-denial, a state in which we follow Christ, as did his Apostles. God requires a faith that worketh by love, a faith through which we become justified, and obtain peace with God, through our Lord Jesus Christ, a faith which has for its foundation the word of God, "which word" (the apostle says) "is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach."

"Abraham believed God, and it was imputed unto him for righteousness and he was called the friend of God. Yea, who against hope believed in hope that he might become the father of many nations." He staggered not at the promise of God through unbelief, but was strong in faith, and gave glory to God being fully persuaded that, whatever He had promised, He was also able to perform. Moreover through faith he became obedient to God in all things.

To commend the soul into the hands of God is a matter of very great importance. Christ says, "believe the Gospel," and Paul further adds, "It is the power of God unto salvation to every one that believeth." For therein the righteousness of God is revealed. Christ moreover said, "as thou has believed so be it done unto thee," and "thy faith has made thee whole." By faith, we are pardoned; and by faith in the atoning blood of Jesus we obtain salvation. "For all things are possible to him that believeth."

If all our sins, small and great were lying before us, they would become mountains high, but if our faith were like a grain of mustard seed, this mountain would be removed. "For faith is the victory that overcometh the world."

A. H. M.

For the Herald of Truth.
LIFE ETERNAL.

"This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." Dear friends, seeing that the height of all happiness consists in the true knowledge and obedience to God; let us in all diligence seek to train and start our children to go in the right way when they are yet young.

He that desireth to acquire any art or science, seeketh first those means by which that art or science is obtained, and it expedient and beneficial to do so in things pertaining to this life, how much

more in spiritual things? Our energy then in this particular should be the more diligent and earnest, because he that errs in the onset is not so easily brought back again into the right way. Hence the great importance of having our schools conducted in a pious, religious way that our children may be pointed to the Lamb of God, that taketh away the sin of the world. Parents should use every lawful means to teach their children that God is love, that sin and worldliness is of the evil one, and that his devices are intended to deceive the true followers of Christ. Every Sunday-school should teach and practice what Christ has taught, that the rising generation may attain a thorough knowledge of God, and when they come to years of understanding be able like Mary of old to choose that good part. Then they will set out on the right way that leadeth to life eternal, which is the narrow way that leads to life everlasting. Christ laid down a noble life which all his children love to follow. They show to the world by their godly walk, and their knowledge of God, that they have life eternal. Sunday-school teachers should be amiable, apt to teach, and give out a good influence. Children should be made to feel comfortable and welcome, that they may know that they are wanted and needed at school. S. G.

For the Herald of Truth.
ALL THINGS TO BE DONE IN
THE NAME OF THE LORD.

Therefore whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. 3:17.

The above text gives us Christians a privilege to work for the Lord every day and hour of our life. It is a grand thing to know that we can have Christ with us every moment. But we need to guard ourselves that we attempt to do only that which we can do in the name of the Lord Jesus. We are prone to wander away from the Lord, but he is willing to keep us pure and holy if we only trust him.

In our daily conversation we have a great deal to do if we say that only which is to the honor and glory of God, and especially if we are among sinners for we are apt to engage in light talk, which can not be done in the name of the Lord. The world watches us closely in this respect. How can we be a light to the world if our conversation is not for the honor and glory of God? "Let no corrupt communication proceed out of your mouth, but that which is good to the edifying, that it may minister grace unto the hearers. Eph. 4:24. We may be a great stumbling-block to the world by not guarding our words.

Let us be more watchful, for a word thoughtlessly spoken may be a great hindrance to the cause of Christ. If we have

put away the former conversation, the old man with the deceitful and corrupted nature and put on the new man which is created after God in righteousness and true holiness we will ever be ready to do all things in the name of the Lord. Instead of talking idly and foolishly to those around us we speak of the love of God and that which is edifying and to the upbuilding of God's kingdom. For the fruit of the spirit is Godliness, righteousness and truth.

Our conversation is to correspond with the gospel of Christ which says: "If a man seemeth to be religious and brideth not his tongue, this man's religion is vain," and "he that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile." Christ said, that we are to give an account of every idle word spoken. Therefore whatsoever we do let us do it to the honor and glory of God, and let us not spend our time in such a way that we need ever to repent of it. But let us with the help of God lead such a life that will be an honor to God, and that the world and those around us may see we are truly knowing our Father in Heaven. Never go where you cannot take Christ with you and where you cannot be an honor to your maker. We young people especially have to be on our guard. O that we may all receive the reward which is in store for them that do all in the name of the Lord.

LUCY A. YODER.

SMITHVILLE, O.

For the Herald of Truth.
CHRISTIANS HAVE THE SPIRIT
OF CHRIST.

Now, if any man have not the spirit of Christ, he is none of his. Rom. 8:9.

Paul wrote these words to the church at Rome, which was well spoken of in all the then known world. Paul took occasion to thank God through Jesus Christ for all of them that their faith would be well spoken of throughout the whole world. He taught them not to be carnally minded. For to be carnally minded is death; but to be spiritually minded is life and peace; hence, the great importance to become spiritually minded, and follow after peace and holiness, without which none can see God. Man is naturally carnally minded and must undergo a change, attain a living faith, be born again, receive remission of sins, and the promise of the spirit to dwell within him and guide and lead him into all truth. Christians and heirs of God, remember Paul saith, "If any man hath not the spirit of Christ, he is none of his." "Blessed are the peacemakers, for they shall be called the children of God."

Such as love Him will live in newness of life; the spirit dwells in them, and

moves them to live a consecrated life, and if the spirit of him that raised Jesus from the dead dwells in you, he that raised up Christ from the dead shall quicken your mortal bodies by his spirit that dwelleth in you. Man must become spiritually minded through the merits of Christ, inasmuch as Paul sums together the principal teachings of Christ in the epistle to the Romans, where he teaches them how to live, to become Christ-like. Christ will give us grace to become spiritually minded, and take pleasure in doing to others as we wish them to do unto us. The spirit of Christ will make intercession for us, and direct us to live as the Scriptures teach: "For as many as are led by the spirit of God, they are the sons of God." and, "the spirit itself beareth witness with our spirit that we are the sons of God: and if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together, to live in newness of life looking for the coming of our Lord Jesus Christ." I trust we will all seek to inherit the mansions prepared for those that are led by the spirit of Christ, that we may be with him, and see him as he is. S. G.

WHAT AM I DOING?

What am I doing in the matter of religion? This is a grand question after all. Time is flying. Death, judgment and eternity are coming. And what am I about? It matters little what I am thinking, feeling, wishing, hoping, meaning or intending. I must look at my doings. Now what am I doing? Let me see. What am I doing with my soul? It will be lost or saved at last. It will either be in heaven or hell forever. Now am I losing it? If I am, the Bible tells me plainly that it is my own fault. The Lord Jesus Christ himself declares that a man may lose his own soul. What am I doing with my sins? I am a great sinner and have committed many sins. Unless the sins are all pardoned they will one day sink me into hell. But there is forgiveness provided for any sinner, who repents and comes to Jesus Christ by faith. Full forgiveness is ready for me, if I will ask in the right way. It is only—"Believe and live"—"Ask and receive."

Now what am I doing? Here is a book which is able to make wise unto salvation. It can show me how to live and how to die. It can teach me what to believe and what to do? But it will do me no good, if I never read it. What am I doing with my Sundays? Here is a day which God has mercifully set apart to remind me of a world to come. Once every week I am asked to give God his day, and to remember my soul. What use do I make of Sunday. Do I spend it in idleness, eating, drinking, amusements and selfish pleasures? If I go to God's house, do I

love the same? What am I doing with my influence on others? Now what is my influence on my family, friends, relatives, companions and neighbors? Is it for their happiness or misery? Is it for good or evil—am I pushing them toward heaven or hell? What am I doing with Jesus Christ's invitations? He has sent many a message, whether I like to confess it or not. I have heard him sometimes knocking at the door of my heart. By sickness or sorrow, or warning, he has often invited me to repent and be converted. I dare not say, "I never had a good thought offered my soul, but what am I doing? Life is short. We can not live all ways. Let us try to answer these questions. Take warning in time before forever too late.—Our Young People.

—Selected by a SISTER.

The great historian, Dean Milman, once said: "I should rather go to the judgment loaded with errors of Nestorius than with the sins of Cyril." Every right-minded Christian will indorse this dictum. Heterodox opinions are an evil to be avoided, but they are not even to be mentioned in the same breath with a bad life. No man was ever lost for failing to dot the i's and cross the t's in his creed. It is wrong conduct that brings upon us the Divine condemnation.—Nashville Christian Advocate.

HUMILITY is, perhaps, developed more generally in the estimate of our influence than any other thing. We may think of ourselves more highly than we ought to think in many respects, and when we consider our example and words we may be altogether blind as to their effect on others. "No one is so weak or so humble as not to have weight on some mind; to modify opinions or influence conduct." Each day our speech and actions tell on other lives.—Christian Inquirer.

CONFERENCES.

ANNUAL.

FOR ILLINOIS, in Sterling, Whiteside Co., on Friday, May 22.

FOR CANADA, in Moyer's meeting-house, near Jordan Station, Lincoln Co., on Friday, May 29.

FOR THE WESTERN STATES.—The Amish Mennonite district conference, will be held in the Fair View church (Schlegel Church) Seward Co., Neb., 28th to 31st of May 1891. All Amish and Old Mennonite Bishops, ministers, and deacons, brethren and sisters are cordially invited to be with us on that occasion. Milford and Grover, twenty miles west of Lincoln, on the B. & M. Ry., are our railroad stations. Milford is on the west and Grover on the east side of the river. Any of the brethren who will inform us of their coming will be met at Milford.

J. M. T. MILLER.

Miscellany.

RELIGIOUS LIFE IN GERMANY.—Dr. Stuckenburgh writes from Berlin to an English journal of "the ferment in German religious thought and life." He says that "all the marks of a great crisis are apparent." At a meeting of eight hundred pastors in Hanover lately, it was declared by the presiding officer that "the enemies of the Gospel are determined to destroy Christianity itself; and this must be realized by those who would understand the times." There is great "unrest," as it is styled, about creeds. Distinctions are drawn between dogmas and doctrines and it is said that "the Bible has doctrines, but not dogmas." The distinction amounts to nothing. No one will care for "dogma" if well-defined "doctrines" remain. The truth seems to be that the busy era of theological and philosophical speculation has come to an end, and that no harvest has been reaped. Thousands feel that they have been feeding on the east wind, and the diet is poor and cold. Meanwhile, the predominant school of theology in Germany insists that metaphysical speculation must be abandoned, and what is called practical theology take the first place.

NUNNERY LIFE IN NAPLES.—The recent disclosures in this Italian city have produced a profound sensation throughout the whole bounds of the thinking world. A convent in Naples, which for four centuries has been shut to all, and has been appropriately known as the "Nunnery of the Buried Alive," has been opened by the police, and the secrets unearthed. A young girl had been hurriedly buried there to cure her of an unfortunate passion, but when her family afterward wished to communicate with her, it was found impossible. An appeal to the Italian Minister of Justice procured an order for entrance, and against violent opposition the police forced their way.

They found 26 nuns, ragged, wretched, and some of them half insane. Eight of them had been immured in this death trap by order of their parents against their own will. The horrible spectacle thus brought to light, has caused the Governor of Naples to order a further and complete investigation, and all the closed nunneries of southern Italy are to be visited officially.

Free Italy is proving both her right and her power to be free. These women were walled in with only a small opening to pass in food, and were like bony skeletons. The Government proposes to turn the large convent into a school for girls. Of course the priests cry, *Sacriligious, Sacriligious.*—*Missionary Review.*

CHURCH STATISTICS.—The number of church edifices in this country in 1870 was 63,082, against 38,061 in 1850, which is

an increase of about 75 per cent. in 20 years. The increase in the Methodist churches has been about this figure: that of the Catholic is over 200 per cent. The census of 1870 puts the valuation of all church property at \$350,000,000, but it is certainly double that, or about 700,000,000. In valuation the Methodists again rank first, and the Catholics next, both having added to their wealth at about the same rate per cent.

REV. Kleinedworth, a prominent Lutheran Minister of Helena, Ill., recently caused a sensation in his church, by forbidding his parishioners to join the Grand Army of the Republic, or the Mutual Benefit Association, as being secret societies, to which the Lutheran Synod, with which this church is connected prohibits.

TWENTY-NINE States of the Union have now legislated against cigarettes. The use of cigarettes is considered by medical men as very injurious to the health of the persons using them, and especially so to the young. The Law of the state of Indiana prohibits their use by boys under 16 years old, and no person is allowed to give or sell them to persons under this age.

DIED.

HUBER.—On the 21st of April 1891, near Lititz, Lancaster Co., Pa., of cancer, Bro. Henry H. Huber, aged 52 years, 11 months and 6 days. Interred at Hess's Mennonite Church. A large congregation assembled to pay the last tribute of respect. Services were conducted by John B. Landis from Ps. 34:18—21, and Benjamin Hertzler from Matt. 24:44. He leaves a wife, three sons and two daughters to mourn his death, namely Isaac and Amos of Hawkeye, Kansas, Elam, of the state of Washington and Fannie and Susie. The dear Bro. suffered for many years. In Dec. 1890 he had an operation performed at University Hospital, Philadelphia. He came home Jan. 1891, and suffered great pain until his departure. He was a faithful member of the Mennonite church, and was fully resigned to the will of God, having a desire to depart and be with Christ which is far better.

'Tis hard to part with you, dear father,
We can only wonder why,
Thou hast left us grieved and lone;
May we meet thee by and by?
Human hands have tried to save thee,
Tender cares were all in vain;
Holy angels came and bore thee,
From this weary world of pain.

Your suffering now is o'er,
Your warfare now is ended;
We shall see you here no more,
To God your soul ascended.
With saints and angels there,
You can praise the Lord our King;
The great reward you'll share,
And the heavenly anthems sing.

Your wearied brow is cold in death,
Your gentle eye-lids closed;
Your languid tongue from us is hushed,
We miss you, Oh, how much!

GINGERICH.—On the 16th of March 1891, in Lancaster Co., Pa., widow of David Gingerich, aged 85 years, 9 months and 26 days. Services by B. Lehman, S. Keffer and Jacob N. Brubacher, from John 3:16.

LANDIS.—On the 14th of April 1891, wife of Jacob E. Landis, and daughter of Bro. Benj. Lehman of Lancaster Co., Pa., aged 35 years, 3 months and 10 days. She leaves a husband and three boys. She was a faithful member of the Mennonite church, from her single days. Services by Peter and Levi Ebersole, Martin Rutt and Jacob Martin. Text Rev. 14:13.

HOPFER.—On the 21st of April 1891, in Lancaster Co., Pa., only child of John H. Hopfer, aged 5 months and 9 days. Services by B. Lehman, M. Rutt and Wm. Hartzler from Matt. 18:3.

LEHMAN.—On the 8th of Feb. 1891, in Lebanon Co., Pa., Bro. Benjamin Lehman, aged 77 years. Funeral on the 10th. Services by John Ebersole, Marton Rutt and John Stauffer.

ZIMMERMAN.—On the 8th of Feb. 1891, in Cumberland Co., Pa., while blasting logs for fire wood, Christian Zimmerman, aged 62 years and 15 days. A piece of the log was thrown by the blast 72 feet and struck him on the head from the effects of which he died in two hours. He was a member of the Mennonite church many years. Funeral on the 9th of Feb. Services by Pre. B. Lehman, B. Zimmerman and S. Hess. Text: Luke 12:35—46.

TYSON.—On the 1st of April 1891, in Chester Co., Pa., suddenly of pneumatic heart trouble, William Tyson, aged 64 years, 10 months and 27 days. Buried on the 4th in the Vincent Mennonite burying ground. He was for some time a member of the Mennonite church. His loss will be felt by many, as he was a useful man and neighbor and a faithful brother. We hope our loss may be his eternal gain and that this visitation of providence may be a warning to all. He leaves a wife and two daughters to mourn his departure. May the Lord bless them in this their bereavement.

HALTEMAN.—On the 14th of April 1891, in Chester Co., Pa., suddenly of gripe, Hannah I. Halteman, aged 50 years. She was buried in the East Coventry Mennonite burying ground, on the 18th. Sister H. was a member of the Mennonite church for some time, and leaves a husband, a daughter, two sons and parents to mourn their loss. We trust that sister H. has made her calling and election sure, that her life beyond may be a happy one. Let us all take this visitation of providence to heart, that we may be ready when it is ours to depart.

RHINE.—On the 24th of April 1891, near Morrison, Whiteside Co., Ill., of old age, William Rhine, aged 72 years, 1 month and 20 days. Buried on the 26th at the Mennonite meeting-house in Ustick. Services by John Nice.

BECHTEL.—On the 8th of April 1891, in Montgomery Co., Pa., suddenly of gripe, at the residu e of Bro. David Funk in Norris-town, Abraham Bechtel, aged 74 years, and 23 days. Buried in the Providence Cemetery on the 13th. He was a member of the Mennonite church for many years, and was esteemed both at home and abroad. He leaves one son and one daughter to mourn their loss. Several children and his wife preceded him to the spirit world one year and a half ago. We hope and trust that the promise will be his reward, and that he may be ready when it is ours to depart.

TYSON.—On the 20th of April 1891, in Bucks Co., Pa., Sarah, widow of Jacob Tyson, aged 66 years and 2 days. After a lingering disease, she calmly fell asleep in Jesus. Buried at Deep Run on the 23d. Services by S. Godshalk and Isaac Moyer.

OVERHOLT.—On the 25th of April 1891, in Blooming Glen, Bucks Co., Pa., Elizabeth, widow of Bishop Isaac Overholt, deceased, aged 70 years and 25 days. Services by G. Gross, A. Moyer, Josiah Clemmer and S. Godshalk.

OVERHOLT.—On the 28th of April 1891, in Bucks Co., Pa., Deacon Jacob H. Overholt, aged 64 years, 7 months and 14 days. He leaves a wife and seven children to mourn their loss, but their loss is his eternal gain. He expressed a desire to depart and be with Christ which is far better. Bro. O. served faithfully as a deacon in the church for nearly 31 years, and is missed much in our church. Buried at Deep Run on the 2d of May. Services by A. and I. Meyer, S. Gross and S. Godshalk.

O brother dear, we miss thee here,
In bonds of love so near;
His friends—the church—our loss we feel,
God will our sorrows heal.

KENNEL.—On the 3d of April 1891, near Thurman, Arapahoe Co., Colorado, Maggie, of Diphtheria, daughter of John and Magdalena Kennel, aged 3 years, 3 months and 20 days. Buried in the Amish graveyard near Thurman on the 5th. Services by Joseph Shrock, Joseph Schlegel, and J. Roth, from Ps. 90.

STUTZMAN.—On the 20th of April 1891, in Bloomington, Ill., of the LaGrippe, Andrew Stutzman, aged 63 years. He leaves a wife and four children to mourn his departure. Buried on the 22d. Services in the German Baptist church by Joseph Stuckey in German, and Peter Schantz in English, from John 14.

CLYMER.—On the 19th of April 1891, in Chalfont, Bucks Co., Pa., of Typhoid fever, after an illness of ten days, Barbara, wife of William Clymer, aged 71 years, 9 months and 13 days. Services were held at the house by U. L. Hinder, from Zech. 14:7, and by Samuel Gross and John Walter at the meeting-house, from Heb. 4:11. The burial took place at the Line Lexington meeting-house. Sister Clymer was not well for several months. She bore her sufferings, which were great, without complaining and seemed to be resigned to the will of God.

CLYMER.—On the 22d of April 1891, Mary, widow of Henry Clymer, formerly of Warrenton, Bucks Co., Pa., aged 73 years and 10 days. Buried on the 10th at Line Lexington. Services by U. Weidner at the house, and John Walter and Isaac Rickert at the meeting-house.

RUPP.—On the — of May, near Chalfont, Bucks Co., Pa., Abraham Rupp, aged 82 years, 4 months and 25 days. He was buried at Line Lexington, on the 5th. Services appropriate to the occasion were held both at the house and at the church.

WEBER.—On the 16th of September 1890, near Maugansville, Washington Co., Md., Francis Rebecca, daughter of Samuel S. and Anna S. Weber. Buried on the 18th at Reiff's church. Services by Michael Horst and Henry Bare.

RICH.—On the 7th of April, 1891, near Thurman, Arapahoe Co., Col., of diphtheria, Katie Ellen, daughter of Joseph and Katie Rich, aged 6 years, 2 months and 3 days. Buried on the 9th. During her sickness she repeated her prayers which her parents had taught her. May the older ones take this for an example to be more faithful in their prayers. Funeral services by Joseph Schlegel, Joseph Schrock and Jacob Roth.

Dearest Katie, thou hast left us,
Here thy loss we deeply feel;
But 't was Jesus that bereft us,
He can all our sorrows heal.

HESS.—April 11, 1891, near Lititz, Lancaster Co., Pa., of jaundice, Sister Hettie R. Hess, aged 64 years, 4 months and 23 days. Funeral on the 14th, text: Matt. 21:22. Buried at the Hess' meeting-house. A large congregation assembled on the solemn occasion.

DETWEILER.—May 1st, 1891, at the home of Sister Emig, near Hellam, Sister Elizabeth J., wife of Bro. Paul Detweiler, near Wrightsville, York Co., Pa., aged 36 years, 3 months and 13 days. Funeral on the 4th. Text: Matt. 25:13. Buried in the "Wrightsville" cemetery. A large congregation assembled to sympathize with the bereft family. Sister Detweiler was in feeble health for some time. She was on a visit to her mother when she took worse and soon died. Sister Detweiler was an affectionate member.

BOMBERGER.—May 2d, 1891, near Manheim, Lancaster Co., Pa., John Edwin Bomberger, aged 23 years, 6 months and 15 days. Funeral on the 4th. Text: Rev. 3:20. Buried in the "Manheim" cemetery. This is a solemn call to the family.

BUCKWALTER.—April 12, 1891, near Petersburg, Lancaster Co., Pa., of consumption, Sister Ada, daughter of Bro. Ephraim and Sister Buckwalter, aged 17 years, 11 months and 21 days. Funeral on the 15th. Text: Eccl. 12:1. A large congregation assembled to sympathize with the bereft parents.

HORST.—April 12, 1891, near Sheafferstown, Lebanon Co., Pa., of apoplexy, Anna, wife of Jacob Horst, aged 74 years, 6 months and 19 days. Funeral on the 16th. Text: Rev. 22:12. Buried in the family graveyard.

SVYDER.—April 20, 1891, near Salunga, Lancaster Co., Pa., of consumption, Amos Y. Snyder, aged 33 years, 7 months and 28 days. Funeral on the 23d. Text: Heb. 13:14. Buried at the Landsville meeting-house.

CARMAN.—On the 23d of April, 1891, in Allen Co., Ohio, Altha Odessa, daughter of George and Rebecca Carman, aged 1 year, 3 months and 27 days. Buried on the 24th at the Salem church. Services by C. B. and Moses Brenne-man.

Altha, thou art sweetly resting,
Cold may be this earthly tomb,
But the angels whispered sweetly,
"Come and live with us at home."

HERSBERGER.—On the 8th of April, 1891, in Richland Twp., Cambria Co., Pa., Anna Bertha, daughter of Jeremiah and Katie Ann Hersberger, aged 11 months and 25 days. Buried on the 10th at the Weaver church. Services by Jonas Blough and Moses B. Miller.

THOMAS.—On the 10th of April, 1891, in Richland Twp., Cambria Co., Pa., Eugene Gilbert, son of Henry and Tena Thomas, aged 1 year, 2 months and 30 days. Buried on the 12th at the Weaver church. Services by Jonas Blough and H. Gelnert of Clearfield Co., Pa.

YODER.—On the 10th of April, 1891, near Ohio, Bureau Co., Ill., of bronchitis and bilious fever, Joseph W. Yoder, aged 24 years and 30 days. He lived in matrimony 4 months and 28 days. He leaves a sorrowing companion, parents, brothers and sisters, and many friends to mourn his departure. He was much concerned about his soul the last few days, and made a covenant with his God the day before death came in. He yet helped to sing:
"My heavenly home is bright and fair.
No pain nor death can enter there;
His glittering towers the sun outshines;
That heavenly mansion shall be mine."

He was buried in the Readock cemetery on the 12th. Services by Jos. Burckey in German and J. F. Leek in English.

THOMAS.—On the 21st of April, 1891, in Conemaugh Twp., Somerset Co., Pa., of consumption, Jeremiah, son of Emanuel and Hannah Thomas, aged 27 years, 10 months and 15 days. Services in the Stahl meeting-house by Jonas Blough and S. Gindlesperger. The deceased took a severe cold and in opposition to all attempts to be healed, was called to the spirit world. Prepare to meet your God.

SHANTZ.—On the 27th of April 1891, in Waterloo Twp., Waterloo Co., Ont., Norman, oldest son of Bro. Isaac and Sister — Shantz, aged 15 years, 3 months and 5 days. Buried at Cressman's church, Breslau, on the 30th, where many friends and relatives met to sympathize with the bereaved parents in their loss, but Norman left a hope, which is a great consolation. This is a warning to the young. Services were conducted at the house by Bishop Elias Weber and at the church by Solomon Gehman and Noah Stauffer, from Matt. 24:44, and John 19:30.

Letters Received.

WITH MONEY.

- A—S H. Alliger.
B—C H. Bradshaw, Barbara Barr, J. D. Birky, Harry Breuneman, F. N. Byers, P. S. Brubaker, P. D. Butler, Mrs. W. D. Bishop, Jos. Riedel, D. Buckwalter, R. Breuneman, Amos Brinkerhoff, Samuel Brunk, Solomon Berry, S. M. Burkholder, J. P. Breuneman, Geo. H. Baum, J. K. Beller.
C—S W. Denyer, J. C. Driver, Emma B. Detweiler, S. Diller.
D—R. A. Ebersole, M. D. Evers, J. B. Ebersole, J. H. Eby, Jacob L. Eshleman, Chr. Engel, J. Ebersole, Wm. C. Eash, Peter Elcher, J. J. Entz, Christ Ebersole, J. M. Erb, Amos M. Eberly, Mishah.
E—Jos. R. Fretz, Mrs. P. P. Farren, H. B. Freed, J. J. Fry, Peter Fast, Nathan Fretz, Moses Fretz, Rose Fox, Levi B. Fretz, A. Fretz.
G—P. Giesbrecht, W. L. Garges, F. W. Gross, C. S. Guigich, Abin Garges, John G. Geil, Jos. S. Graybill, E. K. Greenwalt, G. Garver, H. G. Gill, Jacob Geil, S. S. Goss, A. S. Gehman, S. S. Geil, S. Guegenrich.
J—J. Jantzen, W. Jansen.
H—John Haldeeman, J. R. Heatwole, Barbara Hostler, Levi H. Haversick, Mrs. Eva Hatfield, John H. Hudson, D. H. Horst, J. A. Hartzler, J. A. Hostler, J. B. Harsh, Lizzie S. Hottelstein, Jos. M. Hershey, D. Heibert, D. Herr, J. A. Hartzler, G. D. Heatwole, John Hygema.
K—J. C. Kanagy, P. J. Kennel, G. E. Kornelson, D. Kauffman, Isaac King, C. B. Kratz, J. Kroeker, J. Kornelson, J. B. Klopferstein.
L—John Lantz, Levi Leatherman, Noah Lantz, John P. Lehman, W. E. Livingston, E. L. Lox, M. Leatherman, Jos. I. Landes, Sarah Lantz, P. Lehman, B. Lehman.
M—B. Maibach, P. S. Metzler, P. J. Miller, Dr. A. P. Myers, S. H. Martin, John Myers, S. D. Miller, C. H. Mosier, Mrs. Morris L. Fell, B. Maibach, J. J. Mishler, Jacob C. Martin, Geo. Mumaw, John C. Muller.
N—Seih Nafziger, H. R. Newcomer, J. K. Nisley, Christ S. Nisley, Philip Nice, John Nice, Jos. Nafziger, O. A. Oyler, F. F. Ortmann, J. Overholt.
P—J. Peachy, Elizabeth Pearson.
Q—A. Quiring.
R—J. S. Rissler, M. Reimer, M. N. Reesor, H. P. Ratliff, J. B. Keist, Andrew Roth.
S—E. Shellenberger, L. Suderman, Ralph Stover, S. Shaley, John Schrock, Thos. Shannon, Jos. Stieckley, J. P. Schick, Chr. Schuck, C. R. Strie, A. Snyder, Peter Strubler, Frank Stahly, Jos. Smith, Henry Shepp, P. D. Schertz, Peter Spinger, J. D. Schrock, M. A. Shiner, J. B. Seiger, A. P. Shenk, Ad. Steiner, J. C. Schwartztruber, J. C. Schwartztruber, Peter Schwartztruber, C. C. Schwartztruber.
T—Jos. Thut, Martin Tyson, Teichrow & Nickel, J. M. Tschetter.
U—D. D. Unruh, B. J. Unruh, P. A. Unruh.
W—Henry D. Wismer, Jacob Woller, Banks S. Winney, N. Winchert, J. K. Winger, J. C. Winger, H. B. Weiler, Peter Wieser, C. Wall, Abin Weber.
Y—John Yoder, Peter Yoder, D. S. Yoder, D. Yoder.
Z—Peter Zehr, A. Zeisel, Samuel Zook, Chr. Zehr.

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No. 9, Pacific Express..... 8.45 "
No. 18, Chicago Mail..... 9.30 "
No. 27, Chicago Acc..... 7.25 "
No. 3, Special Chicago Express..... 8.05 P. M.
No. 5, Fast Cincinn. & Chicago Exp. 6.00 "

GOING EAST—MAIN LINE, leave.

No. 14, New York Mail..... 11.15 A. M.
Carries Passengers daily, chair car and sleeper.
No. 12, Night Express..... 8.30 A. M.
Train A Grand Rapids Express..... 4.45 "
No. 22, Mail..... 11.45 "
Train C Grand Rapids Express..... 1.25 P. M.
No. 6, Fast New York Ex..... 6.15 "

GOING EAST—AIR LINE, leave.

No. 2, Special New York Express... 1.00 P. M.
No. 4, (Limited) Pass. for Buffalo... 8.30 "
No. 28, To Goshen only..... 8.35 "
No. 8, Atlantic Express..... 11.40 "
Train G to Goshen only..... 7.45 A. M.
" E to Goshen only..... 8.10 P. M.

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TIME TABLE.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after Jan. 11th, 1891, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave.

No. 2, Mail and Express..... 4.59 P. M.
No. 4, Cincinnati & Louisville Ex..... 10.30 A. M.
No. 6, Ind. & St. Louis Express..... 5.00 A. M.

GOING NORTH, leave.

No. 1, Mail and Express..... 10.30 A. M.
No. 3, Michigan Express..... 5.23 P. M.
No. 5, Elkhart Express..... 12.55 A. M.
No. 9, Way Freight, arrives..... 11.45 P. M.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28.—No. 11.

ELKHART, IND., JUNE 1, 1891.

Whole No. 444.

For the Herald of Truth.
GLORIFY GOD.

All praise to thee, our Father, God,
Who overrulest all;
Praise Father, Son and Holy Ghost,
Praise him both great and small.

Praise him for whom all comforts flow:
Who ev'ry blessing gives,
To whom all gratitude we owe—
Each that in him believes.

Sincerely call upon his name,
He'll hear, and he'll forgive
Our short-comings, that we may claim
His blessing to receive.

To live a consecrated life
While in this vale of tears,
More free from worldliness and strife
As God prolongs our years.

Should call upon his name,
That we at last may find,
A place of rest, a peaceful rest
In the blessedness beyond.

S. G.

For the Herald of Truth.
THE OLD EVANGELICAL BAPTISTS OR MENNONITES AND THE MUNSTERITE ANABAPTISTS.*

It is well known that Moravia (now a province of Austria) was, beside Switzerland, one of the chief places of the Baptists. Dr. Balthasar Hubmeier, who had been baptized by Reublin, a friend of Grebel, and an evangelist sent out by the Swiss Brethren, labored with great success in the summer of 1526 at Nicosburg, in Moravia, and under the protection of the lords of Lichtenstein. He was burnt in Vienna on the 30th of March 1528.

Dr. Joseph Beck, royal counselor of the Supreme Court of Vienna, Austria, in 1883 published the chronicles of the Moravian Baptists under the title of "Historical books of the Baptists in Austria."

* The conclusion to this article was mislaid in the office of the HERALD OF TRUTH and has only recently been found. The reader will please refer to the April 1. Number of the HERALD.

In the previous article p. 98, bottom of 2d column it should read..... "besonderen Täufern." "Gemeine Täufer" are the common or general Baptists, etc.

"Hungary." This Roman Catholic historian, who acquainted himself very minutely with the history of the brethren, has become convinced, as might be expected, that the Old Evangelical Baptists and the Munsterites had no intercourse with each other. In his preface (page VIII.) to the above named book he says:—

With such fanatics and plotters, our 'pious ones' and those congregations of the Baptists, who, after the Peasant war, were found together in southern Germany and the mountains of Switzerland, spreading from thence to Tyrol and Alsace, had nothing in common. They protested frequently and earnestly against being at all associated with the Munsterites and other outgrowths of Baptist ideas, and declared such attempts at classing them with these people a vile slander and a sin. Moreover they denied that the Zwickau Prophets had in any way influenced their rise and progress. According to their books of annals the cradle of their spiritual ancestry was upon the shores of the Limmat (a stream in Canton Zurich) and that Zurich was the place from whence the awakening spread.

Already in an earlier publication, his "Contribution to the History of the Baptists in Carinthia," P. 140 Dr Beck says: "With the wild Munsterite Anabaptists our peaceable and harmless (Baptists) have only the name in common, and even this they reject. Among themselves they simply call themselves Brethren and Sisters."

The Brethren in Moravia say: "In regard to the accusation which many make against us being of the same kind as the Munsterites, it is known by all who know us, that none have less in common with the Munsterites than we, who hate their ways to the utmost, and testify that their work is of the Devil."

After the church in Moravia, whose Bishop was Jacob Huter, was driven from their homes in 1535 "upon the open heath," they were "accused as though they had prepared themselves for defense with artillery and weapons. The commander soon sent out his servants and heralds to see the camp of the brethren to ascertain if this report were true; but instead of muskets they saw a large number of children and invalids."

About the same time Jacob Huter (burnt in the beginning of the year 1536) wrote to the Commander-in-chief of Moravia.

"Now we lie upon the open heath, God knows, without intending to do any one harm. We do not wish to grieve or do evil to any man, nor even our worst enemies, nor Ferdinand (the ruler of that time) nor any one else, small or great. Our deeds, words and works, life and conversation are manifest before all men. Yea, rather than willfully do any one a pennyworth of injustice, we would permit ourselves to be robbed or wronged to the value of a hundred guilders, and rather than strike our worst enemies a blow with the hand, to say nothing of a spear, sword and halberd, as the world does, we would die, and permit our lives to be taken."

We use no carnal weapons, neither spears nor muskets, as every one sees and knows. In fine: Our preaching, speaking, life and conversation is, that we abide in God's truth and righteousness, and we are not at all ashamed to give an account of ourselves before men. That men say many evil things of us is not hard to bear, for Christ has told us beforehand, that all these things will befall us. For thus it has been from the beginning with the saints, even with Christ himself and all the apostles.

He who says, however, that we have encamped upon the field by the thousand as if we wanted to go to war, speaks as one who is ignorant, as an idle talker, as a liar and a knave. We deplore it before God, however, that the number of the saints is so small. We wish all the world were as we are, and would gladly bring every one to this faith and convert them, then all war and unrighteousness would cease."

The well-known Lutheran historian, Dr. J. H. Kurtz, says in his work on church history (9th edition) § 147:

"The Moravian Anabaptists, who can very properly be called the 'peaceful in the land,' distinguished themselves by their strict piety, exemplary discipline, strict morals, industry, conscientious integrity, unprecedented patience and meekness in suffering, but above all, for their remarkable courage and joy under martyrdom."

In the same chapter, speaking of the Old Evangelical Baptists in Switzerland, Alsace, Suavia, Bavaria, Tyrol, Steiermark, etc., Kurtz says: "Although outside of propagating their religious views, with great earnestness, they abstained from all other agitation, they were nevertheless most cruelly persecuted, imprisoned, scourged, drowned, hanged, burnt, etc."

In his excellent work, "History of the Christian Life in the Rhinish Westphalian Evangelical Church," Vol. I. P. 161, Dr. Max Goebel says, that Calvin (1544) in two works correctly and most emphatically distinguishes the Old Evangelical Baptists from the Munsterite free thinkers, and refutes their doctrines. He, Calvin, looks upon the most serious errors of the Baptists as being their "Separatism," and distinguishes them from the fanatic and roving sect of the Spiritual free thinkers (Panthists), and states that the former (the Baptists) belong to the peaceful evangelical Anabaptists (afterwards Mennonites).

On page 211 of this book Goebel says that the peaceful, weaponless Baptists—i.e. the Mennonites and those of the Upper Country—for a long time afterward had to endure the disgrace and blame belonging to those wild and lawless Munsterites who were in direct enmity with them, and that for this reason they were uncertain of their freedom and their goods every moment of their lives.

Dr. J. A. Moehler, Professor of Theology in the University of Munich, and one of the most renowned Catholic scholars of this century says in his "Symbolik" that it is worthy of note that the Mennonites deny their descent from the Munsterite Anabaptists. He also states that their claim, that among the first Baptists of the sixteenth century, there were men who were peaceful and temperate in their works and teachings, and whose descendants in faith the Mennonites are. This fact, he says cannot be altogether refuted.

In Schem's German American "Conversation-Lexicon," under the heading, "Mennonites," the following paragraph (written by Prof. Rauschenbusch) appears:

"Concerning the origin of the Mennonites, there has been much dispute among themselves as well as between them and their opponents. The two oft expressed opinions, 1 (that they originated from Menno Simons and 2) that they descend from the Munsterite Anabaptists, are flatly contradicted by the testimony of history. For it is beyond a doubt that before Menno's rise, there were large numbers of Baptists in the Netherlands, and that before the time of the Munsterite disturbances, there were multitudes of Baptists in southern Germany, where between the years 1527—1532 several thousand suffered death as martyrs.

More weight is consumed in a third opinion i.e. that the Mennonites descend from the Waldenses. This opinion is also held by the many theologians of other denominations."

As the Old Evangelical Baptists condemned the abominations of the Munsterites, so, on their side, the Munsterites declared that they were in no way one party with the peaceable Baptists. In a work which appeared in Munster in 1535 we find the following: "By them (the Munsterites) also are condemned all other Anabaptists, wherever they may be." Menno Simon declared that the Munsterites were far from the spirit, word and example of Christ. In the year 1535 he compiled a pointed pamphlet against the abominations and gross blasphemy of John van Leyden, in which he earnestly warned all against the Jewish abominations of the Munsterites, i.e. against the worldly rulership, polygamy, and doing violence with the sword.

Even in the name which they adopted, the fact that they formed two different parties becomes evident. The Old Evangelical Baptists called themselves, "Followers of Christ," "Churches of Christ;" the Munsterites called themselves the new "Israel." They aimed at establishing a theocracy according to the form which existed under the Old Testament dispensation, and said that what was permissible to the pious people of Old Testament times was not prohibited in the new dispensation. They gave the Old Testament Scriptures the preference for authority, while with the old evangelical Baptists the Old Testament was valid only in so far as it was in harmony with the words and the spirit of Christ.

After the great slaughter which followed the victory of the Papist army over the Munsterites, and from which only a few women escaped, as the account expressly states, it is said that Menno Simon converted these Munsterite Anabaptists and transformed them into Mennonites. This claim, however, remains to be proven, but even if it were true, this would by no means throw an unfavorable light upon our denomination, not more so in fact, than it would upon the Methodist denomination if one of their missionaries in Utah should succeed in bringing about the conversion of a number of Mormons. Supposing also that the Munsterites secretly had adherents in many other places, who through Menno's labors had been converted, the question would still remain: How were the Baptists in southern Germany and Switzerland, from whom the Mennonites in America, with few exceptions, descend, and who, it is claimed, though without authority, were also adherents of the Munsterites, converted or reformed, without having a "reformer"? For Menno did not come to southern Germany, and his language was the Hol-

land (Dutch), which was also spoken without any material difference in northern Germany, and in which language his books and writings were printed. If Menno had also labored in southern Germany and Switzerland it would no doubt be claimed that Menno had been the Reformer of the Baptists in those parts of the country where they never accepted or assented to the Munsterite abominations any more than did the old evangelical churches in northern Germany and Holland, and hence needed no reformer.

Menno was no Reformer; he did not reform our churches, much less was he the founder of them. He did not improve or reform the teachings and principles of the old evangelical churches with which he united, for these churches held the same principles, doctrines and teachings before as they did after his time.

J. HORSCH.

CHRIST THE SOLID ROCK.

It was founded upon a rock. Matt. 7:25.

Upon the Solid Rock I build,
Let others build on sinking sand,
Who think the Rock too hard to find,
And fondly hope their house will stand.

Upon the Solid Rock I build,
Wood, stubble, hay, a failure proved:
A tempest small,—a wave of wind,
And the foundation was removed.

Upon the Solid Rock I build,
Who has ever heard of a better and
Surer foundation on which to build
Than that which has been giv'n before?

Upon the Solid Rock I build,
We hear some say: Here is good soil,
Why shall we not dig down and build?
Why all this labor, heat and toil?

Upon the Solid Rock I build,
The day is quickly coming on
When ev'ry man's house will be tried,
Whether it will stand, or if it fall.

Upon the Solid Rock I build,
Alas, for souls who trifled with time,
Sinful follies killed all time,
ETERNITY! O! for one minute of time.

Upon the Solid Rock I build,
Professors are building on the sand
Who have the spirit of the world,
Seek not Christ, love not His command.

Upon the Solid Rock I build,
Inconceivably great the loss,
Not to hear and obey, deny
His Word, and to despise His cross.

Upon the Solid Rock I build,
O hear the bitter wail of woes!
From the storm-shattered house, "Fall on
Us, rocks and hills, hide from these foes.

Upon the Solid Rock I build,
O, Lord, strong and mighty to save,
Grant grace all error to escape
And boldly all enemies to face.

Upon the Solid Rock I build,
Though floods and storms beat on ev'ry side
Not any harm can me befall,
While I am on Christ the Rock abide.

Reading, Pa.

T. D. Yoder.

For the Herald of Truth. AN ERRONEOUS IDEA OF THE TRUE FOUNDATION.

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

I have lately been very much surprised to find some of our brethren missapply the source of our doctrine and church discipline. Ignorance is sometimes of such a nature that little evil results from the same, but when we find men who are looked up to as shepherds, who, through a lack of knowledge (not willfully) misconstrue the evangelic idea of the essential principles of our non-resistant doctrine, then it is high time for us to correct, if possible, the groundless teachings.

What I wish to bring before your minds is the unbiblical argument of calling a thing right or wrong simply because some think our forefathers did or did not practice the same. It is strange that in our day some people wish to build upon the practices of our forefathers when they continually cited and directed us to the only true foundation, Jesus Christ.

"For other foundation can no man lay than that is laid, which is Jesus Christ." "All other ground is sinking sand." If we build upon the ideas, practices, customs or teachings of man—and let them be ever so good—we will never stand the flood of worldliness, and popular corruption surrounding us, because we are building on sand. Anything outside of the rock Jesus Christ is not the foundation upon which His people build. Whenever the children of God are asked, Why do you hold communion and practice feet washing? The answer is not "Because our forefathers did it," for that would be as much as to say we worship them, or that they were infallible, but the answer is, "Because Christ the Savior of the world says we should, and, moreover, because we desire a blessing by being obedient to Him." If any one asks us, Why do you not go to war or swear; the answer is not "Because the church does not approve of it, or because our forefathers did not," but because Christ says: "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you." "Let your Yea, be yea, and your Nay, be nay."

Make use of more Bible language, when you reason with any one. Use such arguments as will stand the test on any occasion and at all ages. Such arguments as every one of the brethren can make use of. There are those among us whose forefathers were not Christians, hence the argument frequently used by the brethren would not be valid in many cases, even if it were a good one for others to use. I do not wish to be understood that our early forefathers did not build on the foundation Jesus Christ laid, for that was

the very principle for which many of them died to establish, but I do wish to say that they believed and practiced what they did because Christ, their only hope, commanded them to deny themselves and follow Him in all things, and not because their forefathers did those things, for many of their parents served the enemy of souls. Besides we have no need of such weak arguments, because the Scriptures will bear us out on every question at stake.

Make use of the sword of the Spirit, brethren, you will accomplish far more. Without it we are a mere piece of machinery; with it, we are the children of the living God. M. S. STEINER.

WHOSE DAY IS IT?

Whose day is it, my friend, which you devote to your own pleasure and your worldly business? You spend the Sabbath as though it were your own. You lay your plans, or do your work, or adjust your accounts, or travel about, or seek amusements, much as at other times. In fact, you treat this day as if it were like other days, and seem to regard its hours as at your own control. But, allow a friend to say, you labor under a mistake; the Sabbath is not your day. You have no right to use it for your own purposes; its careful observance is a matter not of option, but of obligation and necessity.

1. The Sabbath is "THE LORD'S DAY." He made it, and he claims it as his own. He graciously lends its rest to man for human good; but still he holds the day at His control, and requires it to be spent according to his will. "Ye shall keep my Sabbaths, and reverence my sanctuary," saith the Lord. It is God's Sabbath, therefore, not man's that you disregard. This is no human institution, which you are at liberty to evade: It is the Sabbath of the Lord your God, and to despise it is to rebel against your maker. But,

II. The Sabbath was "MADE FOR MAN." Thus the Bible says. The day was not given to him for his private use; but its sabbatic rest was lent to him for his general good. It was made your Sabbath, not your work day; it was furnished to refresh your energies, not to exhaust them; it belongs to wearied nature, not to self. To use it, therefore, for your own pursuits, is to rob nature of its due, and to counteract the wise arrangements of your being.

1. It was made for the profit of man: If your object is to accomplish the greatest amount of business, and secure the largest possible avails, you will best succeed by resting on the Sabbath day. Continued daily exertion gradually exhausts the system; and unless a day of rest is frequently allowed, to recruit the strength and invigorate the frame, the energies will soon become relaxed, and

the whole man will grow less and less capable of toil. This is true of the body; it is true of the mind; and it is equally true in regard to every animal which we employ for our assistance. Those, therefore, who keep the Sabbath day, do bring to pass, if other things are equal, more than those who labor every day. In corroboration of this, we have the explicit testimony of physicians, statesmen, employers, laborers, and all who have examined the subject; and there are constant opportunities for any one to test the fact. It will always be found that, after previous labor, he who works seven successive days will perform less than he who rests the first and works the remaining six. If you desire to accomplish the most you can by Saturday night, you will do well to commence, not Sunday, but Monday morning. Thus even your worldly interest would prompt you to observe the Sabbath.

2. It was made for the health and long life of man. That weary exhaustion, to which we have alluded as produced by unremitted labor, must of course result in gradual prostration and final debility. Since man was not made for incessant activity, he cannot long endure it; and he who will persist in violating the principles of his constitution, by working on the Sabbath, must expect, even without other causes, to find precarious health and an untimely grave. As, then, you value health, and life itself, do not despise the Sabbath.

3. It was made for the happiness of man. Whatever conduces to his profit and his health must necessarily tend to his comfort and his peace. All this, and more, the Sabbath does. To the tired laborer it is a welcome season of repose, kindly bestowed to smooth his rugged way. How cheering now and then to lay aside his implements of toil, and hasten to his cherished home, his loved and loving ones, there to enjoy a sweet cessation from his cares! And equally delightful is the Sabbath's rest to every virtuous mind. Tossed as we are upon the sea of life, and driven to and fro by opposing winds how can we be at peace, without sometimes a haven in which to cast our anchor—without sometimes a season in which to seek repose? If, therefore, you would be happy, remember the Sabbath day.

4. It was made for the improvement of man. He is so pressed with cares, and so crowded by temptations, in his busy course, that his character inevitably suffers, unless he has a day in which to renew his moral as well as his physical strength. The Sabbath brings a calm to his excited feelings; and, if improved, it wakens of the past a serious review, and for the future, virtuous desires. The history of men and communities will show, that Sabbath-keeping is

the hand-maid of all other virtues; and where this is wanting, you will always find degraded society and corrupted morals. So that if you would seek true worth, for others or yourself, you must respect the hours of holy time.

5. It was made for the *salvation* of man. He needs salvation, for he is utterly undone. His sins have risen up to heaven, and call for vengeance. But God hath provided mercy for those who will return and seek the way of truth. Still man, amid the toils and vanities of life, is ever prone to forget the claims of God, and the interests of his soul. Though everlasting consequences are depending on his effort, he is absorbed in trifles, unmindful of his hastening end. O what can *break* the spell that chains his heart? What can drive out the world, and give a place for God? The Sabbath's holy calm can do it. The Sabbath's instructions and the Sabbath's thoughts can do it. The holy day, the holy book, the holy house, and the Holy Ghost, all here combine to bring the sinner back to holiness and heaven. He that forgets the Sabbath, forgets the Sabbath's God, and banishes himself from the "Sabbath of eternal rest." As, then, you prize the welfare of your soul, O, love and cherish the sacred day of God!

In short, the Sabbath is a settled principle of God's economy, numbered among the fixed and changeless *laws of nature*. To violate its claims must be as fatal, both to body and to soul, as disregard for any other principle of the natural world. You would not put your hand into the fire, expecting it to remain unhurt. You would not devour a deadly poison, intending thereby to benefit your health. No more can you expect, while dishonoring the Sabbath, to escape those physical and moral evils which must and will result. If nature's laws are broken, her penalty must be felt.

REMEMBER, then, THE SABBATH DAY TO KEEP IT HOLY. Reverence God's day, and He will bless your week. Rest for Him, and He will work for you. Give Him these earthly Sabbaths, and He will give to you an endless SABBATH IN THE SKIES.

Season of rest! the tranquil soul
Feels the sweet calm and melts in love;
And while these sacred moments roll,
Faith sees a smiling heaven above.

Nor will our days of toil be long;
Our pilgrimage will soon be trod;
And we shall join the ceaseless song,
The endless Sabbath of our God.

DEATH OF INFIDELS.

Infidelity blasts the brightest hopes, it strips the mind of peace and fills it with wretchedness, it has made the lives of its champions melancholy and their death chambers the scenes of terrible anguish.

Hume wrote, "I am frightened and confounded by the solitude of my own philosophy." Spira sank into death screaming, "My sin is greater than the mercy of God." Francis Newport plunged into eternity murmuring the insufferable pangs of hell and damnation; so have its representative men one by one pushed off the shore of time into the dark endless eternity. O friends, beware of infidelity. Voltaire said, "I am weary of hearing people repeat that twelve men have been sufficient to establish Christianity; I will prove that one may destroy it." Voltaire entertained the deliberate purpose of dethroning godliness; some of his letters conclude with the words, "crush the wretch," by which he apparently means the truth of Christianity, or according to some, Christ himself. When in his death chamber he commanded his philosophical friends to withdraw; retire, said he, it is you who have brought me to my present state, I could have done without you all but you could not do without me, and what a wretched glory have you procured me. Franchet, his physician, declares that the Marquis of Richelieu fled from his bedside saying, that the furies of Orestes could give but a faint idea of those of Voltaire. He said, "I wish I had never been born." Dying in horror and despair, a more fearful exhibition of God pleading his own cause was never made; the wretch was crushed, but that wretch was the blasphemer. Christianity has outlived him, and the house in which he lived in Geneva is said to be packed from cellar to garret with Bibles, it being used as a depot for the Bible society. That notorious skeptic and semi-atheist, Mr. Hobbes, author of the Leviathan, has been the means of poisoning many young men and others with his wicked principles; it was observed by those who narrowly observed his conduct, that though in a humor of bravado he would speak strange and unbecoming things of God, yet in his study in the dark and in his retired thoughts he trembled before him. He could not endure to be left alone in an empty house, he could not in his old age bear any discourse of death and seemed to cast off all thoughts about it, he could not bear to sleep in the dark and if his candle happened to go out in the night, he would awake in terror and amazement; a plain indication that he was unable to bear the dismal reflections of his dark and desolate mind, and knew not how to extinguish nor how to bear the candle of the Lord within him. He is said to have left the world with great reluctance under terrible apprehensions of a dark and unknown futurity. A woman who saw Thomas Paine, the infidel, on his death-bed wrote, "The scene was appalling; I remember him as he lay, his head near the door we entered, his glaring, rolling eyes, uttering imprecations apparently in agony of body and mind,

his screams could be heard at a great distance and I shrank back. They said there were many there. He called on Jesus Christ for mercy and next blasphemed." Near the end of his life, the profligate, Byron, wrote:

My days are in the yellow leaf,
The flower and fruit of love are gone,
The canker and the grief are mine alone.

Some years ago there lived in England, a watchmaker, a skillful, sober man, doing well in business and respected because of his moral, orderly behavior, but he was an infidel; he considered the Bible to be a book only fit for women and children, he thought he was too wise to be frightened at stories about hell, he was too upright a man in his own estimation to need a Savior. Thus he lived until he reached middle age when suddenly he was smitten with paralysis, which deprived him of the power to walk or discern persons or things around him; he was laid upon his bed uttering one mournful cry, "I'm going, I don't know where." For forty-eight hours incessantly the dreadful words proceeded from his lips, at first with frightful rapidity so as to scare his friends from his bedside, but gradually as his strength declined, the same sad words were uttered in slower tones. For two days and nights nothing else was heard in his chamber till at length the words, "I'm going, going I don't know where, were slowly and with difficulty uttered, and with them he breathed his last. Many similar examples of the power of conscience in awakening terrible apprehensions of futurity could be brought forward from records of history both ancient and modern. Now how are we to account for such terrors of conscience and awful forebodings of futurity if there be no existence beyond the grave? We are therefore led to the conclusion that the voice of conscience in such cases is the voice of God, declaring his abhorrence of wicked deeds and the punishment which they deserve. The terrors which now assail the wicked may be considered as the beginning of that misery which will never end; no words are sufficient to express the folly of those who are determined to resist the convictions of the Lord and to pass through the world with the idea that there is no future state, and to brave the terrors of the Almighty which may be displayed in that state. Such persons will be aroused to consideration by the awful realities which they will behold when they are transported to that eternal state which they now disregard. The doctrine which denies a divine revelation and future state is dreadful beyond description. They bring death to the soul here and hereafter; there is no hope for the infidel, nothing but eternal death, but if they repent they can be saved and be happy here and in eternity.—*SL*.

HOW TO BE SAVED.

(Continued.)

HAVE YOU BROKEN THE PRECEPTS OF THE LAW?

I might safely appeal to your own conscience to answer this question, but it is well to have also the testimony of the word of God upon a point so important. Listen then to a testimony which is certainly true. "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:10-12. "There is not a just man upon earth that doeth good and sinneth not." Eccl. 7:20. "For all have sinned, and come short of the glory of God." Rom. 3:23. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. "For in many things we offend all." James 3:2. "Now we know that whatsoever things the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. Such is the uniform testimony of the Scriptures, and if they teach any truth whatever, they set forth in the plainest and clearest language the sad truth that our nature is depraved, that the entire human race has fallen, that every one of us has sinned, that is, every one of us has broken the precepts of God's most holy law, and failed to meet its most righteous requirements.

What, then, my friend, is your real condition? Beyond all doubt, just this: having broken the precepts of an unchangeable law, you are exposed to its penalty. There is no escape from this conclusion. And so far as human reason can discover, there is no possible escape from a terrible and endless punishment. Think of it a moment. "Moses describeth the righteousness which is of the law, That the man which doeth these things shall live by them." Rom. 10:5. But if the man fails to do the things required by the law, what then? Why simply we are forced to conclude with the inspired Apostle, "Therefore, by the deeds of the law, there shall no flesh be justified in His sight; for by the law is the knowledge of sin." Rom. 3:20. Most certainly a law which convicts and condemns, cannot at the same time acquit and accept us as righteous, for such a supposition involves an absurdity and self-contradiction. God promises eternal life on condition of perfect obedience to His commandments, and threatens death in case of disobedience. Now, I have before proved, that you are guilty of disobedience, and consequently unless the penalty is in some way inflicted, the law is dishonored, the divine

government is overthrown, and all confidence in the divine character is destroyed.

You must, then, at once see the folly of attempting to escape this righteous penalty by any efforts of your own; and of meriting, by any goodness of your own, the favor of Him who is "of purer eyes than to behold evil, and cannot look on iniquity," (Hab. 1:13) who "is not a man, that he should lie; neither the Son of man, that he should repent." Num. 23:19. The difficulty is, you are "condemned already." (John 3:18.) If, therefore, you were able to cease from sin while reading these words, your future obedience could not atone for your past innumerable transgressions; for you would be doing nothing more than your duty which you ought to have discharged all the time. But the fact is, you can never cease from sin by relying upon your own strength. Even the best of men, like the apostle Paul, have been constrained to cry out, "The good that I would, I do not; but the evil which I would not, that I do. O, wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:19, 24. What then can you do, poor sinner? Nothing, absolutely nothing, to make yourself better. You are helpless, "sold under sin," (Rom. 7:14) "led captive by Satan at his will," (2 Tim. 2:26) and must, therefore, turn away from yourself, if you would obtain deliverance from this state of guilt and of misery.

And now let us review for a moment the ground over which we have passed.

First. It was taken for granted that you have some anxiety or fear, when you think about God, and death, and the judgment and eternity.

Second. It was shown that this anxiety of mind is produced by a consciousness of sin.

Third. It was proved that "sin is any want of conformity unto or transgression of the law of God."

Fourth. It was seen that the law, which requires us to love God supremely, and our neighbor as ourselves, is unchangeable, that it is spiritual, and that it has a dread penalty.

Fifth. It was established beyond dispute that you and all men have disobeyed the precepts of this law, and are, therefore exposed to its penalty.

What then can be done? What place can human wisdom devise to escape the fearful consequences of sin? "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I, the Lord, have spoken it, and will do it." Ezek. 22:14. That God, "with whom is no variableness, neither shadow of turning," (James 1:17) hath declared that sin shall be punished: we have sinned, grievously sinned, sinned every day, and every hour, and every minute of our entire lives; and hence,

without help from on high, and help extended in a way that shall meet all the demands of the law, we must soon enter the world of the lost, "where their worm dieth not, and the fire is not quenched." Mark 9:44.

It may seem hard and cruel in me to say these things, and to lead you on step by step to a conviction of your own wretchedness and danger. But, my friend, a sick man must be made to know and feel that he is sick, before he will take the remedies which the physician prescribes. And so you must be made to know and feel that your "heart is deceitful above all things, and desperately wicked" (Jer. 17:9), that your "carnal mind is enmity against God, not subject to the law of God, neither indeed can be" (Rom. 8:7), and that "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31), before I can hope to do you much good. Mark, I do not say that all men must have these feelings to the same extent, or that you must have them to the last degree, and until you are thoroughly unhappy. No, I am very far from saying this; but I do say, you must so realize your sinfulness and helplessness, that you will not trust for salvation in your own goodness, or in your own efforts, or in any created strength. If you can be persuaded to rely at once, gently and quietly, upon the promises of an Almighty Savior, so much the better; but if not, then you must be persuaded by "the terror of the Lord" (2 Cor. 5:11), and driven, if need be, to the very borders of despair.

For this reason I have been preaching the law instead of the gospel to you. I have been trying to *shut you up*, as the Apostle says, to the only hope, to the only plan by which sinners can be saved, that when Christ is revealed, you may joyfully "receive and rest upon Him alone for salvation, as He is freely offered to you in the gospel."

After all, then, although my language may seem to you cold and unfeeling; it is the language of love, for it is the language used by the God who pities you "like as a father pitieth his children" (Ps. 103:13); it is the language used by the Lord Jesus Christ, who yearns over you with unspeakable tenderness; it is the language used by the Holy Spirit, who so graciously offers to renew your nature, and to make you meet to be a partaker of the inheritance of the saints in light.

The sacred writers, you will observe, reasoned in the manner which I have feebly attempted to follow. They constantly dwell upon the nature and extent of the Divine law, in order to convince men of their ruin, and then to direct them to the Savior. They argue that "if there had been a law given which could have given life, verily righteousness should have been the law. But the Scripture

hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But, before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 3:21-24.

(To be continued.)

"AND THE DOOR WAS SHUT."

Alas! some were shut out. While the bridegroom tarried they had been sleeping, and when at length he came they were not ready. They did not mean to miss the marriage feast, but they did. At the last moment they were really in earnest. Having discovered that all was not right, they went about, first to one and then to another, in search of the needed oil; but "while they went to buy, the bridegroom came * * * and the door was shut." When at length they found themselves outside, careless ease and sleep were banished forever, and they prayed in terrible earnest, "Lord, Lord, open to us!" But it was of no avail. "He answered and said, 'Verily, I say unto you, I know you not.'"

Is this a meaningless parable? Verily, no! It was spoken by the Lord Jesus Christ, and there will assuredly be those who will find themselves in the unexpected but terrible position of those foolish virgins. Reader, what if thou shouldst be among the number?

Not long since I set out with the intention of catching a certain train. Having reached the neighborhood of the station, and finding there was a little time to spare, I turned aside to make a small purchase, and then leisurely walked up the approach to the station. I entered the waiting-room, and under the impression, that there was still at least a minute till the time of starting, I turned to the time-bill on the wall for some information which I wanted. Everything in the waiting-room and station was unusually quiet, and tended to confirm the impression that there was still time enough. But mine was mistaken confidence, for in an instant the door was closed, and—I missed the train. I well remember that the sting of disappointment was not so much the fact that I missed the train, or that I was so nearly catching it, but the reflection that I was in time enough if I had not lingered so carelessly on the way. And who can portray the stinging remorse of the lost, from this land of Bibles and Gospel light, remembering through an unending eternity how they frittered away the time when they might have been saved—till it was too late.

Dear reader, if still unsaved, let me plead with you to delay no longer. Remember, your soul is of priceless value,

and you need to be washed in the blood of Christ. The door of salvation has been wide open these many years, but none can say how soon it may be closed. Depend upon it, we have reached the Saturday evening of this world's history, and the Bridegroom is at hand. God is calling, the spirit is striving, Christ is waiting, preachers are warning, friends are praying, and conscience is echoing. What if, after all, you should find yourself among the lost, outside—and forever? God help you to come to Christ, and to come just now.

WEAK FAITH.

The almost constant complaint in the church is: "Weak faith, weak faith, weak faith." From the very beginning of our Christian life we heard it said that faith and works go together, and that faith without works was dead. Do you see in this, my dear brother and sister, the answer to your question: "Why is my faith so weak?" The great trouble with us is, that we have been taking it too easy with things in connection with Christian work and duty, and not put to work our talents, and not using the "little" faith we had, and then we complain about weak faith. Why, it is ridiculous.

How many are there in the Church who have faith, so they think, and yet things do not work? They have a faith; quite insufficient to keep them, individually, from wrong doings, and it has gotten to that point with them, because of neglect, not using what they have.

A great many have a dead faith, a faith without works. Simply neglect to speak to somebody about his or her soul and you will soon have reason to look about and ask: Why, what is it? I seem to lose strength, not the joy of yesterday, nor the peace of last week, and next thing, you will be compromising with the enemy, and thus lose "the fellowship," while your conversation ought to be in heaven, with God and not on earth, with the powers of darkness.—Krausse.

JESUS THE LIGHT OF THE BIBLE.

You have often admired the line of shimmering light which shines on the ruffled waters when the moon is in the heavens. Look in any other direction, and the waters are dark and troubled. Look toward the moon, and you see the glory all the way, right from your feet to the heavens above. Another standing beside you, looking at another angle, will see another line of light and glory, and another in another place will see another; and so on endlessly. The moon is really shining over all the water, but each one sees only a portion of its radiance, and that portion only by looking in one direction. So it is in the Bible. The glory

is shining all over it. You may see nothing of heaven in it so long as you will not look in the right direction. But look to the point of sight; look to Jesus, and you will see the glory of the Bible. You cannot see it all. Another will see something else that you do not. And another, standing at another point, will see something that you and he have missed. But everyone who looks earnestly in the right direction will see something. We may look at sacred truth from different directions and see different things therein, but if "looking unto Jesus" be our motto, "we shall see the glory of the Lord." And though no one can see it all, each one can see all he needs. Every one that looks in the right direction will see a path of light and glory leading from his own feet across the troubled waters of his life, up to the heavens above. "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory;" and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

INTELLECT NOT SUFFICIENT.

As to the truthfulness of Paul's description of the heathen in the first chapter of Romans, there can be no question. The testimony of ancient heathen writers themselves confirms it. Licentiousness of every description was not only permitted by the law, but was practiced alike by the common people and philosophers, and was even enjoined upon the people as a religious duty. The temples of the heathen were houses of debauchery. The gods which they manufactured for their worship, as Jupiter and Venus, were simply the reflection of their own evil natures; and since they thus deified the lusts of their own hearts, it was inevitable that they should sink into deeper sin.

We often hear it said that the scenes of cruelty and vice that were enacted by the heathen in their worship and in their social life are not possible in this enlightened age; but such persons forget that the civilization of Greece and Rome was fully equal to that of Europe and America, if not superior; yet the people were heathen, and most abominable was their idolatry. But like causes produced like effects. If their unthankful, vain imaginations, because of their great inventions, lifted them up so that they entirely separated themselves from God, and were left to work out the evils that were in their own natures, the same thing will occur now under the same circumstances. The possession of intellectual activity is no safeguard against immorality, when the Giver of that intellect is forgotten. The only guard against the grossest immorality is a humble acknowledgment of God.—Sel.

BEFORE HONOR IS HUMILITY.

Many young Christians are willing to labor for Christ if it can be in some manner which they regard as sufficiently honorable in the eyes of the world; but to light the fires in the house of the Lord, to trim its lamps, or perform other humble service for the Master, they would turn away from with contempt. But if God calls us to a humble service, that is the one for us to perform. He "resisteth the proud, but giveth grace to the lowly." It may be the infant class instead of the Bible class of young men he calls upon you to teach, but if your pride would cause you to turn aside from the lowly work, you may look for some humbling providence if you are really of Christ's fold, that will bring you to a better mind. It was when Christian did "vain-gloriously smile," that he stumbled and fell. God teaches all Christians in much the same way. Their falls are often most bitter but most instructive lessons. If we would be true followers of him who washed his disciples' feet we must be willing to be or do anything by which we can glorify our Master. "Before honor is humility."

It was not in such a spirit that the celebrated and most useful missionary, Dr. Milne, entered upon his labors in a heathen land. Mr. Morrison, of the China mission, sent home for some one to assist him in his arduous labors. By and by a young man from the country came and offered himself. He was poorly clad, and seemed but an unpolished country youth. The committee were satisfied with regard to his devoted piety, but thought it would never answer to send him out as a missionary. Finally he received the unflattering offer of a position as a missionary's servant.

We cannot tell the workings of that great mind as he heard the proposal. He began to reign 640 B. C., and occupied the throne till 609 B. C. The northern kingdom, or Israel was extinct. Sardanapalus was king of Assyria. Jeremiah, Habakkuk and Zephaniah were prophets, and Huldah was a prophetess at this time. Jeremiah was probably the one who found the book of the law.

For the Herald of Truth.

LET US GO TO JESUS.

It is far better to be innocent, than penitent; to prevent the malady, than invent the remedy.

To serve man's necessity is charitable, to serve his convenience is warrantable, to serve his iniquity is blamable, but to serve his purity is honorable.

SUNDAY-SCHOOL LESSONS.

LESSON X.—JUNE 7.

HEZEKIAH THE GOOD KING.—2 Chron. 29:1-11. *Golden Text.*—Them that honor me, I will honor.—1 Sam. 2:30. *Time.*—726 B. C. Hezekiah began to reign. This was 114 years after the death of Josiah. *Place.*—Jerusalem, the capital of Judah.

DAILY READINGS.

M. Hezekiah, the good king. 2 Chron. 29:1-11. T. Hezekiah's prayer. 2 Kgs. 19:14-34. W. Hezekiah's deliverance. Isa. 37:29-38. T. Recovery from sickness. 2 Kgs. 20:1-11. F. Praise after recovery. Isa. 38:9-22. S. God's care for us. Ps. 34:1-22.

S. Repentance-Forgiveness. Jer. 31:15-21. *INTRODUCTION.*—Hezekiah, the son of Ahaz and Abijah, was king of Israel. He began to reign at the age of 25, and occupied the throne 29 years. He was a brave defender of his nation, and a thorough reformer of religion. Hoshea was king of Israel during a part of Hezekiah's reign, till the kingdom of Assyria was destroyed by the Assyrian army. Sargon and Sennacherib were the kings of Assyria. Nahum, Micah and Isaiah were prophets at this time. A considerable part of Isaiah's prophecies belong to this reign.

LESSON XI.—JUNE 14.

THE BOOK OF THE LAW FOUND.—2 Chron. 34:14-28.

Golden Text.—The law of thy mouth is better unto me than thousands of gold and silver.—Ps. 119:72.

Time.—The eighteenth year of the reign of Josiah; B. C. 622.

Parallel Scriptures.—2 Chron. chapters 34 and 35; 2 Kings chapters 22 and 23.

DAILY READINGS.

M. Book of the Law Found. 2 Chr. 34:14-28. T. The Law first given. Ex. 20:1-25. W. Studying the Law. Neh. 8:1-12. T. Blessings of the Law. Deut. 28:1-14. F. Curses of the Law. Deut. 28:15-42. S. Blessedness of the Law. Ps. 119:1-16. S. Abiding in the Law. Ps. 119:6.

INTRODUCTION.—Josiah was king of Judah. He began to reign 640 B. C., and occupied the throne till 609 B. C. The northern kingdom, or Israel was extinct. Sardanapalus was king of Assyria. Jeremiah, Habakkuk and Zephaniah were prophets, and Huldah was a prophetess at this time. Jeremiah was probably the one who found the book of the law.

Let us go to Jesus in spite of all opposition, and do what we can for him. Let us pray to him and ask him to help us, for we of ourselves can do nothing. We must also ask in faith, and believe that he is a rewarder of them that diligently seek him. Has he not promised that, if we draw nigh unto him, he will draw nigh unto us? Jesus says, "My sheep hear my voice and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." These words are indeed consoling to those who will go to Jesus.

Where else will we be safe, if we are not in Christ Jesus? If he is our all and in all, why not forsake all worldly things for the sake of Jesus Christ, who is able and willing to save us, if we do his will and serve him to the best of our knowledge? Let us follow him, though our trials be many, for he knows our wants, and will provide for us. Let us go to Jesus, it matters not what man shall say. We must follow him through evil as well as through good report.

Blessed are they, for they shall be as Mount Zion which cannot be removed, but which abideth forever. Let us glorify in nothing, save in the cross of Jesus Christ our Lord. Where shall the soul find rest, except in the lamb of God, who is the physician for the sin-sick soul. F. L.

The one who drifts,
And seldom lifts,
A burden from the dust,
Can never know
The heart felt glow
That yonder reapers must.

LESSONS FOR BOYS.

Teach them that a common school education with common sense is far better than a college education without it.

Teach them that honesty is the best policy; that it is better to be poor than rich on the profits of "crooked dealing," etc., and point out your precept by the example of those who are now suffering the torments of the doomed.

Teach them to respect their elders and themselves.

Teach them that, as they expect to be men some day, they cannot too soon learn to protect the weak and helpless.

Teach them that to wear patched clothes is no disgrace, but to wear a black eye is.

Teach them that God is no respecter of sex, and that when he gave the seventh commandment he means it for men as well as their sisters.

Teach them that, by indulging their depraved appetites in the worst forms of dissipation, they are not fitting themselves to become the husbands of pure girls.—Selected.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB, ASST. EDITORS.

June 1, 1891.

Entered at the Post Office at Elkhart, as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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SUNDAY SCHOOL LESSONS FOR THIRD QUARTER.—In reply to continued queries on the above subject, we will state that the Lessons for the Third Quarter are taken from the gospel according to St. John.

PRE. AMOS MUMAW of Elkhart Co., Ind., left Elkhart on the 21st to attend the Annual Conference at Sterling, Ill.

BISH. HENRY SHAM expects to leave here for Jordan, Ontario, the last week in May to attend the Annual Conference at that place on the 29th, and also to visit among the churches in that part of the province. Bro. J. S. Coffman who spent several days in Allen county, Ohio, also expects to be with the brethren in Canada at the conference.

THE ANTICIPATORS AGAIN.—The article on the above subject on page 140 current vol. HERALD OF TRUTH, stirred up considerable inquiry, and in reply to all these inquiries, we say here, that we have no address, no literature, and know nothing more about them than what is said in the item given as above which we cut out of another paper.

BRO. J. F. FUNK left to-day (May 26), for Nebraska, to attend the Western District Conference of the Amish church at Milford, Seward Co. The ministering brethren from Pennsylvania, Abram Herr and John Rank reached Elkhart yesterday evening and with Bro. D. J. Johns, of Goshen, accompanied him to the Conference.

AN OLD BROTHER'S ENCOURAGING TESTIMONIALS.—An old brother who has stood the storms on Zion's watch-tower for 42 years, and whose voice and influence always are with those who are willing to labor for God and the prosperity of his church sends us the following words of encouragement: "I am glad our surrounding churches are using your Lesson Helps. I am now one of the old servants and have been standing on the watch-tower nearly 42 years, and I hope many may yet turn to Jesus before I close mine eyes!" Yes, may not only many turn to God while the old brother is still able to lift his voice, but after it is hushed in death may the blessed admonitions of that voice still sound and resound through the memories of many who have long waited for the opportune time, and bring them to the feet of Jesus.

THE DIVISION IN THE EVANGELICAL CAUCH ABOUT COMPLETED.—This Association has of late been presided over by three Bishops—Esher, Bowman, and Dubs—all of whom have been suspended by the ecclesiastical courts, but Esher and Bowman do not recognize the sentence passed upon them as valid and consequently continue in the discharge of their special duties. One of the Pennsylvania local circuit courts, however, has decided that the suspension of Bowman was valid, which suggests that the same position would be taken in Esher's case as they are similar in nature.

The charges brought against the three bishops was not on account of a serious moral defect in any one character, but for slander, evil speaking, and for giving way to abusiveness.

Bishop Dubs and his friends have their stronghold in Pennsylvania, where several annual conferences have already been divided. The final stroke which will tear asunder the two parties forever, will likely take place at the time of the next General Conference. Both parties meet the same

day, but the "majority" (the Esher and Bowman party) meet at Indianapolis, while the "minority" (the Dubs party) meets at Philadelphia. If no changes will be made before the appointed day for the General Conference, the two General Conferences will break in twain the many ministers and nearly 150,000 members.

The charges brought against the three ecclesiastical rulers, are well founded. Men are prone to pursue such a course, when their passions have been excited by wild agitators. It is an easy thing to make a little question appear great, when the entire surface is exposed and at the same time viewed by a magnifying glass.

That both the majority and the minority parties, are seriously to blame for the division, is an admitted fact. Both have erred and come short of their privilege and duties in their proceedings with each other. The division is entirely of a personal nature, and should not have occurred for the petty reasons that have up to this time been advanced. But this will again serve to prove the folly of divisions. We are able to see the unfounded principle of divisions occurring every where only when we look at the matter from a neutral standpoint. In every instance, personal hatred and prejudice has performed its full share, and in most cases proved to be the ruling feature.

It would be well worth one's time to consider and see if you can point out one single division that is justifiable in the sight of God, unless essential principles—i.e. principles that are essential to man's salvation—were at stake. As a rule both parties are in the wrong—one upholding one extreme and the other contending for the opposite extreme. S.

CHURCH NEWS.

BRO. SAMUEL YODER of Elkhart, Ind., left for Kent Co., Mich., on the 6th of May and returned on the 18th, but was grieved to find Sister Yoder suffering with sciatic rheumatism. He conducted services at Bowne, Caledonia and Leighton, and considering the circumstances, the meetings were well attended and good interest manifested. On the 9th two souls made a covenant with God and were received into the church at Bowne through baptism. Many were present to witness the vow made by the two received into fellowship and hear the word of His grace preached. A large congregation assembled the following morning at 9 A. M., to witness the ordination of a minister, which

took place before the communion services. Bro. Isaac Weaver was called to take up the important work of spreading the Gospel of free salvation and peace. God grant that he may become a faithful and zealous worker in the cause of Christ. Sunday, 17, communion services were held at Caledonia. Bish. Speicher officiated at both places. A well attended meeting was held the same evening at Leighton.

CORRESPONDENCE.

FROM BROWN CO., KAN.—Bro. Henry Yother of Nebraska, spent Sunday May 10th with the brethren near Sabetha, Brown Co., Kansas, and held communion with them. We are glad that Bro. Yother kindly visited these people and administered to their spiritual wants.

FROM MEDINA, CO., O.—The brethren Abraham Herr and John Rank of Lancaster Co., Pa., were with us over last Sunday (May the 10th), and preached three interesting sermons in the Baker school-house. They expect to attend the Ohio Conference, at Orrville, Wayne Co., Ohio, on the 15th. T. K.

FROM LAGRANGE CO., IND.—On Saturday, May 9th, services were held at the Shore church, where one person, a young man, was baptized, two received by letter, and one reclaimed; on Sunday communion services were held. The meetings were well attended and a large number participated in the communion services. The church appears to be encouraged and prospering.

FROM TISKILWA, BUREAU CO., ILL.—The Sunday-school at Ohio Station is held every Sunday, at Tiskilwa every two weeks. The latter was reorganized for the summer on the 26th of April.

On the 10th of May ten persons were baptized and received into church membership. They were to have been received on the 3d, but on account of the illness of Bish. Joseph Buerckv the baptismal service was postponed one week. May God prosper the good cause everywhere.

FROM MILFORD, SEWARD CO., NEB.—On the 19th of April we commemorated the death and suffering of our Lord at which time many brethren were present and partook of the emblems of the shed blood and broken body.

Sunday, the 26th, we reorganized our Sunday-school for the summer. Bro. A. J. Kramer was chosen Supt., and Bro. David Bender, Asst. Supt. We have Sunday-school at 10 A. M. every two weeks, and instruction meeting in the afternoon. May God bless the brethren in their work. COR.

FROM JOHNSON CO., KANSAS.—The church at Olathe has decided on the second Sunday of each month for their regular services, and on the fifth Sunday, whenever the month has five Sundays. Visiting ministers can govern themselves accordingly.

FROM SMITHVILLE, WAYNE CO., O.—On Saturday May 16th, twelve souls were added to the number of God's people in this part of the Master's vineyard, through the sacred ordinance of baptism. May God bless and keep them for He alone can, and may the example of professing Christians be such as will not discourage those who have just started out in the new life.

On Sunday following communion services were held at Pleasant Hill and on Monday at Oak Grove. Bish. J. P. Smucker of Nappanee, Ind., was present to assist in the work. Our spirits have been quickened and our strength renewed. COR.

FROM MONTGOMERY CO., PA.—There are five applicants for baptism at the Plain meeting-house and also a number at the Franconia meeting-house. We are glad to hear of so many that are this spring setting out in the way to Zion. May many more follow their good example. — Bro. Henry C. Krupp and wife from Montgomery Co., Pa., are on a visit through Ohio, Indiana, Illinois, Kansas and Nebraska. They attended the Conference in Wayne Co., Ohio, and also the conference in Whiteside Co., Ill. They spent a few days in Elkhart, and we were glad to see them with us, and that they enjoyed their visit so well.

FROM ORRVILLE, OHIO, MAY, 18th, 1891.—On the 4th of April, Bro. D. H. Bender arrived in our midst and held a number of meetings which were highly appreciated. The Lord greatly blessed the work done here. A number of precious souls were influenced to forsake the world and accept Christ. Oh! how our hearts were made to rejoice and praise God. Let us be encouraged to go on in the good work. Quite a number of brethren and Sisters from a distance were with us at the conference on the 15th of May. On the 16th eleven were received into the church by water baptism and one by letter. On Sunday following communion services were held. There were also a number of other meetings held Bro. Brunk and Herr of Lancaster Co., Pa., were with us over the conference and preached a number of times. On the evening of the 19th there is an appointment for Bro. C. B. Breneman of Allen Co., at the Martin' church. The brethren there expect to organize a teacher's meeting. Truly we had seasons of refreshment, which will long be remembered. COR.

FROM ELKHART, CO., IND.—The brethren D. H. Bender and J. B. Shoup arrived at Elkhart on the 4th of May and preached in the Mennonite church the same evening. The next morning Bro. Shoup went into the country to visit with his relatives, while Bro. Bender preached at Elkhart the same evening. They conducted meetings at Olive, Salem and Yellow Creek during the week and on Saturday morning (the 9th.) Bro. Bender left Elkhart for Cullom, Ill., while Bro. Shoup remained with the brethren and friends until the 14th when he left for Orrville, Ohio. The meetings were well attended and the brotherhood was much encouraged by their visit. We hope they will come again. May God prosper them in their calling and make of them earnest, and faithful contenders for the truth. COR.

FROM SALEM CHURCH, ELKHART CO., IND.—Considerable interest was awakened in the Church during the winter and a number were awakened and led to give themselves to the Lord. On Saturday May 16th, was set as the day of baptism, and several having been gathered in from the adjoining districts there were twelve baptized, one reclaimed and one received from another church. The day was pleasant, the meeting was well attended and the hearts of God's people were made to rejoice to see these dear souls coming in to confess Christ before men, and seal their covenants with God in baptism. May the Lord bless all these dear souls and give them grace and strength to remain steadfast and be bright and shining lights in the church as well as to them that are without.

FROM DEKALB CO.—Communion services were held in DeKalb Co., Ind., on Sunday May 24th; John F. Funk from Elkhart was present. An interesting and well attended meeting was held on Saturday evening, and the meetings on Sunday forenoon and on Sunday evening were also largely attended. On Sunday afternoon Sister Newcomer who is suffering from paralytic affection and not able to attend church was served with communion at her home. The aged Bro. Freed, who is now in his 96th year, was also served with the emblems of the broken body and the shed blood at his home. He seems to be quite strong and vigorous for one of his great age. The church maintains an interesting Sunday-school with good attendance. The church, however, has had many difficulties to contend with, and has recently passed through a severe trial, but the little brotherhood need not fear as long as they are faithful, for the promise of God is that he will not leave them nor forsake them. They desire to be visited by ministers from abroad. COR.

FROM CASS CO., MO.—We are constrained to offer a few items from this point for the correspondence column of the HERALD. On Thursday, May 14th, Pre. D. F. Driver, Bish. D. D. Kauffman and daughter from Morgan Co., Mo., Bro. F. W. Brunk and wife from Chariton Co., Mo., accompanied by Salinda Hershey and Mary Denlinger, two young sisters from Lancaster Co., Pa., arrived in our midst; and on Saturday following Bro. Samuel Ernst of Olathe, Kans., Bro. L. H. Shank and wife from Johnson Co., Mo., also reached here, and all remained with us until after the communion meeting which was held on Whit-Sunday, May 17, at Bethel church.

Two persons were received into membership with our branch of Christ's church by letter at the time of the preparatory meeting on Friday afternoon, and on Sunday morning, prior to the communion service, three more names were added to the list. Owing to continued rains and the unfavorable condition of the weather at the time, no meetings were held on Saturday and Sunday evenings, as had been previously announced.

We were ably instructed and admonished by the ministering brethren, Driver and Kauffman, and the presence of all the rest of our visitors was greatly enjoyed and appreciated by all. L. J. H.

FROM BLUFFTON, ALLEN CO., OHIO.—In the midst of gloom and apparent disappointment, when the mist of discouragement hides from our view the rays of sunlight, and the dark clouds of despair overshadow us and darken our pathway, when we think God has refused to hear our prayers and pleadings, and our souls feel shattered and cast down; it is at such times the wonderful loving Father is often nearest to us and most likely to grant us all our requests.

Could we have assembled ourselves with the brethren at Riley Creek during their meetings in the beginning of May, we would beyond a doubt to our astonishment have witnessed the wonderful and powerful workings of the Spirit with sinners. Fifteen young souls were led out of darkness into light, and two were influenced to lead a more active Christian life. If God wills, the seventeen will be received into the Riley Creek church on the 23d of May. Communion services will be observed the day following. Bro. J. S. Coffman labored with the brethren a few days and Bro. D. H. Bender was with them one day.

We are revived in spirit and our souls made to rejoice to see so many young people turn their faces Zionward in one of our smaller congregations. One of the number in a private letter to me, writes as follows: "I am truly glad that I can tell you that I have made a start to lead a better life and not only myself, but quite

a number of others with me.... We ask you to remember us in your prayers who have started to travel a new road, that we may travel the narrow way and at last gain a crown in heaven." Yes, dear brethren let us plead with God and ask him to make of them such children that will become great and faithful workers in His vineyard.

We need more workers—able workers young and old—who are not backward in defending the faith once delivered to the saints," and in upholding intelligently, the evangelical principles of a Gospel of peace and love. God save our young people!

SUNDAY SCHOOLS ORGANIZED.

Near Masonville, Lancaster Co., Pa., on the 10th of May, in the Mennonite Church. This was the first Sunday-school ever held at this place, but we have for some time anxiously wished and expected one. The house was about half filled with children and young people, who were quite willing to take part in the school.

Bro. Daniel Lehman was chosen Supt., Bro. Reuben Kauffman Asst. Supt., and Bro. B. C. Kauffman, Secretary. Amos Lehman led in singing, and we expect him to be with us most of the time. By the blessings of God, we hope to see the work prosper. A SISTER.

We again opened our Sunday-school at Marietta, Lancaster Co., Pa., on the 26th of April, with an enrollment of 103 scholars, and since then the school has increased to about 120. True, we have a large school, but we find plenty to do. We hope the blessings of God will rest upon our school, that we may prosper and that our efforts for good may be crowned with success and many souls converted and added to His people.

The Amish Mennonite Sunday-school near Archbold, Fulton Co., Ohio, was opened for the summer on the 10th of May. About 350 pupils were present and a profitable school is expected. This is a large school and we hope to see much good accomplished by the brethren.

The Sunday-school at Thompsonstown, Juniata Co., Pa., is doing well. The third Sunday over 100 scholars were present. In answer to the question, How may we use the Sunday-school Lesson Helps to the best advantage. We would suggest you to the suggestion given on the inside cover of the Sunday-school Lesson Helps for the third quarter of 1891 which speaks as follows:

An intelligent young teacher in the west said; I study the Lesson Helps very carefully. In the first place, I try to get the time and place well fixed in my mind, and then try to get the connection between the last and the present lesson by studying the introduction. I then read the text slowly, and understand as much of it as

possible without note or comment. Then I take up each verse separately, and study it in connection with the explanation. After which I go over all the questions for the three grades. In this way I have found that there is almost no end to the information I get out of the lesson.

The Lesson Helps will be of little worth to either teacher or scholar, if they are not studied before the Sunday-school meets. But if they are carefully read and studied they will truly prove to be a great help. EDITORS.

From Wayland, Henry Co., Iowa.—We organized a Sunday-school for the summer in the Sugar Creek Church, on the 3d of May. Bro. J. C. Koebel was chosen Superintendent, and J. Goldsmith Asst. Superintendent. May God bless the brethren in their calling and endow them with power from on high, that they may discharge their duties in the way that will be the greatest benefit to the church and kingdom of Christ in general.

On Sunday the 10th, we commemorated the death and suffering of our Lord, on which occasion the brotherhood universally took part. The brethren Chas. Wery of Johnson Co., and Jacob Swartzendruber of Iowa Co., were with us at the time and aided in the services.

In the 2d No. (Jan. 15) of the Herald, I stated that we wished to build an addition to our meeting-house. We have since concluded to build a new church which is to give better satisfaction. The work is to begin after harvest.

From Doylestown, Bucks Co., Pa.—The church here has again opened the Sunday school for the summer with bright prospects for a good school. Over one hundred were in attendance. May God bless both teachers and scholars.

From Deep Run, Bucks Co., Pa.—The brethren begin everywhere to realize that it is not only a pleasant and profitable service to instruct the young in the truths of the gospel, but that it is very necessary also, and we are glad to hear that in the above church the Sunday-school has been reorganized with a good attendance. God bless those especially who are willing to make the sacrifice and give themselves to the instruction of the young.

A TRIP TO WEST VIRGINIA.

Bro. A. B. Burkholder and the writer left home at 7 A. M. on the 23d of April for Pendleton and Randolph counties, West Va. The drive across the mountains and through the valleys is a long and tiresome one. We were compelled to walk many a mile, but our trip was so arranged that we could remain with some of our brethren and friends all night and usually over meals. The same evening we conducted a meeting at Pleasant

Grove. The next day (the 24th) we continued our trip as far as Bro. Miller's whose wife was not long since taken to a better world. He seemed to be much distressed but he need not be for she died a happy death. In the evening we conducted a meeting in the New Mennonite church. This is the only church our people own in Pendleton Co. After visiting several of the brethren, we separated. Bro. Burkholder remained with and preached for the brethren at this place while I crossed the Allegheny Range into Randolph Co., and filled appointments at the Karnes school-house, Upper Grandy school house and Thorn Grove. On Sunday afternoon, I directed my steps homeward and met Bro. Burkholder the same evening at the home of Michael Mouses. On Monday morning, we started for Bro. Eysa a distance of 33 miles, and conducted another meeting at Pleasant Grove in the evening. On the morning of the 28th, we left for home and reached our destination the same evening.

Dear brethren and sisters, remember your ministering brethren at the throne of grace, that their efforts for good may not be in vain. Two of the brethren in turn are expected to visit the brethren in West Va., every month until November. The distance is about 75 miles to the farthest place visited and the road a rough one. May the grace and mercy of God ever protect and keep us. Your unworthy servant. JOSEPH F. HEATWOLE.

Rushville, Va.

REPORT OF THE KANSAS AND NEBRASKA ANNUAL CONFERENCE.

The Annual Conference convened at the Pennsylvania meeting-house, near Newton, Harvey Co., Kansas, on Friday, May 1, 1891, at 9:30 A. M.

The following named brethren from a distance were present: Bish. A. Shiffler, Roseland, Neb.; Pre. E. M. Shellenberger, Ransom, Kans.; Pre. Andrew Good, and Deacon J. G. Wenger, Harper, Kans.

All our bishops, ministers and deacons of McPherson, Harvey and Marion counties, Kans., were present, also three brethren, besides Bish. Shiffler, of Roseland, Neb., Bro. Samuel Ernst of Johnson Co., Kansas, and a number of brethren and sisters from the four churches here in Kansas were present.

FORENOON SESSION.

Conference was opened by Bish. S. C. Miller, who earnestly exhorted the brethren to practice peace and love which are the bonds of unity. After prayer, Bish. Shiffler, and others made very earnest remarks from the text: "Other foundation can no man lay, than that is laid, which is Jesus Christ." 1 Cor. 3:11.

Conference then proceeded to organize. Bro. R. J. Heatwole was elected Moderator, and J. C. Hershberger, Secretary. As the committee on questions had neglected to arrange the questions, they were given the forenoon to arrange them. The conference meanwhile discussed other matters till noon. After prayer, conference adjourned to meet at 2 o'clock P. M.

AFTERNOON SESSION.

After prayer conference resumed business at the appointed time. Good will prevailed throughout the entire conference. The following questions were read and discussed with annexed results.

Ques. 1.—Is it in accordance with the gospel for the majority to rule in conference and church matters, or would it be nearer right to have it unanimous? After discussing the question to some extent, it was,

Resolved, That an evangelical majority should rule, but that an effort should be made to get a unanimous vote if possible.

Ques. 2.—Believing in plain dressing, does the Bible give us any right to dress our children after the fashions of the world, and then to find fault with other members of the church for doing the same thing? After some discussion, it was,

Resolved, That we have no right to do either one or the other, according to Romans 12:1, 2, and 1 Peter 1:14.

Ques. 3.—Are our members justifiable in holding, permitting in their houses, or attending play parties of any kind? After a general discussion it was,

Resolved, that we have no right to either hold, allow to be held, or attend such parties, according to Ex. 32:6; 1 Cor. 10:7; and Prov. 22:6.

Ques. 4.—Where a Mennonite brother lives in a community composed of different church denominations, is it advisable, for such a brother, to serve as Superintendent of a Union Sunday-school, in such district? After discussing the question it was,

Resolved, That such a brother be fully persuaded in his own mind, then act accordingly, using care not to violate a decision made heretofore by the conference, with regard to going to, or attending fairs, shows, picnics, Sunday-school conventions, etc.

At 5 P. M., after song and prayer, conference adjourned, to meet at 8 A. M. next day.

SATURDAY MORNING SESSION.

Conference met as appointed and was opened by song and prayer, after which business was at once resumed.

Ques. 5.—What is the mind of this conference in reference to Teachers' Meetings? When are they to be held, in the day or evening and how often? After a spirited discussion (all in good feeling) it was,

Resolved, That Teachers' Meetings be encouraged; but great care should be maintained not to go to extremes.

Ques. 6.—What shall be done when members violate the decisions made by our conferences? After a short discussion it was,

Resolved, That members violating the decisions of our conferences are under censure, and should be dealt with according to the extent of the transgression.

Ques. 7.—Shall a member have the privilege to use his influence against temperance or prohibition?

Resolved, That a member shall not have such privilege.

Ques. 8.—Should members of the Mennonite church inform the assessor not to give their names in as jurors?

Resolved, That we should, for by so doing our names will not appear on the list for juryman, and hence we will be free from any annoyance in this respect.

Ques. 9.—Would it not be better to hold an Annual Conference, instead of a Semi-annual, which is to be held alternately in Kansas and Nebraska in the fall of each year? After some discussion it was,

Resolved, That an Annual Conference should be held instead of a Semi-annual, which is to be held alternately in Kansas and Nebraska. It was further

Resolved, That the next conference for Kansas and Nebraska be held in the Roseland meeting-house, near Roseland, Adams Co., Neb., on the first Thursday in Oct. 1891.

Ques. 10.—Shall this conference appoint a committee to provide for excursion rates on railroads, for the benefit of those going to the conference?

Resolved, That a committee of two be appointed, namely, Bro. Amos Hess, of Hsston, Kansas, and Bro. Jacob Erb, of Newton, Kansas.

Conference closed at 12 o'clock, M., with singing and prayer. After the adjournment the majority of those attending conference went to Bro. Solomon Martin's (one half mile from the meeting-house), where the brethren had provided refreshments for the congregation. After dinner, we again returned to the church; preparatory meeting was held in the afternoon.

Bro. Andrew Good opened the services by reading Rom. 5, and commenting on the same. Bro. Caleb Winey preached earnestly from James 1:21, in English, followed by Bish. Hamilton in German. Others spoke words of admonition.

On Sunday following, communion services were conducted by Bish. Shiffler in German, followed by Bish. S. C. Miller in English. Bish. Hamilton presided at the breaking of bread and partaking of wine. The brethren further showed their love, humility, and that they are washed by the Word, by washing one another's feet. About 75 persons partook of the

emblems of the broken body and shed blood of our blessed Master, Jesus Christ.

Meetings were held on Friday and Sunday evenings. Thus closed a season of great refreshment to our souls. May God in mercy yet spare us to engage in many more rejoicings like unto this, for we believe that all present were revived in the Spirit, and that it will unite us closer in the bonds of love and unity of the Spirit. May God bless us all and at last gather us safely home where we can praise Him for ever and ever.

J. C. HERSHBERGER,
Secretary.

THE RUSSIAN STUNDISTS.

The attention of the religious world is being very largely directed just now to the terrible persecutions of the Russian Nonconformists, and to the rapid development of what is known as the Stundist movement in the southern and western parts of that Empire. When it is considered that this, which is one of the most interesting religious movements of the present century, and now numbers its adherents by hundreds of thousands is only of some thirty years' growth, it will be seen that its spread is remarkable. The leaders of the movement are for the most part peasants, and are not a homogeneous body held together by unity of organization and doctrine, but a number of small independent communities, without any systematized church order or creed. They eschew rites and ceremonies, have no institution of clergy and pastors, and take the old and New Testament Scriptures as their rule of faith. The drastic measures adopted by the Russian authorities are only having the effect of increasing their numbers, and it is impossible at the present time to forecast the influence which before long the Stundists will exert upon all classes in Russia.

When a well-known Stundist leader, the peasant Riaboshapko, was examined as to his belief and the belief of those who adhere to him, he gave the following succinct and simple account of it—

"1. It is forbidden to touch strong drink; it is forbidden to enrich ourselves at others' expense. We are to help one another—not ourselves.

"2. Nothing but the gospel for us; no fasts or other kindred instructions.

"3. Churches, as now understood, are unnecessary; for the Lord says, 'Where two or three are gathered together in my name,' etc.

"4. Confession of sins only to God, and not to any human being, no matter how holy he be.

"5. Icons and such things are unnecessary. I look upon them simply as ornaments for rooms.

"6. Baptism to be performed after the pattern of our Savior. Adults, therefore,

and not infants, are to be baptized. It is a sign of the washing away of sin.

"7. We must communicate once a fortnight.

"8. Holidays not mentioned in Scripture are uncalled for."

The political element is either completely absent, or appears merely as a protest against the unbearable persecutions of the local administration.

According to their religion, all earthly goods are not given, but, so to day, *lent*, by God to men. To prove faithful debtors, men are bound to come to the assistance of their neighbors when they are in need, sickness, or affliction. It is well known that with the Stundists this doctrine is in no contradiction with their life.

One of their peculiarities is the perfect absence of national and religious intolerance. There were no anti-Jewish riots in the villages where the Stundists formed even one-third of the population.

They think one must obey the authorities in everything except in the matters pertaining to religion.

The writer of the article in *Free Russia*, after entering into particulars with regard to the influences which have brought about the present lamentable persecution, adds:—

"I know positively that the Stundists are arrested, put in chains, kept in prison, and exiled by administrative order to Siberia and the Caucasus in much greater numbers than under the late Count Tolstoi. The police break into the houses of the brethren, disperse their assemblies and incite against them the orthodox mob. What will be the result of these persecutions? It can be but one: the wider spread of the sect, the increased zeal of its proselytes, and the introduction into the doctrine of the sect of the political element which is now totally absent."

A SAD DEATH OF A TEN YEAR OLD BOY.

A sad accident occurred, on the afternoon of April the 30th, about one mile southeast of Bareville, Lancaster Co., Pa., on the farm of Jonas K. Stoltzfus, Christie, a son of M. Stoltzfus, was sent out in the field with a roller and was expected to be able to manage the horses as he had done before. But at three o'clock his sister, a few years older than himself, went out to see him, but was greatly shocked to find her brother under the roller pressed into the earth. The roller passed over his feet and rested upon his body without touching the head. But Christie was dead. The horses stood still and the little girl tried in vain to remove the roller from his body. She called for help and soon the boy was taken home to meet the sorrow-stricken family. No one was present when the accident occurred, but it is supposed, that the boy was thrown in front of the roller, and while falling, or when the roller had caught his feet, he stopped the horses by calling or pulling on the lines. But death must have occurred almost instantly. His age was 9 years, 7 months and 18 days. Services by Benjamin Lautz and Daniel Stoltzfus. He leaves his parents, a brother and two sisters to mourn their loss. "Suffer little

children to come unto me and forbid them not, for of such is the kingdom of heaven."

Fond parents calm the heaving breast,
The Savior called him home,
Grieve not, dear Christie is at rest
Beyond this vale of tears.

Dear parents, come and dry your tears,
And weep no more for him,
For your meeting will be brighter
Than your parting here was sad.

DIED.

PLANK.—On the 31st of March 1891, near New Holland, Lancaster Co., Pa., of diphtheria, Johnnie, son of David and Mary Plank, aged 14 years, 9 months and 25 days. Buried on the 2d of April.

I am young but I must die,
In my grave, I soon shall lie;
I am ready now to go,
If the will of God be so.

KEPORT.—On the 5th of May 1891, in Manor township, Lancaster Co., Pa., Miles, only child of Mary Keport, aged 13 years and 15 days. The boy went to bed in his usual health, a hemorrhage took place during the night, of which he died without waking. When his mother went to wake him in the morning, she found her boy a lifeless body. Funeral on the 8th at Stehman's, U. B. Church. Services by pre. Beach, and Hartzler. Text: "The only son of his mother, and she was a widow." Luke 7:12.

WEAVER.—On the 9th of May 1891, in Lancaster Co., Pa., of inflammatory rheumatism, Count Weaver, aged 17 years and 20 days. He was buried on Wednesday the 13th at Weavertown. Services by W. J. Hoar, John M. Zimmerman and John K. Brubaker. Text: "Keep your garments white."

EBERLY.—In Lancaster Co., Pa., Joseph Eberly, aged 42 years. Buried on Tuesday May 5th 1891, in the Mennonite graveyard. Services by Jonas B. Martin and Menno Zimmerman. He was a faithful member of the Mennonite church. He leaves a wife and six children to mourn his departure.

BEILER.—On the 27th of March, near Bird in Hand, Lancaster Co., Pa., of consumption, Michael Beiler, aged 54 years, 5 months and 27 days. He was sick for a long time, but endured every affliction patiently and often wished for a sweet rest. He was a member of the Amish Mennonite Church. He leaves a wife and many friends to mourn their loss. His funeral was largely attended. Services by Benjamin Fisher and Jonathan Kauffman.

Yes, he longed to go to Jesus,
To the heavenly home above,
Where there is no ill or sickness,
But where all is joy and love.

KRUPP.—On the 2d of May 1891, in New Britain Bucks Co., Pa., at the residence of his son Abram, Abraham Krupp, aged 82 years, 4 months and 25 days. Buried at Line Lexington. Services were conducted at the house by John Walter and at the church by Isaac Rickard.

MUSSER.—On the 3d of May 1891, in Brecknock Twp., Lancaster Co., Pa., of heart disease, Henry M. Musser, aged 23 years, 4 months and 24 days. Interment May 7th, at the Bowmanville meeting-house. He was a faithful brother in the church. Services by Benjamin Horning and Henry G. Good, from Psalm 119:9.

WENGER.—On the 12th of May 1891, in Grand Rapids, Mich., infant son of Peter and Wenger, aged 2 months and 4 days. Services by Samuel Sherk and C. Wenger.

YODER.—In April 1891, near Kalona, Iowa, of consumption, Sister Lucy Yoder, aged 24 years, 2 months and 2 days. Sister Yoder was a member of the old Amish Mennonite church, and expressed a desire to depart this life and be with Christ, which is far better. She leaves a sorrowing husband and six children to mourn their loss.

STOLTZFUS.—On the 4th of May 1891, near Hartford, Kans. John Stoltzfus, aged 34 years, 5 months and 9 days. He leaves his wife, mother, and 5 children to mourn their loss. He was a member of the Amish Mennonite Church.

MOYER.—On the 1st of May 1891, near Campden, Lincoln Co., Ont., of congestion of the bowels, William W. Moyer. He was buried on the 5th at the Mountain Church. Services by Dr. W. W. Moyer. Brother Moyer was only sick a few days. He leaves a large family of children and a sorrowing widow to mourn their loss, but they need not mourn as those who have no hope.

HONSBERGER.—On the 3d of May 1891, near Jordan Station, Lincoln Co., Ont., Catharine, beloved wife of C. H. Honsberger, and sister of the above W. W. Moyer, aged 66 years, 3 months and 17 days. She was buried at the Mountain church on the 6th. Services by Noah Stauffer and J. F. Rittenhouse. Sister H., was only sick a short time with gripe and died of inflammation of the lungs. She was a kind mother, a beloved neighbor and a faithful sister in the church, but she now rests from her labors and her work do follow her. She leaves a sorrowing husband and six children to mourn their loss.

SHANK.—On the 9th of May, in Allen Co., Ohio, near Pandora, of cancer, Anna, daughter of Henry Shank, aged 52 years, 2 months and 20 days. Funeral services were held at the Riley Creek meeting-house by John Moser, C. P. Steiner, and Isaac Burkhardt. Deceased was for many years a faithful member of the church, and led an exemplary Christian life.

WELDY.—On May 14th, 1891, in Madison Twp., St. Joseph Co., Ind., of spinal fever, Irvin N., son of Jacob and Hannah Weldy, aged 2 years, 7 months and 26 days. Buried on the 12th, at the North Union graveyard. Services by Noah Metzler and Amos Mumaw, from Matt. 13:43.

A precious one from us has gone;

A voice we loved is stilled;

A place is vacant in our home,

Which never can be filled.

God in His wisdom has recalled

The boon His love has given,

And though the body slumbers here,

The soul is safe in heaven.

And now my little children dear

Do not think of Irvin as in the grave,

Although his body is lying here;

His spirit has gone to God by whom he to

us was given.

Dear little children, think of meeting Irvin in

heaven.

Because there is plenty of room for more.

When you were together the number was seven

But the one that is gone has only gone

before.

HARRINGTON.—On the 7th, of May 1891, in Olive Twp., Elkhart Co., Ind., of spinal fever, Dora, daughter of Amos and Mary Harrington, aged 6 years, 7 months and 1 day. Buried

on the 9th in the Yellow Creek graveyard. Services by Christian Shaum and Amos Mumaw, from Heb. 9:27.

EVEREST.—On the 16th of May 1891, in Harrison Twp., Elkhart Co., Indiana, after a very brief illness, Annaetta, wife of William Everest, and daughter of John Kreider, aged 37 years, 9 months, and 15 days. She leaves a sorrowing husband, four children, and an aged father to mourn her death. She was a faithful wife, a kind mother and the love and respect which the entire community had for her was manifested by the unusually large attendance on the occasion of her funeral. She was buried at the Olive Mennonite church, where services were conducted by George Lambert and J. F. Funk, from Rev. 21:6, 7. May God bless the sorrowing hearts who have been so deeply afflicted, and lead them gently on through life's rough ways, and bring them all to the blessed home prepared for the people of God.

EKEMA.—On the 13th of May 1891, at the residence of John Symensma, in Elkhart county Indiana, after two days illness of brain fever, of which she suffered greatly, Sister Fanny Ekema aged 33 years, 10 months and 4 days. She was born in Holland, Europe, and came to this country with her parents when about ten years old. She was one of the cheerful ones who looks at the bright side of every thing and had a word of good cheer, and encouragement for every one. Her deep sympathies manifested themselves in words of love and acts of kindness toward all, and every one remembers Fanny for her cheerful spirit and her efforts to do good. She was a devoted Christian, was deeply concerned for the salvation of others and constantly engaged in distributing religious reading among such as she had reason to think might be benefited by it. May God bless her efforts and may she have finished her work on earth may her influence be the means of doing good even though she has passed away. She had held the position of housekeeper in the Symensma family for 15 years and by her faithfulness had greatly endeared herself to them. She leaves an aged father, mother, and two sisters, as well as the aged mother Symensma with whom she had been so long, and many dear friends to mourn her death. She was buried on the 17th. Services by N. Metzler and J. F. Funk, from Psalm 90:12.

GINGERICH.—On the 20th of May 1891, in Harrison Twp., Elkhart Co., Ind., of dropsy, Bro. Joseph Gingerich, aged 59 years, 9 months and 7 days. He was born in Union Co., Pa., and has been residing in Elkhart Co., for a number of years. He was a devoted Christian, and looked forward with a blessed hope to the life to come. He was buried on the 22d. Services by Henry Shaum, from Phil. 1:21, 23, and J. Funk from 2 Kings 20:1, assisted by N. Metzler and P. V. Lehman. He leaves a sorrowing companion to mourn his death. May God bless the dear sister in her bereavement and be her staff until they meet again where parting will be never known.

WENGER.—On May 8th 1891, near Garden City, Cass Co., Mo., very suddenly of heart disease, Joseph Wenger, aged 46 years, 1 month and 29 days. Services at the Clear Fork Church, on the 10th, by D. F. Yoder and L. J. Heatwole, from Mark 13:35. The subject of this sketch was born in Rockingham county, Va., but when quite young the family moved to Illinois, where he grew up to manhood and united with with the Mennonite church, for some years he resided in Morgan county, Mo., and from thence moved to Kansas, where he married. Within the past 12 months, he located in Cass county, and worshipped with the congregation at Bethel

church. He leaves a widow and 5 children, who have the profound sympathies of many friends in the sad bereavement that has come so suddenly upon them.

YODER.—On May 15, 1891, in Cass Co., Mo., of Bright disease, Christian P. Yoder, aged 64 years, 4 months and 16 days. Funeral discourse, from 1 Peter 1:24, at the Clear Fork church, before a large audience, by D. F. Driver, C. Steinmetz and P. Zimmerman. His sufferings covered a period of over two years, but he bore all his afflictions with true Christian fortitude. He was widely known and respected in this part of the state for his exemplary walk and conduct in life.

GSELL.—On the 15th of April, near Clearfoss Crossroads, Md., Isaac Chalmer, only son of William and Mary Gsell, aged 3 years, 6 months and 10 days.

Fond parents calm the heaving breast,
The Savior called him home.
Grieve not, your darling is at rest
Beyond this vale of gloom.

He was taken home, where pain and woe
Will ne'er disturb him more;
O, let us all prepare to go
And with him Christ adore!

Letters Received.

WITH MONKEY.

A—Chr. Allebach, N. Amstutz, M. G. Aldarfer, Wm. Angburger.

B—F. C. Barner, E. E. Bakrude, J. E. Birky, Abraham Blatz, J. F. Bucher, W. H. Barchoff, Sarah Buzzard, Jos. S. Bacr, John Bewighouse.

C—John Culp, J. Culp, C. Claudon, Jonas Christophel, E. Carter, John Cassel.

D—D. L. Durr, A. Darksen Sr.

E—John Epp.

F—Chr. Frey, Wm. Fretz, John Fretz.

G—D. Gingrich, B. L. Garber, Jacob Godshall, Jos. N. Gross, H. W. Gross, M. Gerber, D. F. Geil, Levi Groff, Jos. S. Graybill, S. Godshall.

H—A. M. Hunsicker, Anna M. Horst, E. Hostetler, J. L. Hildebrand, C. H. Hoffman, J. A. H. Hestetter, P. Hochstetler, J. F. Harter, C. R. Herr, Sue C. Harley, J. H. Hackman, J. Hartzler, D. H. Horst, John Hege, E. S. Hallman, D. Harter, Lewis Hooley, Jacob Holter, Jacob Hooley, H. K. Harter.

J—L. J. Johnson, John Ischy, H. Jacquet.

K—Amos R. Kurta, Jacob F. Kolb, J. C. Kanagy, R. A. Krotzer, Henry C. Krapp, Peter Keim, P. Klassen, D. Krotzer.

L—Hiram Livingston, P. Litwiller, J. N. Leshar.

M—Moses J. Miller, B. Musser, S. J. Mellinger, Levi Musselman, C. H. Mosier, Moses I. Mosier, Samuel Musser, A. Metzler, Amos Miller P. M., Catharine S. Miller, J. S. Meyers.

N—Newshamer & Umble, C. Naffziger.

W. G. Overholt, A. S. Overholt.

R—Chr. Ratzlaff, H. P. Ratzlaff, John B. Reist, J. Roth. P. Henry P. Fletcher, Ellen Plank, D. Peters, J. D. Peters.

S—P. D. Schertz, Peter Seiler, John P. Stuckey, A. C. Schrag, C. C. Schock, Mary Shoaf, John Stalter, J. R. Stewer, H. Stuckey, Jacob V. Stuckey, E. B. Stoltzfus, Jns. John Stahl, Jacob Stamm, R. Schiffman, Mrs. Isaac Smith, J. P. Stoll, Pre. Chr. Soumer.

T—J. M. Tschetter, Catharine Troyer.

U—H. N. Urmy, B. J. Urmy.

W—J. J. Wiele, Geo. Wright, S. S. Warye, John W. Weaver, J. W. Weaver.

Y—C. M. Yoder, S. F. Young, D. C. Yoder, S. D. Yoder.

Z—A. Zellner.

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Mrs. Sarah Hoover, \$2.00.

TRACT FUND.

Ellen Plank, \$8.44.

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No. 9, Pacific Express.....	3.45 "
No. 13, Chicago Mail.....	6.30 "
No. 27, Chicago Acc.....	7.25 "
No. 3, Special Chicago Express.....	8.05 P. M.
No. 5, Fast Cincinnati & Chicago Exp	6.00

GOING EAST—MAIN LINE, leave.	
No. 14, New York Mail.....	11.15 A. M.
Carries Passengers daily, chair car and sleeper.	
No. 12, Night Express.....	3.30 A. M.
Train A Grand Rapids Express.....	4.45 "
No. 22, Mail.....	1.45 "
Train C Grand Rapids Express.....	1.25 P. M.
No. 6, Fast New York Ex.....	6.15 "

GOING EAST—AIR LINE, leave.	
No. 2, Special New York Express....	1.00 P. M.
No. 4, (Limited) Pass. for Buffalo....	8.30 "
No. 28, To Goshen only.....	8.35 "
No. 8, Atlantic Express.....	11.40 "
Train G to Goshen only.....	7.45 A. M.
" E to Goshen only.....	3.10 P. M.

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TIME TABLE.

Cincinnati, Wabash & Michigan R'y.
 Passenger trains after Jan. 11th, 1891, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave	
No. 2, Mail and Express.....	4.59 P. M.
No. 4, Cincinnati & Louisville Ex.....	10.30 A. M.
No. 6, Ind. & St. Louis Express.....	5.00 A. M.
GOING NORTH, leave.	
No. 1, Mail and Express.....	11.30 A. M.
No. 8, Michigan Express.....	5.28 P. M.
No. 5, Elkhart Express.....	12.45 A. M.
No. 9, Way Freight, arrives.....	11.45 P. M.

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 At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburgh, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with P. C. & St. L. At Granger with Chicago and Grand Trunk R. R. At Anderson Junction with C. C. C. & St. L. R. Ry for all points East, West and South.
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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28.—No. 12.

ELKHART, IND., JUNE 15, 1891.

Whole No. 445.

For the Herald of Truth.
 THE WAY THAT SEEMETH RIGHT.

"There is a way that seemeth right unto a man; but the end thereof are the ways of death."—Proverbs.

There is a way that seemeth right unto the carnal man; According to his natural sight, His devices, wish, and aim, and plan.

The end thereof is endless woe,

It is the way to death; The wise this way will never go, But, as the wise man saith,

They'll heed the teachings of the wise; Their good examples trace, And then to wealth and honor rise, True character embrace.

'Tis wisdom and true piety, That frame good character; From sin and folly made more free, May mankind this prefer.

S. GODSHALK.

For the Herald of Truth.
 DOERS OF THE WORD.

"But be ye doers of the word, and not hearers only, deceiving your own selves." James 1:22.

How natural it is, when we fall short of our duty, to invent some excuse, or justify ourselves in the omission of things, we should have done. Excuses in general are more in harmony with the natural man, than with those who are willing to be governed by the spirit; yet many Christians justify or excuse themselves for not living up to what the word requires of them, and feel condemned instead of refreshed when under the sound of the gospel.

There are some, however, who are church-goers all their lives, and maintain outward morality, but who, notwithstanding the many Christian advantages, have never yielded their hearts to Christ. All they seem to see in a sermon is whether it was a good one. Oh, how sad, that there are so many more hearers, than doers, of the Word! James says, "whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work; this man shall be blessed in his deed." How many souls we meet, who feel the terrors

of sin tightening around them and yet are not willing to come to Jesus. They seem to take no second thought, neither do they realize the danger and darkness around them. Many are Laodicean minded, neither cold nor hot—self-satisfied and have enough religion—saying, "I am trying to do what is right, what more is required?" The angel said, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." O, in what a sad condition we are, if we gradually lose our first love and wander away from Christ into a chilling and perishing atmosphere where Jesus Christ no longer sits supreme on the heart throne. The moment He is dislodged spiritual decline takes place. We lose our appetite for spiritual food, become disinterested and unconcerned, and sometimes sleepy and tired under the most stirring sermon. Let us examine ourselves, and if we find ourselves in this condition let us watch, pray and repent. Not only feel sorry for our shortcomings, and think we are trying to do what is right, for good resolutions without Jesus and dependence on him for help, will be of no avail. Oh, how sad that we often resist the gentle promptings of the spirit of Christ! We so often try to be saved without giving Christ our whole heart, body and soul.

If we are in deep contrition and consciousness of the need of a Savior, and come to Jesus by a living faith that worketh by love, we receive pardon, strength and comfort from the inexhaustible fullness of his grace. Christ will speak peace to our souls, and will help us bear our burdens, but obedient love to Christ is absolutely necessary in order to remain faithful, for obedient love to Christ is the very marrow of Bible religion. It alone can subdue selfishness. It is able to keep our passions down and grace active. When love to Jesus ceases to be the primary affection of the soul, the spiritual decline has commenced, and the sad effects are soon shown out in our daily conduct. When the inward fire burns low and lukewarmness begins, selfishness gets into the heart, for instead of giving Christ our all, we give our time to self interest. We may profess to forsake the world and still be worldly minded; become pious and re-

tired because we choose to be so, but after all lack the sum and substance of a contrite and true child of God. The contrite heart, the seed of regeneration, the new creature, the cleansing blood of Jesus are all traits of the true Christian in whom alone the Lord will dwell.

Paul said, If any man have not the spirit of Christ, he is none of his; and John said, Beloved, believe not every spirit, but try the spirits whether they are of God; Because many false prophets are gone out into the world. Only that which the Holy Spirit has begotten and wrought out in us will avail any thing. All self imposed works of devotion, all self-righteousness and fancied sanctity shall be counted naught.

If we do not come to Jesus to be saved, and are not willing to bear the cross and take his yoke upon us, we have no fellowship with Christ. He himself is life eternal! Paul said, Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting. He also says, "If we walk in the spirit we shall not fulfill the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things ye would. If we live and walk in the Spirit, we are not desirous of vainglory, provoking one another, envying one another. They that are Christ's, have crucified the flesh with the affections and lusts."

Salvation is offered as a gift to all. It costs nothing but the giving up of our own will into the hands of the Lord, and the consecration of our hearts to His service. The old Adam with his excuses must be crucified, and the Mediator, Christ, accepted as our Guide and Shield. He invites all to learn of him, for he is meek and lowly in heart; his yoke is easy and his burden light. He promises eternal life to all who seek and follow him.

A SISTER.

RELIGION is the only sure ground of morals; and private principle the only solid basis of public virtue.

For the Herald of Truth.

TALKS WITH YOUNG CHRISTIANS. NO. I.

STARTING TO FOLLOW JESUS.

Dear young friends, who have not long since begun the heavenward journey, enlisted under king Emanuel's banner, and promised Him a faithful service "even until death." It is to you that we desire to direct a few thoughts concerning the life you have undertaken to live. You no doubt realize that Christianity is no trifling matter. I hope you have realized, that starting to follow Jesus, is a very important step. It is the wisest, and best step we can take, when God calls us.

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." These are sweet words to the sin-sick soul; could we ever receive a more tender and kind invitation? How sad! that so many still refuse to accept this invitation. "Come unto me," it is the Savior's voice,

"The Lord of life, who bids thy heart rejoice; O weary heart with heavy cares oppressed, 'Come unto me and I will give you rest."

I hope you have all experienced the blessedness of this "rest," calmly and quietly, as it were, reposing in the arms of the Savior.

Long before Jesus was born the prophet said concerning him, "He shall feed his flock like a shepherd, he shall gather the lambs in his arms and carry them in his bosom, and shall gently lead those that are young." Thus illustrating the tender care He bestows upon the young members of his fold. But can we expect him to do this, if we are not wholly consecrated to His work? No, never. When we accept the Savior's offers of invitation, he graciously welcomes us, but he also requires us to do something for him.

We cannot save ourselves, but we must gladly and willingly consecrate ourselves to the Savior, and do whatever he tells us. Salvation is a gift of God, so all we can do is to "take the gift and thank the giver." We, who have accepted it, have no doubt thanked the giver, but let us not thank him with our lips only; let us thank him with our hearts and our lives. Let us in the very start of our Christian life, eagerly watch for every opportunity of glorifying him. The best and most pleasing service we can render unto our Lord, is to give him a wholly consecrated, willing, heart. A lamb in Jesus' fold, who is truly willing and eager to do something for Jesus and is always obedient to the Shepherd, is surely a glory to Him and His cause. By no means, dear brethren and sisters, harbor the thought, that it makes no difference, if you do not keep close to Jesus, or neglect your daily prayers, or do not attend church regularly or even transgress some "small" commandments.

Remember, Jesus says, if we keep the whole law yet offend in one point, we are guilty of all. Satan does not always attack a Christian with great temptations; he first gives easy lessons—trains the youth in doing little wrongs, and by degrees hardens them and leads them back into the kingdom of darkness. O young Christians (as well as older ones) be on your guard, "watch and pray!" When you are tempted to do that which is wrong, go to God at once and ask him to help you, meet the temptations with the sword of the Spirit, being ever watchful lest the peace and blessedness of your Christian life be snatched from you. Keep close to Jesus, and let him shape and mould your character as He sees fit; then you will be in a condition to be of great service to your Savior. Keep the Bible for your daily guide and counselor and you will not go astray. Never be afraid of studying the Bible too much; no never. Its depths of sweetness and strength can never be fathomed. Though hundreds of years old, it is yet "ever new" and the more we study it, the better Christians we will be.

Another very important thought is, when we start to follow Jesus, many an eye is fixed upon us. You have professed faith in the Lord, and no doubt, many of our worldly associates—friends, brothers and sisters—are watching to see whether you are in earnest, and if you are careless, or indifferent in your Christian duties, you may yet be a stumbling block for some of the friends, whom you so much wish to see converted. Worldly people usually have a very high estimation of the Christian life, and they soon see when Christians are careless in religious matters. May God give us grace to walk worthily of our high calling in Christ Jesus.

A loving, cheerful disposition, a gentle, smiling face, will cast a ray of light into the darkest nook. Kind words, pleasant looks and deeds of kindness, are sunbeams which brighten and enlighten many a weary soul.

Starting to follow Jesus is a grand and glorious step, if we remain faithful, but a terrible one, if we turn back. "He that putteth his hand to the plow and turneth back is not fit for the kingdom of God." God help you dear reader to be faithful, and ever to press onward and upward. "God help us in the beginning and in the going on and in the ending." Only the true child of God is happy, worldly Christians do not enjoy religion, because they do not trust wholly in the Lord.

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." God will do this but we must be willing to have Him do so. We must be willing to do "anything for Jesus."

Let me, who loves Christ's cause, once more entreat you to give up all for Him, reserve nothing, for the more fully we are consecrated to Him, the happier will we be both in this life and the one to come. A young Christian, who has just started out in the new life, may not be able to do as much for the Lord as older ones, but this thought should not make you careless; you are asked to do whatever you can with the talent God has given you. He asks that of each one, and if you improve your talent in the beginning of your Christian life, you will grow stronger and stronger in his service.

Be faithful in all God gives you to do, to suffer, to work, or to watch. Trust God fully for the future, take each step in the heavenward journey, as he gives you light, and when the final relief comes, you can feel satisfied with your life-work, and bless the time you started to follow Jesus."

L. Z.

For the Herald of Truth.

"ARE MEN TO FURNISH ATTRIBUTIONS FOR THE CHURCH, OR GOD?"

The following discussion of the above subject appeared in the *Christian Instructor* and we think a practical lesson should be drawn from the plain facts presented:

"Dr. John Hall struck the right note the other night at the Presbyterian Union, Chicago, where he was the special guest of the occasion, when he held that the ministerial princes and palatial churches are the great hinderances to the evangelization of our cities. The need of the time is competent, godly ministers to occupy central halls and preach the gospel to the poor, and pastors to go out and in, visiting and exhorting from house to house, as in former times. But will Dr. Hall's words be heeded? Will not the churches and the ministers admire the sentiments expressed, but still do as they have been doing? The effort to make Christianity attractive has very nearly deprived it of all sympathy among those who, of all men, need it most. Yet the rage for decorative art grows apace, and the great city churches of the Man "who had not where to lay his head" look more like the voluptuous halls of the great princes of the Gentiles for the great display of art and the gratification of aesthetic tastes.

"Touch lightly here," some will say. "Remember the alabaster box of ointment that one thought was wasted on the Lord." Ah, yes: we remember. Would there were ten thousand women with their alabaster boxes going through our streets anointing the feet of the foot-sore messengers of peace, who, without having where to lay their heads, are still devoting their lives to the work of the ministry

For the Herald of Truth.

CHRISTIAN LOVE.

among the poor. That would be Mary-like indeed. But what has that to do with lavishing God's tithes on frescoes and carvings and flowers to gratify and call forth the admiration of the rich and great? When the salvation of millions is at stake, it were a sin inexcusable indeed to condone the hindrances in the way of the gospel chariot. Let the demand be made loud and long that all the churches leave off their trying to rival the world in art and architecture in the name of the Lord, and come down to the plain preaching, the foolishness by which it has pleased God to save them that believe."

We are not asked to find fault with the work done by other Christian professors, but we are commanded by the Son of God to be and set an example how the work should be done. Our special mission is to be a light in the world and a salt in the earth. Nevertheless we are to profit by the example of others, and when we see others have deviated from the course laid out by Christ, we should with all diligence seek to adjust the wrong and follow out the teachings of our Savior.

What Dr. John Hall states to be the principal hindrance to the evangelization of our large cities is, beyond a doubt, one of the primary causes. It is to the poor the gospel was preached in the dawn of the Christian era, and to them it should be preached to-day, whether they live in the cities or country. Our commission is to "go and teach all nations" and "that to every creature." Moreover, because a greater number of God's wayward and forlorn children can be approached or met in large cities, it becomes our special duty, like that of Christ and his Apostles, to preach the gospel to the poor and downtrodden in the cities.

There is no use in us becoming Jonah-like by trying to flee from our modern Ninevehs and conceal ourselves in the remote and quiet country homes. Such a course as that will not lead the Ninevites to repentance, or save them from destruction, neither will it justify us in the sight of God. Our work is to go "and preach unto it the preaching that I bid thee," and it is God's work to give the increase. We are responsible for *what* and *how* much we teach, but God will see to the results.

I have now briefly stated why we should do something in the way of bringing the word of Life to the poor of our large cities, but will leave the question "how to do this" with you, hoping you will give the subject your careful and prayerful attention, and if the Lord ever opens a way for us to carry out His mission more successfully and more extensively, let us all heartily support the good work. "The harvest truly is great but the laborers are few."

M. S. STEINER.

us join hands in the work and the journey that the chain may be strengthened that binds us to one another and to God.

"O'er life's pain and all its loss,
Gleams the triumph of the cross,—
Comes the glorious blessed hymn,
Sung by raptured seraphim,—
'Holy, Holy, holy Lord,'—
And our spirits in accord,
Shall the high refrain prolong,
Bursting into glorious song,—
Full the earth and full the heaven
Of God's glory freely given,
Of the everlasting love
Waiting in our home above."

BARBARA H. LINDEMAN.

Lancaster, Pa.

For the Herald of Truth.

COME.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11:28.

What a blessed invitation we all have to come to Jesus. I have lately noticed that the word *come* occurs 590 times in the New Testament. How often it occurs in the Bible, I know not. Invitations to do that which is good are given throughout the Scriptures. Jesus also commanded his disciples "to go out into the highways and hedges and compel them to come in," that His house might be filled. Yet there are many who do not heed His blessed invitation. They wish to wait for a more convenient season. Not long since an aged person said to me, "My friend thinks there is time to come at the eleventh hour." What a sad thought! How uncertain is life! It is as a vapor that vanisheth away. If Christianity is good enough to die by, why not to live by? It is a blessed thing to live for Jesus. Though we meet trials and tribulations. He is our Shepherd, we shall not want. Jesus says, "Be of good cheer, I have overcome the world." "For yet a little while, and he that shall come will come, and will not tarry, Heb. 10:37.

"Tis but a little while,
And He shall come again;
Who died that we might live: who lives,
That we with Him may reign.
Then, O my Lord, prepare
My soul for that glad day;
O wash me in thy precious blood,
And take my sins away."

Landisville, Pa. CLARA MILLER.

GOD knoweth best what is needful for us, and all that He does is for our good. If we knew how much He loves us, we should be always ready to receive from his hand equally, and with indifference, the sweet and the bitter; all would please that came from Him. The sorest afflictions never appear intolerable, but when we see them in a wrong light. When we see them in the hand of God, who dispenses them—when we know that it is our loving Father who abases and distresses us—our sufferings will lose their bitterness, and become even matter of consolation.—*Selected.*

For the Herald of Truth.

FORBEARANCE.

Are we not to remember those who are around us day after day? Are we not to remember them as well as ourselves? Are we not to help one another bear the burdens which we have to carry in traveling through this world? Most assuredly we are; but how many seem to forget this, and go after that with which they can gratify themselves most, regardless of the condition in which they may put others, or regardless of the condition in which they may leave others. Is this our duty? No. We are to be forbearing toward one another, and help to cheer one another whenever we can, and not one try to tread others under foot, which seems to be so much the case to-day.

We read in Paul's letter to the Ephesians that we are to "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of love." Are we all doing this? Dear reader, ask yourself the question "Am I doing this toward my fellow men?" I believe we can all say that we are not doing as much in this as we might; indeed I believe there are a great many (even) Christian professors who do not follow these instructions of forbearance unless they are almost or quite obliged to, and when such is the case, we can readily see that they are not forbearing one another in love. They may sometimes forbear when they are obliged to, but their motive for doing so is not a pure one. They are taking a round-about way in order to accomplish some end in order to obtain, which, they are obliged to act under false pretense, which is certainly not what the Apostle means when he says "forbearing one another in love." Dear reader, can you apply such a case as this to you? Are you following such a principle now? If so, you are certainly living a Christ like life, but are ignoring the beautiful examples of our Lord and Savior, whom you ought to serve in every act of your life. Let us then examine ourselves, and see whether we are really walking worthy of the vocation wherewith we are called, or whether the contrary. Let us take heed of all we say or do, that we may do no hurt to those with whom we have connection in any way, we cannot be too careful in all that we say or do, for there are always some who may be watching us in our daily walk through life, even when we may think we are not watched. Again let us remember that though we may perhaps do or say this or that, or even contemplate certain things which we know are not pleasing in the sight of God, though no one may be near, let us remember that we are naked before the great God, who sees all that we do, seen

or unseen by mortal eyes, and who knows even the innermost thoughts of our hearts. We cannot be too careful, and hence we should pray to God all the more, that He may send His Divine Love into our hearts, that He may wholly abide in us and we in Him, and let us remember in all that we say or do, the words which the Apostle wrote, where he says: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32. A. C. K.

HOW TO BE SAVED.

(Continued.)

THE WORK OF JESUS CHRIST.

Now, an examination of the Scriptures will convince you that the work of Christ stands directly related to the law about which I have been writing. The difficulty in the way of your salvation, remember, is the fact that you have broken the precepts of a holy, spiritual and unchangeable law, and are therefore, justly exposed to its dreadful penalty. How to remove this difficulty is a question which human wisdom can never answer. But let us see what the word of God says concerning the plan of redemption devised by infinite love.

"When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons." (Gal. 4:4, 5. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit." Rom. 8:3, 4. The Apostle does not assert, you observe, that the law is in itself weak or insufficient, but it is inadequate through the flesh; that is on account of our corruption or sinful condition. Again, he writes, "Now, the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood." Rom. 3:21-25.

There are many such passages in the Bible, and they show most clearly in the first place, that Christ came into the world to work out a righteousness for us; that is, to meet the demands of the divine law, and, therefore, to do that which God will approve and accept in our behalf.

They show in the second place, that in order to work out this righteousness, he must *redeem* us; that is, procure our deliverance from the curse of the law to which we were exposed, by the payment of a ransom.

They show, in the third place, that in order to pay this ransom He became a *propitiation*; that is, a sacrifice, to avert the punishment of sin, and to secure the favor of God in a manner consistent with His holy character, and with the requirements of His immutable law.

They show, in the fourth place, that in consideration of his work, or on account of what He did, God can *justify* us; that is, he can pardon our sins, and treat us as if we were righteous, or as if we had never sinned.

When a man charged with crime is justified in an earthly court, it is because the charges against him are not proved, and he is acquitted, because he is held to be innocent. Well, what personal innocence is to us before an earthly tribunal, the righteousness of Christ is before the high court of heaven. A sentence of acquittal is pronounced in our favor, not because we are innocent, nor because the charges are not proved, but because of what Jesus Christ has done to meet the demands of the law.

You may remember the story which is told in ancient history of Æschylus, a celebrated Greek poet. It is said that he was arrested, tried and condemned for a capital crime, and was about to be put to death. It is further said that his brother, who had distinguished himself in the service of his country, and had lost his hand in a battle with the Persians, turned to the judges and raised his mutilated arm, without saying a word. So affecting was the sight, and so great their obligation to the hero, that they at once released Æschylus; not, you will notice, on account of anything he had done to merit their favor, but on account of what his brother had done.

But a still better illustration of the work of Christ in our behalf, is furnished in the life of Charlotte Elizabeth. It is there recorded that this eminently pious and useful lady undertook to raise and teach a poor deaf and dumb boy who was called Jack. He was at first extremely ignorant and unpromising, but by the blessing of God upon the labors of his devoted teacher, he became a remarkably bright and happy Christian. "He has told me," writes Charlotte Elizabeth, "that when he had lain a good while in the grave, God would call aloud 'Jack!' and he would start, and say, 'Yes, me, Jack.' Then he would rise, and see multitudes standing together, and God sitting on a cloud, with a very large book in his hand, he called it 'Bible book,' and would beckon him to stand before him while he opened the book, and looked at the top of the

pages, till he came to the name of John B—. In that page, he told me, that God had written all his 'bads,' every sin he had ever done; and the page was full. So God would look, and strive to read it, and hold it to the sun for light, but it was all 'No, no, nothing, none.' I asked him in some alarm, if he had done no bad. He said, "yes, much bads; but when he had first prayed to Jesus Christ he had taken the book out of God's hand, found that page, and pulling from the palm of his hand something which he described as filling up the hole made by the nail, had allowed the wound to bleed a little, passing his hand down the page so that, as he beautifully said, 'God could see none of Jack's bads, only Jesus Christ's blood.' Nothing being found against him, God would shut the book, and there he would remain standing before him, till the Lord Jesus came, and saying to God, 'My Jack,' would put his arm around him, draw him aside, and bid him stand with the angels till the rest were judged."

The poor boy meant that though he had no righteousness of his own, the righteousness of Christ would be reckoned as his, and God would accept him because of what the Savior had done to meet and satisfy the claims of the law.

Let us look a little more closely at the work which he performed, in order to understand precisely what he did to accomplish our redemption. We read, then, that CHRIST OBEYED THE PRECEPTS OF THE LAW.

He "was holy, harmless, undefiled, and separate from sinners." Heb. 7:26. He "did no sin, neither was guile found in his mouth." 1 Peter 2:22. "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18, 19. His testimony concerning himself was, "I do always those things that please my Father." John 8:29. Turning to the Jews on a certain occasion, He said to them, "Which of you convinceth me of sin?" John 8:46; and although they had watched Him with the keenest interest, and had eagerly sought some ground of accusation against Him, not one of them dared to say he had ever been guilty of the slightest wrong. Pilate, the Roman Governor, before whom he was tried, asked His enemies, "What evil hath he done?" Matt. 27:23, and said openly, "I am innocent of the blood of this just person." Matt. 27:24. "I find no fault in this man." Luke 23:4. Such is the testimony of those who put Him to death, while He himself declared, a short time before His crucifixion, that "the Prince of this world," the evil one, "cometh, and hath nothing in me" John 14:30; that is, nothing that he can claim as his own, nothing that he suggested, nothing that

he loves to see, nothing that is even in sympathy with sin.

In short, the Lord Jesus never did a thing through the whole of his earthly existence which He ought to have left undone; He never left undone a thing which He ought to have done; He never uttered an improper word, and the heavenly purity of his soul was never tarnished with a single unhallowed purpose or desire. In other words, He perfectly obeyed the precepts and all the precepts of the divine law in thought, in speech and in action, and he obeyed them in the very nature that had disobeyed them. He possessed human nature; he was truly a man, in every respect like unto one of us, save that He had no sin. As a man He loved God with all His heart, and soul, and strength, and mind, and he loved all other men as himself. The law, therefore, in its precepts, was honored and satisfied by His spotless obedience, and it could not require any more strict conformity to its commands, or any higher righteousness, for He was holy as God is holy.

But the Scriptures not only declare that Christ, in human nature, rendered a faultless obedience to the precepts of the law, they also declare that

CHRIST SUFFERED THE PENALTY OF THE LAW.

(To be continued.)

THE TWO NATURES; OR, WHY DOES THE BELIEVER SIN?

There are many Christians, who, after having seen that their sins have been forgiven them, are very much troubled to find the workings of sin within, old lust, and desires constantly rising up, which they find they cannot get rid of. "I thought," they say, "that after I was converted I should not sin any more, and that I should have nothing but joy all the way along."

Perhaps, coming down one morning, something puts them out, and they lose their temper. Satan immediately comes and whispers, "How can you be converted, and have such a temper as that? are you sure you ever have been converted? have you not been deceiving yourself all the time?" Thus the poor souls are thrown, perhaps into more trouble than when first awakened to their state as lost sinners before God. Now all this arises from not seeing that the believer has two natures; the one born of the flesh, which is sinful and corrupt, and the other born of God, which is holy.

When we were born into the world we were born in sin (Psalm 51:5), born with a corrupt, fallen nature, at enmity with God, and not subject to the law of God (Eph. 4:22; Rom. 8:7.) This is true of every one born into the world, although they be amiable, kind, gracious, or be-

nevolent, and have all other so-called good qualities.

This old nature is not capable of improvement, for it says in Romans 8:7, "It is not subject to the law of God, neither indeed can be," so then, they that are in the flesh (children of the first Adam) cannot please God. The Lord, knowing how utterly bad the old nature was, said to Nicodemus, "Marvel not that I said unto thee, *Ye must be born again*" (have a new nature). It is evident that if the old nature could be improved there would be no necessity for a new one. As soon as a person believes in Christ and receives him as his Savior, he is born again, gets a new life and nature he never had before, as in John 1:12, 13. "But as many as received him to them gave he power to become the sons of God, even to them that believe in his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is looking at a Christian as having this new nature when it says, in 1 John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." The flesh, the old nature is not born of God—"That which is born of the flesh is flesh" (John 3:6).

This old nature which we have as children of Adam is called, in many places in Scripture, SIN. When it speaks of SINS, it means the fruit which this evil nature produces—actual offenses committed—for instance (in Matthew 7:17), "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." The tree is the evil nature, the SIN; the fruit which it produces, the SINS. If all the fruit was stripped off a tree, the tree itself would still remain, and would probably bear more fruit. So it is with us. If our sins were forgiven up to this day, we have still an evil nature capable of committing many more. It is important to see the two distinguished in Scripture. SIN, the old nature, and SINS, the fruit of that nature, and actual offense committed. You will see SIN and SINS contrasted in 1 John 1:8, 9—"If we say that we have no SIN (evil nature) we deceive ourselves, and the truth is not in us. If we confess our SINS, he is faithful and just to forgive us our SINS."

Now, what has become of this old nature before God, for it would not do to have an evil nature in heaven?

Christ on the cross not only bore our sins, but was also made SIN (2 Cor. 5:21). In Romans 8:3 it says, "God sending his own Son in the likeness of sinful flesh, and for sin, condemned SIN in the flesh." So that, for the believer, sin in the flesh, root and branch, has been condemned on the cross. The only way to put an end to a nature is by death. We cannot speak of a nature being for-

given. Suppose it was sin for a man to breathe, the only way to stop him breathing would be to kill him, and thus there would be an end of him. It would be useless to say, "You must not breathe," because it is his nature to do so. So it is with us." We have a nature which is born in sin, and does nothing else; for every thought of the old nature is sin (Gen. 6:5). It is that which troubles the man in Romans 7, which is the experience of a soul who has been born again, as verse 22 shows. (An unconverted man does not "delight in the law of God after the inward man.") He wishes to keep God's law, and finds he cannot do so, because the law not only says, "Thou shalt not steal"—an unconverted man might keep that part of it—but it also says, "Thou shalt not lust" (covet); you must not have an evil desire in your heart. But a person may say, "I cannot help having evil desires." That is just the point; we cannot help sinning by nature, and that is why every one is lost if unconverted. The next thing he learns in verse 18 is that in him, that is, in his flesh, dwells no good thing; and in verse 20 he finds out that if he did that he would not, it is no more he that did it, but sin that dwelt in him. In verse 23 this sin that dwells in him is too strong for him, and makes him do what he does not wish to do, and brings him into captivity, which causes him to cry out (verse 24), not who shall forgive me my sins, but "Who shall deliver me from the body of this death?" that is, from myself; that which I inherit as a child of Adam. How he is delivered is found in Romans 6, where the question of SIN is spoken of. The word SINS is not found in the chapter, because it treats of the nature, SIN.

Now, as before said, the only way to put an end to a nature is by death; but if we were actually dead we should be out of the world altogether. Christ on the cross took our place, became our substitute in grace, and was "made SIN." And in Romans 6:6 we read, "Knowing this, that our old man is crucified with him, that the body of SIN (not sins) might be destroyed, that henceforth we should not serve sin." So, by faith, we see that not only our sins are put away, but our sin, our old man, is crucified with Christ. Christ, our substitute, died, and what is true of our substitute is true of us, and so God counts it just the same as though we had died; as in verse 8 it says, "If ye be dead with Christ." In Col. 3:3, it is still more forcible, for it says "We are dead." Thus there is an end of the old nature forever in God's sight. We are not called upon to feel dead, but to believe that in God's sight we are so. The following incident I heard will, I think, illustrate this truth:

In the late Franco-German war all the Germans in England were called upon to

serve in the German army. A person seeing his German friend walking about the streets of London, asked him how it was he had not gone to the war. "Oh," he replied, "because I am dead." "You are dead!" was the answer; "explain yourself." "Well," he said, "I did not want to go to the war, and I found a young man who offered to go as my substitute; he went instead of me, he took my place, and was killed. Now that was counted just the same as though I had been killed, and so I am considered a dead man, and they can never take me to be a soldier any more."

Now, you see the man himself was not actually dead, but he was counted so by the Government, although he was really alive. So with us. Christ our substitute died, and that is the same as though we had died in God's sight. What a comfort to know that our old man has been condemned, and that there is an end of it forever before God. In Romans 5:10, it says, "In that he (Christ) died, he died unto sin once; but in that he liveth, he liveth unto God." The Lord rose again the third day, free from sin and sins. He stands risen, having passed through judgment and death for us who believe, in full, perfect acceptance and favor with God; and we stand in him "holy, unblamable, and unprovable" in God's sight, "accepted in the Beloved" (Col. 1:21, 22; Eph. 1:6). What a wondrous place to be brought into! What a salvation, worthy of God Himself; that we who were once enemies, and by nature the children of wrath, should not only be saved from sin and sins, but be brought to God, into a place of infinite acceptance and favor in His beloved Son.

How blessed to gaze up into the glory, and to see, by faith, that blessed One there, who once was made sin for us on the cross, and to be able to say, "As he is so am I in this world" (1 John 4:17). I have His place as man before God. What a place of acceptance He is in! Does God the Father love Him? Hear His words: "This is my beloved Son, in whom I am well pleased;" "Mine elect, in whom my soul delighteth" (Matt. 3:17; Isaiah 42:1); and to think that we are loved as He is loved (John 17:26)—"Thou hast loved them as thou hast loved me."

"So dear, so very dear to God,
More dear I cannot be.
The love wherewith He loves His Son,
Such is His love to me."

What a lovely picture the Lord has given us in the fifteenth chapter of Luke of a sinner brought to God in Christ. Look at the son, who was once in the far country in his rags, now brought into the father's house, seated at his table, clothed in the best robe, and feeding on the fattest calf. Not only is the joy of the son full, but the father's heart is made glad to

have him there. Hear the father's voice saying, "It is meet that we should make merry, and be glad, for this my son was dead, and is alive again; he was lost, and is found."

How blessed to see that we are thus brought to God in Christ, made "the righteousness of God in him" (2 Cor. 5:21); "accepted in the Beloved" (Eph. 1:6); sons of the Father, able to stand in the unclouded light of His presence without a spot, and loved as Christ is loved, sharing the same glory as Himself (John 17:22; not only fullness of joy on our part, which truly it is, but to know that God our Father finds joy in having us, His dear children, before Him, who "once were far off, but now made nigh" in Christ (Eph. 2:13).

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not" (1 John 3:1). It is indeed boundless love!

But if this is our place in Christ, we are left in this world to manifest Christ, and to walk as He walked, "that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:15, 16), till the Lord comes, "who shall change our vile body that it may be fashioned like unto his glorious body," when we shall have done forever with sin, and the world, the flesh, and the devil, and everything that interrupts our joy and communion here, and to be forever with and like the Lord.

"When sin no more obstructs the sight,
And flesh and sense deceive no more,
When we shall see the Prince of light,
And all his works of grace explore;
What heights and depths of love divine
Will there through endless ages shine!"

But although we are in Christ before God, we still have the old nature in us, and whenever it desires to act we are to reckon ourselves to be dead to it. We should not be told to reckon ourselves to be dead if we were actually so, for indeed we shall bear about this old nature in us as long as we are in this world, and unless we constantly reckon ourselves to be dead to it, it will be sure to act.

But should we fail to reckon ourselves to be dead, or, in other words, if we sin, what are we to do? We are to go to God our Father as a child, and confess our sin, and we have the word in 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We ought not to think of sinning as Christians; but if we do sin, our standing in Christ remains unchanged, our communion and joy only are interrupted; but when confession is made we are, through grace, restored again through the advocacy of

Christ. It is not a question of sin put away before God—that was settled at the cross—but a Father forgiving a child, and communion being restored. "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ" (2 Thess. 1:11, 12).

For the Herald of Truth.

A WORD OF ENCOURAGEMENT.

Dear Christian friends, as health does not permit me to attend public worship, which I would very much like to do, I feel impressed to write a word of encouragement to those who have not the privilege or opportunity to attend regular services.

It is not ours to meet at the house of worship as others do, nevertheless we should not become discouraged, for we have the blessed assurance, that the promise is to them that worship Him in spirit and in truth. God is very gracious in this that He will hear us, when we call upon him on our beds of affliction, around the family altar, or wherever we may be, if we worship Him in spirit and in truth. He has promised us one of the greatest blessings if we pray to him in secret. There we can pour out our hearts to Him without being disturbed or hindered by any one, Paul says, Hast thou faith? have it to thyself before God. Rom. 14:22.

The twelfth chapter of the Romans is an edifying and soul-refreshing portion of God's Word. I would advise you all to read it. It begins as follows: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Yes, we must come acceptable or the promise is not ours. Let us so labor that we may become holy and acceptable, which is our reasonable service.

Mrs. J. G. ESHLEMAN.

Mechanicsburg, Pa.

TAKEN AT HIS WORD.

A man in Toronto, during the month of February of the present year, was spoken to by another about his health. He had a slight attack of bronchitis. His reply was: "O, I'm going to hell! and I am going this month." On the day before the last of the month (Feb. 27th) he dropped dead on the street.

An infidel lecturer dared to defy God—as so many of them do—in a public

hall at Liverpool some time since. Taking out his watch, he said, "It is now one minute to nine o'clock: If there is a God; I defy Him to strike me dead before that minute is passed." He held his watch in his hand, he had probably under similar circumstances often gone through the same proceeding. The audience waited the result: presently he was seen to stagger; a man rushed to his assistance, but he was dead. The minute had not expired and he found that there is a God.

"God speaketh once, yea twice, yet man perceiveth it not," Job 33:14. Man, a mere creature, dares thus to brave his Creator, and in patience, longsuffering and mercy, He for a time bears with us in order that the goodness of God may lead men to repentance, yet there comes to us from holy writ, the solemn word: "He that being often reproved and hardened his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1.—*Sel.*

SUNDAY-SCHOOL LESSONS.

LESSON XII.—JUNE 21.

CAPTIVITY OF JUDAH.—2 Kings 25:1-12. *Golden Text.*—Come, and let us return unto the Lord.—Isaiah 6:11.

Time.—The summer of 586 B. C. The City of Jerusalem was taken on the ninth day of the fourth month.

Place.—(1) Jerusalem. (2) The plain of Jericho. (3) Riblah, about 75 miles north of Damascus. (4) Babylon, the capital of King Nebuchadnezzar.

Parallel Scriptures.—Jer. 52:4-16; Jer. 39:1-8; 2 Chron. 36:11-21.

DAILY READINGS.

M. Captivity of Judah. 2 Kings 25:1-12. T. God favors Jerusalem. Isa. 40:1-11. W. Loveliness of Jerusalem. Isa. 52:1-10. Th. Prosperity of Jerusalem. Isa. 12:1-6. F. Pride of Jerusalem. Isa. 3:16-26.

S. Idolatry of Jerusalem. 2 Chr. 33:1-10. S. Sorrow and captivity of Jews. Ps. 137:1-9.

INTRODUCTION.—Zedekiah, the son of Josiah, was the twenty-first and last king of Judah. Nebuchadnezzar was king of Babylon. Jeremiah prophesied in Judah; Ezekiel on the banks of the river Chebar, 35 miles north of Babylon; Daniel in Babylon; Obadiah in captivity.

When Zedekiah revolted, Nebuchadnezzar determined to put an end to the kingdom of Judah. This chapter narrates his defeat and last invasion, which he conducted in person, at the head of an immense army. He first overran the northern parts of the country and then besieged Jerusalem. The siege, with a brief interruption, lasted a year and a half. The interruption was caused by the advance of the Egyptian army which apparently was coming to the relief of Jerusalem. The Chaldeans turned to meet the attack. It is uncertain whether a battle was fought and lost by the Egyptians, or whether they retreated without fighting at all. When the Chaldeans entered the city, Zedekiah fled, but was captured and taken to Riblah where Nebuchadnezzar was encamped. His sons were slain before his eyes, and he was then blinded and taken captive to Babylon. One month later Nebuzar-adan was sent to destroy completely

the city of Jerusalem, burning the principal houses and taking prisoner the most influential of its population. "The history of Judah, from this time on, is merged in that of the great world-monarchies."—*Summer.*

LESSON XIII.—JUNE 28.

TEMPERANCE AND REVIEW.—Isaiah 28:1-18. *Golden Text.*—Know ye not that the unrighteous shall not inherit the kingdom of God?—1 Cor. 6:9.

Time.—About 725 B. C. The lesson, however, has reference to conditions extending through the whole history of the divided kingdom down to the captivity.

Places.—Jerusalem and Judah. The kingdom of Israel.

DAILY READINGS.

M. Drunkards of Ephraim. Isa. 28:1-18. T. Noah's drunkenness. Gen. 9:18-27. W. Shame of Drunkenness. Jer. 25:26-33. Th. Carnality of Drunkenness. Gal. 5:19-26. F. Punishment of Drunkards. Dent. 21:18-23. S. Fate of Drunkards. Prov. 23:15-21.

S. Shunning Drunkards. 1 Cor. 5:7-13.

INTRODUCTION.—"The twenty-eighth chapter of Isaiah is one of the greatest of his prophecies. Sometime when the big black cloud was gathering in the north, Isaiah raised his voice to the Maguates of Jerusalem: 'Lift your heads from your wine-bowls; look north.' The sunshine is still on Samaria, and your fellow-drinkers there are reveling in security. But the storm creeps up behind. They shall certainly perish soon; even you cannot help seeing that. Let it scare you, for their sin is yours, and that storm will not exhaust itself on Samaria. Do not think that your clever policies, alliance with Egypt, or the treaty with Assyria herself shall save you. Men are never saved from death and hell by making covenants with them. Scorners of religion and righteousness, except ye cease being skeptical and drunken, and come back from your diplomacy to faith and reason, ye shall not be saved!"—G. A. Smith.

THIRD QUARTER.

Studies in the Gospel of John.

LESSON I.—JULY 5.

THE WORD MADE FLESH.—John 1:1-18. *Golden Text.*—"The Word was made flesh, and dwelt among us."—John 1:14.

Time. John's Gospel was written.—It is generally believed to have been written long after the other three gospels, somewhere about A. D. 80 or A. D. 90, when John was over 80 years old.

Place.—According to tradition the Gospel of John was written at Ephesus.

DAILY READINGS.

M. The Word made Flesh. John 1:1-18. T. The Word was God. Eph. 1:1-14. W. The Word in Creation. Heb. 1:1-3. Th. Life in the Word. 1 John 5:10-12. F. Light in the Word. John 3:18-21. S. The Word became Man. Matt. 1:18-25. S. The Word reveals God. 2 Cor. 3:7-18.

INTRODUCTION.—"To whom this Gospel was written." At the late date at which it was written "a new type of man had been developed by the gospel, not Jew nor Roman, nor Greek, but blending in one the noblest traits of all. To this new spiritual man, trained under Christianity, and able to comprehend divine truth, John wrote the deeper revelation of Christ."—*Hurtful.* *Language.* It was written in Greek, which was the language then known all over the civilized world. *Authenticity.* There is now a general agreement among the best scholars that it was written by the Apostle John.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB.

June 15, 1891.

Entered at the Post Office at Elkhart, as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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BISH. JONATHAN KURTZ, of the Hawpatch church, Lagrange county, Ind., expects to be with us in Elkhart over Sunday, June 14.

BISH. MICHAEL HORST, and wife, of North Lawrence, Stark county, Ohio, expected to start on the 19th of last month for a visit of six or eight weeks in Lancaster Co., Pa., and Maryland.

WITH US AGAIN.—As will be seen by his card on the last page of the HERALD, our brother, Dr. H. A. Mumaw, is permanently located at Elkhart. We are glad to have him and his family in our midst again.

THE ANNUAL CONFERENCE for Canada held in the Moyer meeting-house, Lincoln Co., on May 29th, was well attended, and passed off harmoniously. Little was done, however, outside of the general routine of business.

COMMUNION SERVICES will be held in the Olive church, Elkhart, Co., Ind., on Sunday June 14, and in Elkhart on Sunday June 21st. Baptismal services will be held before the communion, on which occasion several persons will be received into church membership.

BRO. D. J. JOHNS of Goshen, Ind., spent a short time at our office on the 10th between trains on his return from his western trip. After attending the conference at Milford, Neb., he visited amongst the churches in different parts of Nebraska, holding meetings at the different places of public worship. A full report of his trip will appear in our next issue.

BRO. J. F. FUNK as was announced in the last number, attended the conference held in Seward county, Neb., from May 28—31, as will be seen in the reports of the conference. He intended to visit a number of churches in Nebraska before his return, but was unexpectedly called by telegram to another part of the country and was not able to fill the appointments which had already been made. He expects to return in a few days and will no doubt in the next issue give a more extended sketch of his trip.

A GOOD MOVE.—Under date of June 1, 1891 the Lake Shore and Michigan Southern Ry. Co., placed the following rule, No. 2 in its shops all along the line:

"No person will be retained in the service of this company who is known to frequent saloons or places of low resort; or who is known to make habitual use of intoxicating liquors. Every person in charge of employees is hereby directed to dismiss from the service any who are guilty of these practices, and they will, themselves, be held personally responsible for having such men in their employ; for such are certain, sooner or later, to cause injury to lives and property."

The order is signed by P. P. Wright, General Superintendent of the road. Mr. Vanderbilt, practically the owner of the road, is well known as a worker in the cause of temperance, and it is understood that the same notice as the above has been posted up wherever the Vanderbilt system extends. The Michigan Central road goes farther than this and dismisses from its service employees who do not pay their just debts, sickness and other unavoidable circumstances being, however, always taken into consideration.

Such measures as these, when adopted by corporations giving employment to many thousands of men, will not only add greatly to the security of those who work or travel over the lines of such companies, but have a far reaching influence for good.

A LARGE CONFERENCE.—According to a report published in the "Milford Nebraska," of Milford, Nebraska, the Amish Mennonite Conference held at that place on May 28, 29, 30 and 31st was very largely attended, and quite representative in the character, eight states being represented, with nine bishops in attendance. The full report appears in this issue.

RETURNED HOME.—The ministering brethren Abram Herr and John Rank of Pennsylvania who, before, as stated left Elkhart on the 26th of May in company with Bro. J. F. Funk enroute for the West went only as far as Chicago. Bro. Herr had been quite sick before reaching Elkhart, but had recovered sufficiently to continue his journey. However when the party reached Chicago he became so much worse that he decided to return home at once, and as his condition was such that it was deemed unsafe for him to go alone, Bro. Rank accompanied him home. We regret that the brethren could not continue their journey and their work of love among our churches in the West, and we hope circumstances may be so ordered that we may see them and others with us in the near future.

CHURCH NEWS.

FROM HAWPATCH, LAGRANGE CO., IND.—The brethren D. R. Good, G. L. Bender and M. S. Steiner of Elkhart, Ind., spent Sunday (May 31st.) with the brethren at Hawpatch. The Sunday-school and regular services at the Maple Grove church were well attended and a lively interest manifested. The Union Sunday-school at Hawpatch in the afternoon was also conducted in such a way, that those present could say, it was good for us to be here.

The evening was spent at Pre. J. S. Hartzler's in a way truly edifying to the soul. Fathers and mothers, brothers and sisters, both young and old met to mingle their voices in songs, unite their hearts in prayer, and listen to the remarks made by the brethren who were present. The meeting in short was a soul refreshing song service (such as are held by many of the brethren) and one that will long be remembered.

FROM WEST LIBERTY, OHIO. Bro. C. Z. Yoder and wife of Wayne Co., O. are spending a few days with the brethren in Logan and Champaign counties. He says, that he is pleased to meet with many earnest workers. We hope and trust his

labors with the brethren will be the means of inspiring them to new life and a fuller degree of love and unity.

A MINISTER ORDAINED. On Thursday, June 4, lots were cast at the "Brick" Meeting House in Juniata Co., Pa., for a minister. There were four brethren obedient and willing to go into the lot, which fell on Bro. Moses Horning. May the good Lord bless the dear young brother and enable him faithfully to discharge his duties.

CORRESPONDENCE.

FROM HENRY CO., IOWA.—We were lately encouraged to have the ministering brethren Jacob Kennagy of Cass Co., Mo., and Joseph Augspurger, of Butler Co., Ohio, in our midst. They earnestly admonished us to cling to the word of the cross and reminded us of our duties toward God and our neighbor. COR.

FROM HOPEDALE, TAZEWELL CO., ILL.—We observed the ordinance of Communion on Sunday the 24th of May and on Monday Bro. Kennagy of Cass Co., Mo., preached a very impressive sermon on the inconsistency of frequently changing our church home, for it is faith that worketh by love, and not water baptism that makes us acceptable in his sight. COR.

FROM TUB, SOMERSET CO., PA.—Communion services were held in the Folk meeting-house Sunday, May 31st, and a larger number participated than the church here has ever before experienced.

On Saturday previous six young souls were united with the church by baptism, Bro. S. Gindlesperger with eight other members from the church at Johnstown, Pa., was with us on this occasion. Meetings were held on Friday evening Saturday morning and Saturday evening. All of which were largely attended and good interest shown throughout. God has granted us a season of soul-refreshing, and to Him we ascribe praise and thanksgiving. COR.

FROM COLUMBIANA, OHIO.—This forenoon (June 6th,) there were five baptized and received into the church and to-morrow we expect to hold communion services. Bro. M. Rohrer of Stark Co., Ohio, is with us at present. Our souls were made to rejoice to see still some willing to serve the Lord. We feel to labor on with renewed courage in the work of the Master.

Bish. Joseph Bixler was quite feeble the fore part of the week but was able to be with us to-day. His health seems to be failing fast but he is yet zealous in the work of the Lord. He is now in his 79th year. May we all be willing to do that which we can. J. B. SHOUP.

FROM MARIETTA, LANCASTER CO., PA.—Bro. Amos Herr paid our Sunday-school, which is steadily growing, and church a visit on the 31st of May. He preached an edifying sermon from John 3:1—13. May the Lord bless his efforts for good. B. L. G.

MEADOWS, MCLEAN CO., ILL., MAY 30, 1891.—We built a meeting-house this spring, and if the Lord wills it, we will dedicate the house on the 21st of June. We are truly thankful that so many were willing to support us in the work. We hope their gifts for building the house of worship will be blessed.

We expect to reorganize our Sunday-school for the summer. Last year we held our Sunday-school in a school-house. May God bless our efforts for good. JACOB ENGEL.

FROM CLINTON, ELKHART CO., IND.—We were made to feel glad to see twenty-six souls received into the church membership by baptism and one by letter. May the Lord bless them that they may be shining lights to the world and in the church, and at last attain a home in heaven.

On Sunday, May, 24th, communion services were held. Quite a number of brethren and sisters from a distance were present. Oh, what a pleasure to see so many brethren and sisters meet from far and near and all filled with love, led by one spirit, working for one Master, and trying to walk upon the one and only path, which leads to eternal glory! COR.

FROM HOWARD AND MIAMI COS., IND.—On Friday, June 5th 1891, Bishop Yoder of Logan Co., Ohio, came to us and the same evening preached a very impressive sermon on Faith. On account of rain the services on Saturday could not be held as was announced. Communion was observed on the 7th, upwards of 85 members partaking of the emblems of the broken body and the shed blood of Christ. After the commemoration of the Lord's Supper and the washing of feet, Bro. E. A. Mast was chosen and ordained to the office of Bishop by nearly the full voice of the church.

On the same day a number of brethren and sisters met at Bro. E. A. Mast's house where communion was held with our dear sick Bro. Gust. Mast, who is lying on the bed of affliction, and a few sisters that had not the privilege to be with us at the house of God.

At 10 o'clock on Monday forenoon Bro. Yoder again conducted church services. He preached a very earnest sermon on prayer. May God bless the brother in his work, and may we be favored by visits from many more ministering brethren. COR.

FROM JOHNSTOWN, PA.—Dear readers of the HERALD, I rejoice to tell you that three precious souls were added to the fold through water baptism at the Weaver church on the 16th of May. We have reasons to believe that God is still with us and that he has heard and answered our prayers. Meeting was held at the same place in the evening and on the day following (Sunday) communion services were observed. About two hundred brethren and sisters partook of the emblems of the broken body and shed blood. LEVI BLOUGH.

CULLOM, LIVINGSTON CO., ILL., JUNE 6th, 1891.—On the 16th of May twenty-three (nearly all young people) were received into the church through the sacred ordinance of baptism. Bish. E. M. Hartman of Washington, Ill., officiated. May the good Lord keep these dear souls in the narrow way that leads to everlasting life. On the day following communion services were observed. I believe all the members were present and the church was crowded to its utmost capacity.

Bro. D. Brunk of Allen Co., O., is holding meetings for us at present. The meetings are well attended and the interest manifested good. May God bless the preaching of his Word to the ingathering of many souls. COR.

FROM EUGENE CITY, LANE CO., OREGON.—As I looked through the correspondence pages of the *Herald of Truth* I was pleased to see the spiritual progress in many of our eastern churches, and I thought it no more than proper for me to inform you how we on the Pacific coast are faring.

We are a small congregation of Amish Mennonites—seven families and twenty one members—settled near the above mentioned place. We have a meeting-house of our own but no minister. Bro. Mishler of Marion Co. preaches for us once a month, for which we are thankful. He was with us on the 9th and 10th of May and held communion services for us. Unity and good feeling prevailed throughout. There is also a Russian Mennonite congregation of 10 families in this county. Jacob Schrag is their minister.

Bro. P. Zimmerman of Cass Co., Mo., paid us a visit last winter, which strengthened us in the faith. We would be very glad to have more of our traveling ministers pay us a visit.

We live in a beautiful and fertile country and kindly ask the brethren who wish to go west to come and see this place, before they buy. Particulars about our locality will be gladly given. Address

J. D. MISHLER,
Eugene City, Lane Co., Oregon.

FROM JORDAN, LINCOLN CO., ONT.—Our conference on the 29th of May was well attended. Quite a number of brethren and sisters from Waterloo Co., were present, and remained over Sunday the 31st, on which occasion communion services were held. Bish. Henry Shaum of Elkhart Co., Ind., preached an appropriate and impressive sermon to a large congregation, after which a large number of brethren and sisters partook of the emblems of the body and blood of Christ, and observed the ordinance of foot washing. Bro. J. S. Coffman who has been in this vicinity some time, holding meetings, was also present.

A number of persons have lately become willing to renounce the world and come out on the side of the Lord. God grant that there may be an outpouring of the Holy Spirit and an ingathering of souls in this part of His vineyard.

The membership here has taken new courage to press forward in the work of the Lord. COR.

LATER.—A subsequent correspondence from the above place gives the joyful news that 37 persons have made application for church membership. The baptismal service will take place on the 28th of June. God be praised for his wonderful work.—Ed.

ROCKINGHAM CO., VA., JUNE 5, 1891.

—The Virginia Conference met on the 8th of May at Spring Dale Church, in Augusta County, Virginia. The members were nearly all present and seemed to enjoy the meeting very much. The usual business that comes before this conference was attended to, after which some matters of importance were discussed, but no definite action was taken on them. It was decided to ordain two deacons in Bishop Coffman's district; a minister at Winchester; and a Bishop in Hildebrand's district. This is a very important work and should be done only after much fervent prayer, that we may be furnished with able and faithful laborers.

In the afternoon of the same day public services were held, and four young persons were received unto the church by baptism. May they be faithful in their undertaking and prove earnest workers in the service of God.

Our communion service passed off pleasantly at Brenneman's Church on the 3d Sunday in May, and at Weaver's on the 4th Sunday, both of which were largely attended. Many strangers were in attendance. Among these were two of Bishop Coffman's sisters from Greenbrier Co., Va., and two brethren from Pa.,—the one a minister, S. Herr from Cumberland Co., the other his father-in-law from Lancaster Co.

May the Lord still bless the work before us is my prayer.

EMANUEL SUTER.

FROM RILEY CREEK, ALLEN CO., OHIO.—We were not long since much refreshed in spirit and encouraged by the brethren J. S. Coffman of Indiana and D. H. Bender, of Pennsylvania, and who remained with us several days and held a number of instructive and edifying meetings. Paul admonished Timothy, that he should preach the word diligently in season and out of season, rebuke, exhort with all patience. We were made to believe that these brethren did not come to us "out of season," but in season," for his blessings were manifested in this that fifteen young souls were influenced to forsake the world and the powers of darkness and serve God.

They were received into the church on confession of faith and water baptism, by Bish. J. M. Shenk on Saturday (May 23d). Let us remember them at the throne of grace that they may be able to withstand the enemy of souls and that they may serve God and Him only.

On Sunday (the 24th,) the communion of the broken body and shed blood was observed. We thank God that love and union prevailed throughout. May God continue to keep us under the protecting wings of His grace. F. G.

SUNDAY-SCHOOL ITEMS.

From Rockingham Co., Va.—Our Sunday Schools have been duly organized. At Weaver's church a large and flourishing school is in progress, and at Brenneman's church a school was organized and is in fine working order. The brethren have also started schools at the Zion church near Broadway, and at the Bank church. It is certainly encouraging to see the good work progressing. This is a matter that should concern every member of the church. We as an organized body of Christian professors should do all that we can to carry forward the work of Christ, to promote his kingdom, and to instill in the hearts of the young people, the doctrine we believe to be in harmony with the gospel of Jesus Christ. In them it is that we have hope of the upbuilding of the church. EMANUEL SUTER.

From Johnstown, Pa.—We have organized Sunday-schools for the summer in the Weaver, Blough, and Stahl churches. Last summer the Weaver and Blough churches were the only churches in this district that organized schools. There is yet one—the Thomas church—that has no Sunday-school, but we hope to see a lively and edifying school there by another year.

In the Sunday-school lesson of May 31, verse 13:—"So the workman wrought and the work was perfected by them, and they set the house of God in his state, and strengthened it"—is recorded a grand lesson for all workers. It says, "The

workman wrought (worked) and the work was perfected by them." The work is always done, when we get at it with a willing mind and the grace of God in the heart. Brethren, be not discouraged, but *know* that the work will be done, if all lay hold on that which the Lord gives you to do.

From Trenton, Butler Co., Ohio.—Our Sunday-school work is prospering nicely with a good attendance. We have about 100 scholars on roll. Two of the smaller classes are conducted in English.

One of our ministers—Jos. Augspurger—and daughter Mary, will leave for Iowa on the 21st of May, and spend several weeks in different parts of the state. May the Lord be with them on their journey. COR.

From Fairbury, Ill.—We organized a Sunday-school to begin on the 31st of May, with a scholarship of fifty. Bro. Wm. Augspurger was chosen Supt., Chr. Garber secretary, and Peter Garber treasurer. We are a little flock and would be very glad to have our ministers and brethren traveling to stop with us and help us build up the cause for which we labor. We need the help of God and the brethren to gather the lost ones into the fold of Christ. COR.

AMISH MENNONITE CONFERENCE.

HELD IN THE FAIRVIEW MEETING-HOUSE IN SEWARD CO., NEB.,
MAY 28, 29, 30, 31, 1891.

According to previous appointment the Western District Conference of the Amish Mennonite church met at 2 o'clock P. M., on the 28th, in the Fairview meeting-house in Seward Co., Neb. The following bishops, ministers and deacons were present:

BISHOPS: John K. Yoder, Orrville, Ohio; D. J. Johns, Goshen, Ind.; Isaac Peters, Henderson, Neb.; Jos. Schlegel, Milford, Neb.; Jos. Schlegel, Thurman, Col.; John C. Birky, Shibboleth, Kan.; Christ. Rediger, Aurora, Neb.; S. J. Schwartzentruber, Monitor, Kan.; Sebastian Gerig, Wayland, Iowa.

MINISTERS AND DEACONS: Joseph H. Birky, Shibboleth, Kan.; Johann P. Epp, Henderson, Neb.; J. F. Funk, Elkhart, Ind.; Joseph Gascho, Milford, Neb.; John Hertzler, Garden City, Mo.; P. P. Herschberger, Shickley, Neb.; Jacob Roth, Thurman, Col.; Joseph Rediger, Milford, Neb.; N. C. Roth, Chappel, Neb.; John Smith, Metamora, Ill.; Peter Sommer, Washington, Ill.; Peter Zimmerman, Garden City, Mo.; John Zimmerman, Inman, Kan.; Dea. Jacob Stauffer, Milford, Neb.

Conference was opened by singing, and remarks and prayer by J. K. Yoder of Wayne Co., Ohio, after which J. K. Yoder was chosen Moderator and D. J. Johns of Goshen, Ind., Asst. Moderator, and John Smith of Metamora, Ill., and J. F. Funk of Elkhart, Ind., Secretaries.

Bro. Jos. Schlegel spoke of the purpose that brought the conference together and of the importance of maintaining the principles and order of the church. It should be our purpose to edify and build up the church, by teaching and instructing the people in such a manner that they may be convinced of the truths which we teach. A conference may do much to bring about this object. We will soon pass away and leave this work to those who come after us. Hence, it is important that we leave to them our work so that our church may be known as the church built on the true foundation of which Jesus Christ is the chief corner stone.

After a number of questions were handed in and arranged the conference closed to meet again at 9 o'clock on Friday morning.

In the evening a meeting was held which was led by John Smith of Metamora, Ill., Isaac Peters of Henderson, Neb., and John F. Funk, of Elkhart, Ind. Bro. Peters based his remarks on Rev. 3:5, 6.

FRIDAY, MAY 29th, FORENOON SESSION.

Conference was opened by singing a hymn. Bro. D. J. Johns gave a short address and led in prayer. Bro. J. K. Yoder then spoke at length on the doctrines of our faith, for the purpose of laying before conference what our confession of faith is, and also to learn whether all the ministers present were united in this confession. After Bro. Yoder had finished his discourse, in which he portrayed so plainly and pointedly the true, living and saving faith in Jesus Christ, each minister present gave a brief statement of his faith, and all expressed themselves as fully agreed and entirely satisfied therewith, and during these remarks many important ideas were expressed which added much to the interest of the occasion, and which were valuable in confirming those present in the true faith and to encourage them in the fundamental principles and doctrines of the gospel. One point was made especially plain, that is, the difference between the doctrines, or principles of our faith and the rules of order observed by the church. Conference closed for noon.

AFTERNOON SESSION, MAY 29th.

After all the ministers had spoken, the questions which had been handed in previously, were taken up and discussed with the following results:

Ques. 1.—Is it permitted for brethren to become members of the Farmer's Alliance or of any similar organization?

Ans.—After considerable discussion it was decided that such could not be permitted because secret organizations are not in accordance with our non-resistant doctrines, and are instituted only for the sake of worldly gain, and therefore not conducive to godliness.

2. Resolved: That no brother shall accept or serve in any office aside from that of School Director, Path-master and Post Master.

Unanimously adopted for the reason that offices other than those specified above require the application of the oath and the force of law which according to the teachings of Christ we are not allowed to do.

Ques. 3.—How shall we deal with members who do not fit themselves to partake of the Lord's Supper and from this cause neglect it for years?

Ans.—Members who do not participate in the communion of the Lord's Supper shall be visited in order to find out the cause, and they shall be labored with for the purpose of bringing them to fill their position as brother or sister in the church in accordance with the apostolic admonition. Gal. 6:1.

Ques. 4.—How shall we deal with brethren or sisters who remove from one state, or from one church to another, retaining their letter and walking disorderly, and then maintaining that the church where they live has no jurisdiction over them.

Ans.—When any member does not within a reasonable time hand in his letter it already shows that there is something not in proper order. With such members we shall labor in accordance with the gospel, in order to bring them back again into the church. If it is not possible to lead them back into the church, they must be held and treated as those are without.

Ques. 5.—As it is acknowledged from the word of God that the believer has no privilege to unite in marriage with the unbeliever, how shall we deal with a member who marries one who belongs to a church that is not non-resistant. After some remarks had been made on this question, conference closed for the day to meet again at 9 o'clock on Saturday morning.

SATURDAY MAY 30th, FORENOON SESSION.

Conference was opened by singing. Bro. Isaac Peters addressed the meeting and led in prayer. After this Question 5 was again taken up and considered with the following result.

Ans.—Circumstances in all cases being different and the purpose of the church should always be to lead her members in the right way, and to preserve them in the true faith to the salvation of their souls, we advise in all circumstances to use discretion and make an effort to restore them in the spirit of meekness. We, however, also advise all ministers

earnestly and carefully to instruct their members on this point, and especially to present this matter clearly to those who desire to be received into church membership.

Ques. 6.—Can a member be tolerated in the church, and permitted to partake in the communion of the Lord's Supper, who keeps the seventh day (Saturday) as the day of the Lord or the Christian Sabbath?

Ans.—Inasmuch as we have sufficient evidence in God's word that the first day of the week is the Lord's day, and that it is in accordance therewith to observe this day as the Christian Sabbath, and inasmuch as all so-called Christian governments in the world have established this day as the day of the Lord, and inasmuch also as the observing of the 7th day is practiced chiefly by such as teach and maintain throughout doctrines and teachings that are altogether unscriptural, and who make every effort, especially among our Mennonite congregations, to mislead them, and cause confusion among those that have the right faith, it would be, to say the least, inconsistent to receive such or permit it. Also because this seventh day belongs to the old dispensation, we cannot acknowledge it as evangelical. See Acts 20:11; 1 Cor. 16:1, etc.

Ques. 7.—Can it be permitted among brethren and sisters to take more than legal interest.

Ans.—It shall not be allowed.

Ques. 8.—Can it be permitted that one brother should collect, or have collected from another a debt by force of law?

Ans.—Unanimously adopted, that it cannot.

Ques. 9.—How far shall avoidance be practiced toward a member which has been excommunicated many years ago, and frequently admonished, but in whom as yet no fruits of repentance or improvement are seen?

Ans.—The length of time does not affect avoidance.

Ques. 10.—Is a bishop required to perform any service, which he does not consider in accordance with the Word of God, but which brethren, (or at least some of the older brethren) have requested of him?

Ans.—By no means.

Ques. 11.—What can be done, and in what manner can we labor to preserve the scattered members who live alone in different places, in the true faith and in the order of the church, and to bring the young people as well as older ones who are still out of the church, to the church, and to spread our doctrines more generally among the people, and to establish and build up churches.

After some remarks on this question it was noon, and the forenoon session was closed by singing a hymn.

AFTERNOON SESSION.

A hymn being sung, Bro. Christian Rediger introduced the service and led in prayer.

Question 11 was again taken up for further consideration. A number of earnest addresses were given by different ministers, setting forth the pressing necessity of this work and also the great desire for the bread of life which frequently manifests itself, and the following was decided upon.

1. That in this direction more work should be done.

2. That this conference accept the generous offer of the Old Mennonite church, and labor with them mutually in this work under the direction of the Evangelizing Committee which has already been established and doing work of this kind for several years.

3. C. L. Yoder, of Wayne Co., Ohio, and Herman Yoder, of Elkhart Co., Ind., were elected as the representatives of this Conference to be added as co-workers to this Committee.

4. The brethren Joseph Schlegel of Milford, Neb. and Christ, Rediger of Aurora, Hamilton Co., Neb., were chosen as evangelists to visit the scattered churches and members in the western district and fulfill the duties of the church in this direction.

12. *Resolved*, That we will not receive into our communion any member of another church, as, for instance, from the old Mennonite church, etc., without a letter, and we entreat our old Mennonite brethren earnestly, that they establish and observe toward us the same rule. In this manner we believe brotherly love can best be promoted and maintained between the two churches.

Quo 13.—Is it in accordance with the gospel and our confession of faith permitted for members to take part in fairs?

Ans.—Decided that it is not.

The above decisions are given as the views of the Conference and are to be considered as advice and rules of order after which the churches shall be conducted.

After several addresses from the different ministers were given, the Moderator in the closing remarks referred very feelingly to the blessings and privileges which we enjoyed during the holding of the conference. He also referred to the manner in which we ought to work. The husbandman must first be a partaker of the fruits of the vineyard. He also exhorted the ministers to faithfully stand by their bishops. Aaron and Hur held up the arms of Moses that Israel might triumph, so should the ministers support the bishop in his work that the church might prosper. Parents should instruct their families in the fear of the Lord, should observe family worship, pray much and often. Mothers and the older sisters have their duties as the Apostle directs

to teach and instruct the younger. Ministers should live in accordance with their faith and preserve their influences over the young people that they may be able to lead them to Jesus and into the church. He related several incidents to the encouragement of those present, and with a warm and earnest appeal to faithfulness on the part of all, he closed his remarks and led in prayer. The conference was closed by singing the hymn No. 311 "Wer will mit uns nach Zion gehen?"

In the evening the young people of the congregation met for singing. The exercises were interesting and manifested a commendable spirit and great proficiency in this cheering and encouraging form of worship. Several addresses from different ministers present were given directed especially to the young people.

Sunday was set apart for an all-day general meeting. The services were announced for 9 o'clock, and by that hour the capacious house was already filled, containing fully six hundred people. Short discourses were delivered by different ministers. One marked feature of this service was the address given by Bro. J. K. Yoder to the children, in which for one hour he held the unabated attention of the entire house, showing them what even a little child might do for God, for Jesus and for the souls of the unsaved.

The forenoon services closed at 12 o'clock and as most of the people had brought lunch, which was soon disposed of. The afternoon services were commenced at one o'clock and continued with unabated interest until four. The evening services at eight o'clock were not so well attended on account of the threatening rain.

This conference season will be a time long remembered by the good people of Seward Co., and by all who were present. The attendance was very large, the weather was pleasant and the people manifested a warm love and a deep interest in the prosperity and welfare of the church; such love, harmony and fraternal feeling prevailed throughout the entire session and among all present, that frequently we were led to think of the words of the Psalmist when he says: "Behold how good it is when brethren dwell together in love and unity."

We believe that the work done at this conference will manifest itself throughout the church both east and west, and will establish the basis for a more united work between the branches represented. We hope it will also form a basis for a deeper and a stronger union among the several branches of the Amish church, and that a number of those who have not yet joined in the work of bringing together under one rule and in the same order the entire church will join hands, work with the conference for the common good and for the edification of the body of Christ.

REPORT OF THE ILLINOIS ANNUAL CONFERENCE.

The Illinois Annual Conference met at the meeting-house near Sterling, White-side Co., on Friday May 22d 1891, at 9:39 A. M. The following named brethren and sisters from a distance were present.

Pre. Daniel Brunk, wife and sister Brenneman, Allen Co., Ohio. Pre. Amos Mumaw, Elkhart Co., Ind. Pre. James Nice, Roseland, Adams Co., Neb. Bro. Henry C. Krupp and wife, Montgomery Co., Pa. Bro. Jacob E. Rutt and wife, Butler Co., Neb. Bish. E. M. Hartman, Washington, Tazewell Co., Ill. Pre. H. Shelly, Ogle Co., Ill. Pre. J. S. Lehman, Dakota, Ill. Bish. Henry Nice, Morrison, Ill. Pre. John Nice, Morrison; Deacon Daniel Deeter, Morrison; besides a number of brethren and sisters from Sterling.

FORENOON SESSION.

Conference opened by singing a hymn and an earnest admonition and prayer by Bish. Henry Nice. After prayer, Bishop Hartman read 1 Cor. 10, and paid special attention to the words: "Other foundation can no man lay than that is laid, which is Jesus Christ." Each minister and deacon in turn, expressed a desire to build on the foundation, which is the only true foundation. The brethren and sisters present were asked, if they were also minded to build on the foundation Christ Jesus, to which they all testified by rising. Good feeling prevailed and Conference after prayer adjourned to meet at 2 o'clock p.m.

AFTERNOON SESSION.

At the appointed hour, Conference was again opened by singing and prayer after which Conference again resumed business. There being nothing new brought before the Conference, no important work more than to reconsider and reestablish former resolutions, was accomplished. After singing and prayer Conference adjourned to meet at the meeting-house near Morrison, Ill., on the fourth Friday in May 1892.

Meetings were held in the evenings of the week and on Saturday afternoon, a preparatory meeting for Communion on Sunday and baptismal services were held. 16 precious souls were received into the church through water baptism administered by Bish. Hartman. May God bless the dear souls that they may be shining lights in the church and to the world. On Sunday following, Communion services were conducted by Pre. Brunk in English, followed by Bish. Hartman, who presided at the breaking of bread and partaking of the cup. Pre. H. Shelly followed with brief remarks on foot-washing when the brethren and sisters expressed their love and humility by washing one another's feet. Over one hundred members partook of the emblems of the broken body and shed blood of our blessed Lord and Master Jesus Christ. Meetings were

also held on Thursday, Friday, Saturday and Sunday evenings. Thus closed a season of great refreshing to our souls. May God in mercy spare us to share in many more meetings like these, for we believe that all present were revived in the spirit. May God bless all that believe on His holy name and at last gather us home where we can praise him forever and ever.

PHILIP NICE.

REPORT OF THE OHIO CONFERENCE.

Conference met at Martin's meeting-house, Wayne Co., Ohio, on the 15th of May 1891, and was opened by singing No. 7 in the appendix of the Hymn Book, followed by remarks from Bish. John Burkholder, who stated the object of the meeting, after which the Conference for a few moments convened in silent prayer. The bishops Joseph Bixler and M. Horst then set and explained the doctrine of the church before the Conference. (Similar comments on the doctrine and discipline of the church has at different times appeared in print, so that we do not deem it necessary to rehearse them). This closed the forenoon session.

AFTERNOON SESSION.

Opened by singing No. 50 in the appendix. The bishops, ministers and deacons sanctioned the doctrines of the church as presented. Good feeling prevailed throughout the Conference and encouraging reports from different churches were reported. The Lord has blessed the church with an ingathering of souls, yet not as much as might be desired. Picture taking was freely discussed but no resolutions made regarding the matter. It was however advised and thought best not to indulge in the same.

Bish. J. M. Shenk was appointed to look after and provide for the Logan Co., brethren as the Lord may direct him.

The ministers were earnestly admonished to be faithful in their calling, to teach the people the plain nonresistant doctrine of the gospel, and to visit the churches and scattered members.

After prayer and singing the Conference adjourned to meet at the Salem meeting-house, near Elida, Allen Co., Ohio, on the third Friday in May 1892.

J. B. SHOUP.

SUNDAY-SCHOOL CONVENTION

HELD AT SLATE HILL CHURCH, CUMBERLAND CO., PA., APRIL 11, 1891.

After the opening exercises the question: "Is it advisable to form classes of middle aged persons in Sunday-school?" was the first topic considered.

Bro. Rupp thought we can never be too old to learn, and considered it advisable. Bro. Benjamin Zimmerman said it would tend to increase the Sunday-school.

Bro. A. Zimmerman thought it would tend to bring non-professing people to the church. Bro. Saul Zimmerman said it would bring the old and young together. Bro. L. Musselman suggested that they would thus learn something that they would not learn out of class. Bro. S. Hess thought it would make them more equally interested in Sunday-school work.

On the 13th topic: "Should the children commit scripture verses to memory?" Bro. B. Zimmerman said they should let them commit the Psalm, especially the first Psalms. How consoling are passages of scripture in time of trouble and trial. Bro. Samuel Hess thought they should learn the grace of God, the love of God and obedience to God. Bro. Amos Zimmerman thought it would do them good. Bro. L. Musselman suggested that the benefit would be seen in after life. It would help them to understand a sermon. Bro. H. S. Rupp suggested 1 Cor. chapter 13 to end and Luke 6 chapter from 20 to end. As to number of verses to be committed at one time Bro. Herr suggested three verses. Other suggestions were 1 to 6 verses, 2 to 4 and 5.

Next considered was "Should rewards of merit be offered?"

Bro. Saul Zimmerman said they should give rewards of honor and respect. Bro. Musselman said "good children will have their reward" and thought it tended to discourage some who found it hard to learn. Saul Hess said it is the truth of the gospel and not worldly gain that is our reward. It has a tendency to make them forget the object of the lesson. The child should feel it a duty to go to Sunday-school. Bro. Benjamin Zimmerman thought to have the lesson well learned was in itself a reward. Bro. A. Zimmerman said the right kind of reward would encourage the child to study the scripture the reward should be appropriate. Bro. S. Zimmerman feared that it would create a spirit of jealousy, as some would have greater rewards than others. Bro. L. Zimmerman thought it would lead them away rather than to the Bible.

It was decided best not to give rewards. The next question was what are the best methods of teaching primary classes?

Bro. B. Zimmerman said they should use the same lesson as the older ones. The teacher should read the lesson and ask the children questions about the lesson. The teacher should make a story of the lesson.

The Sunday-school is not the place for the children to learn to read.

Bro. S. Hess thought the teacher should make an outline of the lesson. Bro. Rupp said the teacher should make the lesson interesting by talking to them about the lesson.

The convention adjourned to meet in six weeks at Slate Hill.

M. L. HERR, Sec'y.

A VISIT TO ALLEN CO., OHIO

I boarded the train at Knoxville, Tenn., at 7 P. M. May 13, for Lima, Allen Co., Ohio, where I arrived the next day at 1.20 P. M. I was taken to Elida by private conveyance, where I met Mr. Shmidt—the husband of my sick sister whom I came to visit—but not wishing to surprise her, I accompanied Bro. Daniel Shenk, while Bro. Shmidt informed her of my coming. When I came into her presence, her pale face, slender form and cold hands, were a strong testimony that she could not be with us much longer. But we were glad to find her entirely resigned to the will of God. Quite a number of brethren and sisters met with us in the evening and we enjoyed a season of devotion.

In the morning brother Daniel of Virginia, whom I had not seen for five years, arrived, and we were truly glad to meet each other again. It would have been more pleasant to us if our sister had been well, and our companions been with us, but after all it might not have been more profitable. On Sunday morning the 17th we met at the Salem church for worship. Here we met many dear friends, and among the number Pre. J. M. Brenneman, whom we had not seen for several years. In the evening we held another meeting at the Salem meeting-house, and on Tuesday evening one at the Pike church. During the week we visited among the brethren and on Saturday Bro. Simon Good accompanied me to Putnam Co. We stopped with Bro. Jacob Huber, who was severely injured on the sawmill last winter, on our way. His daughter Barbara has also been much afflicted and has for some time been lying very low.

On Sunday we filled two appointments at the Blanchard meeting-house. I used to be a regular attendant at this place of worship, but I was not with the brethren for three years, and my heart rejoiced to meet with them again.

We returned to Allen Co., on Sunday afternoon and filled an appointment at the Pike meeting-house in the evening. Bro. Daniel and I remained with my sister all night and in the morning we took leave from her never expecting to see her again on this side of the grave and a long eternity. Sister Susanna Shenk accompanied me to Johnson Station, Clark Co., Ohio, where Pre. J. M. Greider met us and conveyed us to his home. On account of being fatigued and exhausted, I filled only one appointment at this place. I arrived home on Friday and at this date (June 3d.) I feel much better. To God be the glory and honor and power and dominion for ever and ever. Amen.

H. H. GOOD.

Richland, Knox Co., Tenn.

A TRIP WEST.

On March the 30th, I left my home in Somerset Co., Pa., for a visit to the churches in the west.

My first stop was in Columbiana and Mahoning Counties, Ohio, where four meetings were held. Taking in consideration the rainy weather and bad roads, the meetings were well attended and a good interest manifested.

On Friday night, Apr., 3d, I was with Bro. Michael Rohrer, near Canton, Ohio. Here are but a few members left of our church, and as they live far apart, we could not get them together to hold a meeting. Bro. Rohrer seems to be laboring earnestly in his calling in the face of adversity, and we know the Lord will bless his efforts. Traveling ministers should not fail to stop here and encourage both the minister and his little flock.

On April 4th, I reached Wayne Co., Ohio, and was with the church here in the following meetings; two at Martin's meeting-house, near Orrville. Two at the Paradise, (Union) one at the Stark Co., one at Oak Grove, (Amish) and one with the Swiss brethren near Marshallville.

The brethren here are alive and actively engaged in the good work, both in the church and the Sunday-school, and they are made to see the fruit of their labor.

There were a number of applicants for church membership, both in the Mennonite and in the Amish congregations, and while there, several others became willing to confess Christ and unite with the church. May God help them to remain "faithful unto death."

On Saturday April 11th, Bro. D. Hostetter and I drove to Holmes Co., Ohio, and were with the brethren there in their regular service on Sunday as was reported in the HERALD of May 1st. The church here needs assistance, and the brethren in Wayne Co., are doing their duty by visiting them regularly.

On Tuesday April 14th, Bro. David Amstutz took me over to Medina Co., Ohio, and finding no appointment made for that evening, we summoned together a number of the neighbors and held a meeting at the house of Bro. Henry Newcomer. Other meetings were held as follows: One at the Guilford meeting-house, two at the Newcomer school-house, and one at the home of Bro. Samuel Bixler, who was lying very ill with lung affection.

In Medina Co., is an important field of labor, there are quite a number of souls here "ripe unto harvest" and if the proper means are used the church may be greatly built up. May God grant it so.

Friday morning, April 17th, I started for Franklin and Fairfield Counties, Ohio, I was joined on the way by Bro. J. B. Shoup, of Columbiana, Ohio, who accompanied me thence to Elkhart, Ind. We reached Canal Winchester that even-

ing and were met by Bro. David Martin, who conducted us to the new (Steiner) meeting-house in Fairfield Co., where services were held that evening, and twice on Sunday following. The brethren here were agitating the organization of a Sunday-school which we emphatically encouraged. On Monday afternoon, we held a meeting at the house of Sister Bowman, widow of Bish. Bowman, and Monday evening at Martin's meeting-house, Franklin Co. The bad condition of the roads prevented many from attending the meetings but a lively interest was shown by those present. The church is weak here, but the spark of God's spirit is still glowing, and earnest faithful work on the part of the brethren here, and those who will visit them, may yet do wonders for the cause of Christ at this place.

Tuesday evening, April 21st, found us with the little flock near Bremen, Ohio. We held two meetings at the Pleasant Hill meeting-house, one at Turkey Run and one in the U. B. meeting house near Maxville, the latter two being in Perry Co. Several souls expressed a desire to forsake the world and unite with God's people, but, it seems, wanted more encouragement. Brethren, let us not forget the little flocks, where there are souls craving the bread of life, and by a little encouragement may be brought into the fold of Christ.

We arrived at Osborn, Greene Co., O., on Friday April 24th, and held several meetings, but as our work here and in Champaign and Logan counties was reported in the HERALD of May 15th, will pass on to our next stop which was Elkhart, Ind., where we arrived Monday, May 4th, and were present in two meetings in Elkhart, and three in the county at the following places: Olive, Yellow Creek, and Salem. All of these meetings were well attended. There were a number of young people here who had applied for admission into the church.

I left Bro. Shoup to conduct some other meetings in the county, and started for Cullom, Livingston Co., Ill., where I arrived Saturday evening May 9th, and held three meetings. The brethren and sisters here seem to be earnestly and cheerfully engaged in the grand work. I was made to feel thankful that it was my lot to meet with them. There were twenty-two applicants for church membership.

On Monday May 11th, I left Ill. for Allen Co., Ohio, where I joined Bro. J. S. Coffman the next morning near Bluffton, and was with the brethren in four meetings, two at Riley Creek, one at the Pike, and one at Salem. Bro. Coffman had been holding a number of meetings in the neighborhood at Bluffton, and nine young souls had confessed Christ, while a number of others were counting the cost. May God grant them grace that

they may make the proper start and hold out faithful to the end.

On Friday, May 15th, I attended the Ohio Conference near Orrville, and that night started for home where I arrived on Saturday May 16th, after an absence of seven weeks.

Almost every where I went I heard the Macedonian cry, "Come over and help us." Brethren and sisters, let us each do our part in this great work, using our talents (or talent) for the spreading of the gospel, that in due time the great Rewarder may say to us, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

I render thanks to God for His protection and care, and to the brethren and sisters for their kindness and encouragement.

D. H. BENDER,

Tub, Somerset Co., Pa.

Married.

WINKEY—MOYER.—On the 4th of June 1891, at the home of the bride's parents, corner of Gross and Eden Sts., Elkhart, Ind., by Pre. Kriehbaum, Augustus G. Winkey and Nettie Moyer, daughter of David S. Moyer.

DIED.

HUDDLE.—On the 13th of May 1891, near Shambaugh, Page Co., Iowa, of heart disease, Mary, widow of Abraham Huddle, aged 63 years, 5 months and 28 days. She was born in Fairfield Co., Ohio, but in 1867 she with her husband moved to Page Co., Iowa. Sister H. was a member of the River Brethren Church for many years, and we have reason to believe that she has now gone to her long desired home. She was the mother of twelve children and 34 grandchildren. Buried on the 14th. Text: Heb. 11:16.

TROUP.—On the 14th of May 1891, in Napanee, Ind., of paralysis and general debility, Bro. John H. Troup, aged 70 years and 16 days. Bro. Troup was a member of the Amish Mennonite Church. Funeral on the 16th. Services by Jas. H. McGowan, from John 5:28, 29 and A. Miller from Job 5:26. He leaves a wife, one son, three daughters and 18 grandchildren.

BLOUGH.—On the 22d of May 1891, in Conemaugh Twp., Somerset Co., Pa., Bro. Yost Blough, aged 84 years, 5 months and 7 days. Buried on the 24th in the family graveyard in the presence of many friends and neighbors. Services by Samuel Gindlesperger, Jonas Blough, Simon Layman and L. A. Blough. His wife died nearly 13 years ago. His descendants were 12 children of which nine are living, 82 grandchildren of which 71 are living and 89 great-grandchildren of whom 74 are living, 183 descendants in all.

HARTMAN.—On the 14th of May 1891, in East Greenville, Stark Co., Ohio of asthma, Sister Fanny, wife of Henry Hartman, aged 74 years, 1 month and 27 days. Funeral on the 16th at the Stark Co. church near North Lawrence, Ohio, where many neighbors had assembled to sympathize with the mourning friends. Services by Abraham Herr and Michael Rohrer.

LIPP.—On the 30th of May 1891, near Mendon, Charlton Co., Mo., daughter, only child of Bro. and Sister Henry and Amanda Lipp, aged 2 years. Buried on the 31st in the New-comer burying-ground. Services by D. F. Driver of Morgan Co., Mo.

DENLINGER.—On the 28th of May 1891, in Millersville, Lancaster Co., Pa., Bro. Abraham Denlinger, aged 72 years, 4 months, 7 days. His funeral on the 30th was largely attended. There were eleven ministers present. He was a trustee of the Millersville Church for many years, and attended to his duties, till he was hardly able to go to the meeting-house. He was unable to be up and around for three months, and often expressed a desire to leave this world of trials and temptation and go home. He leaves an invalid wife, one son and three daughters to mourn his departure. Services by B. Hertzler and J. H. Brubaker. Text: 2 Timothy 4:6.

Living friends, weep not for me!

I long to be released.

How happy, happy I shall be

When pillow'd on my Savior's breast.

Oh! the hope, the hope is sweet,

That we soon in heaven may meet:

There we all shall happily be

Rest from pain and sorrow free.

GABLE.—On the 6th of May 1891, in Wadsworth Twp., Medina Co., Ohio, Margaret, wife of Benj. Gable, aged 80 years, 1 month and 3 days. She was born in Rehnister Twp., Bucks Co., Pa., and was married to Henry Nash, Nov. 19, 1831, moved to Medina Co., Ohio, in 1835 where her first husband died in 1861. She married for her second husband Benj. Gable in 1867. She was a zealous Christian, a faithful wife and patient mother. After many years suffering, she quietly fell asleep in Jesus.

SCHENCK.—On the 5th of May 1891, near Howard, Centre Co., Pa., of spinal disease and inflammation of the brain, Mary B., daughter of N. and Albert Schenck, aged 4 months and 1 day. Buried on the 6th in the Schenck cemetery. Services by N. B. Smith.

Safe in the arms of Jesus,

Safe on his gentle breast,

There by his love overshadowed

Sweetly her soul shall rest.

WARD.—On the 12th of May 1891, in Columbus Co., Ohio of La Grippe, Elizabeth Ward, aged 38 years, 4 months and 8 days. A husband, two small children, an aged mother and many friends mourn her departure! Funeral on the 14th, buried at the Ruxler Church. Services by Adam Kohnhans at the house of mourning, assisted by Peter Basinger at the church. Text: Matt. 24:41.

SHOOP.—On the 6th of May 1891, near Orrville, Wayne Co., Ohio, of dropsy and paralysis. Bro. Joseph Shoop, aged 46 years, 2 months, 17 days. He leaves a wife, eight children and many friends to mourn a loss, which we have reason to believe is his eternal gain. Although he had fallen from grace, he again renewed his covenant with God, and we believe he died in peace. Buried on the 9th at the Mennonite Church near Orrville. Services by David Hostetler and Adam Kohnhans from Heb. 13:14.

KINSELER.—On the 2d of May 1891, in Henry Co., Ohio, Magdalena Kin (maiden name Freinberger), aged 85 years, 3 months and 4 days. She leaves a husband and four children to mourn their loss. Sister K. was a member of the Amish Mennonite church. Services by Chr. Freinberger, from 2 Cor. 5, and Chr. Stuckey and D. Wise from Titus 2:11.

FUNK.—On the 5th of April 1891, in Putnam Co., Ohio, of the infirmities of old age, Mary, widow of Abraham Funk, in her 94th year. She was the daughter of Jacob Geil, minister in the Mennonite Church, who died in Fairfield Co., Ohio 47 years ago.

MARTIN.—On the 20th of May 1891, near Dalton, Wayne Co., O., of cancer of the stomach, Nancy Martin, aged 76 years, 4 months. Funeral on the 22d at Martin's Meeting-house. Services by Henry Hursh in the German and Jacob Tyson in the English language from 1 Peter 1:3-5.

HILT.—On the 20th of May 1891, in Paradise township, Lancaster Co., Pa., of pneumonia, Harry R. Hilt, aged 26 years 3 months and 17 days. Our brother died young in years. During his short but severe illness not a murmur nor a complaint was heard from his lips.

For a time past he was enjoying particular good health, on Friday morning he ate a very hearty breakfast and felt well till about 10 o'clock, when he complained of a pain in his stomach, and went to the house for medicine; his limbs began to get stiff, the Dr. was sent for and on his arrival asked him to take his last breath. He grew worse till on Sunday morning when he seemed to be a little better, but he grew worse again. He was conscious all the time. He led a good moral life as any young man does, but when asked, if he ever prayed to God to pardon his sins, he thought he had no sins, but expressed a feeling of calling earnestly on the Lord to pardon him earnestly on the Lord to pardon his soul and by this time said, he led a sinful life. He resolved to lead the remainder of his days in the service of the Lord, and give himself into the hands of the Lord to deal with him as he thought best. He asked to see Pre. Abraham Braker and Pre. Elias Groff. They came and he seemed better in his body and answered very firm and peaceful concerning his soul's welfare. Prayer was offered and he desired to be remembered by the brethren and sisters. A charge took place in the afternoon, he grew weaker and at 3 o'clock on Wednesday morning the 20th he died without a struggle or a moan. It is a loud call to us all. May all young friends take warning before it is too late, and may God bless all their efforts.

The deceased leaves a brother and two sisters to mourn his early departure. We are consoled by 1 Thess. 4:13. The funeral services were held by Abraham Brubaker and Elias Groff at the Mennonite Church at Strasburg on the 23d.

BLOUGH.—On the 5th of May 1891, in Mt. Carroll, Ill., very suddenly, Henry Blough, aged 78 years, 6 months and 16 days. He was a faithful member of the Brethren (Dunkard) Church. His wife and two sons remain to mourn their loss but not as such who have no hope.

MILLER.—On the 17th of May 1891, in Washington Co., Iowa, of consumption, Sister Anna, (maiden name Eichler) wife of Peter R. Miller, aged 29 years. She leaves her sorrowing husband and a daughter to mourn their loss. Buried in the Emanuel cemetery on the 18th. Services by Benj. Eichler in the English and Jacob Kemmy in the German language, from Phil. 1:21-25; Job 7.

MILLER.—On the 1st of June 1891, near Middlebury, Elkhart Co., Ind., of dropsy, Vost D. Miller, aged 72 years, 7 months and 1 day. He was a minister in the old Amish Mennonite church, and a faithful co-laborer in the church. He leaves a wife and eight children to mourn their loss. Services by David Kauffman and David I. Hostetler.

RICHT.—On the 31st of May 1891, near Thurman, Arapahoe Co., Col., Ada Mary, daughter of Joseph and Catharine Richt, aged 8 years, 6 months and 19 days. She was buried in the Amish graveyard on the 2d of June. Services by J. Schrack from Heb. 4.

MAST.—On the 10th of April 1891, in Long Green, Baltimore Co., Md., Daniel K. Mast, aged 71 years. He was born in Berks County, Penn., moved to Knox County, Tenn., in 1875, and back to Baltimore Co., Md., in 1883. His wife, two sons and five daughters remain to mourn their loss. Buried on the 22d. Services by Gideon Stoltzfus (Amish minister) and Lewis Hyle, from Gen. 5:27.

Weep not for me dear wife and children,
I have passed all grief and pain,
But live and labor for Christ the Savior,
That we may meet in heaven again.

HOBACH.—On the 16th of May 1891, near Nappanee, Ind., of inflammation of the bowels, Mary L., daughter of Sister Louisa Hobach, aged 7 years, 10 months and 13 days. Buried on the 18th. Services by Noah Metzler and Jacob Bleile from Matt. 6:10 and Jer. 31:3.

STUCKEY.—On the 10th of May 1891, near Stryker, Williams Co., Ohio, Benedict Stuckey, aged 79 years, 6 months and 19 days. A sorrowing widow, one daughter, 7 grandchildren and three great-grandchildren remain to mourn his departure. He has been an invalid for many years but seemed to be much better the day he died. He was one of the first settlers of Amish people in Fulton Co., Ohio, and was a member of the Amish church. Services by D. Wise, Chr. Freinberger and Chr. Stuckey from Heb. 13:14.

STAHL.—On the 2d of June 1891, near Logan, Mich., Benjamin Stahl, aged nearly 33 years. He with others were washing sheep, when his sheep tore loose from him and swam into deep water. Benj. swam after it, but soon went under, and in spite of all his friends could do to save him he went down the second time and that to stay until he was with him no more. This was another sad warning to the careless and negligent as he had nothing better to show up than a good moral life. Services by John Speicher, from Matt. 24:43, and George Long from Mark 13:32-37.

GREIDER.—May 22d 1891, near Salunga, Lancaster Co., Pa., of rheumatic affections, Sister Anna L., wife of deacon Jacob M. Greider, aged 51 years, 5 months and 17 days. Funeral on the 25th. Text: Isaiah 35:10. Buried at the Landisville Meeting-house. A large congregation assembled to pay the last tribute of respect to the beloved sister. Sister Greider was a meek and consistent member of the Mennonite church. May the Lord comfort the bereft family.

SUNSHINE A BLESSING.—A New York merchant noticed, in the course of years, that each successive bookkeeper gradually lost his health, and finally died of consumption, however vigorous and robust he was on entering his service. At length it occurred to him that the little rear room where the books were kept opened into a back yard so surrounded by high walls that no sunshine came into it from one year's end to another. An upper room, well lighted, was immediately prepared, and his clerks had uniform good health ever after.

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B—Jos Bruderkick, Chr Bruderkick, J Baumgardner, Mrs. F Bruderkick, J W Bruderkick, Samuel Brunk, J H Blosser, S S Burkholder, A J Becker, B S Brubaker, E J Berky, Mrs. D Breneman, J J Beckman, J Blosser, D D Bender, S Bachtel.

C—Simon P Colp, Andrew Crook.

D—Peter Dicks, Paul Detweiler.

E—I W Elv, H W Elv, S F Elv, Ellen Elv, Jacob Engel, John R Elv, E Elv, E Elv, E Elv, D Elv, J G Elv.

F—A N Fritz, J V Fortner, J B Friesen, J S Forry, C Friesen.

G—D Graber, Frank Gregory, P Geshicht, H A Gehr, John E Gehman, P B Good, S B Good, H P Goetz, R L Galt.

H—C H Herr, D Hygema, Mrs. J Hosteller, Peter Hosteller, J H Herr, J Herr, J H Hershberger, H Hord, J H Hoover, J A Hoover, Ida Helrick, G Harter, Wm D Hosteller.

J—Jane G Johns, Jas W Jamison, J Jantzen.

K—Jos Kennedy, Mary E Kulp, B C Kauffman, Sam King, J W Kauffman, H W Kraybill, M M Keller, A H Kauffman, John L Kreider, Jesse Kauffman, D S King.

L—Jacob L Lind, Sarah Lower, John B Landis, G B Landis, Jacob Landis, Anton Landis, Geo H Landis, H B Lehman, Hattie H Lehman, Melissa Lantz, Adan Linbess, P Lattwer, Lizzie M Lind, W H Lehman.

M—David Murray, Mrs. E Mellinger, J V McGowan, Albert P Myers, E S Mann, B Mailback, Geo W Mann, G L Misher, C J Moser, J B Moser, C H Moser, J Y Miller, M M Miller, J F Miller, J B Miller.

N—H N Neufeld, S Nash, J C Nussman, John Nickel, H K Newman.

O—S C Oyer, P P Oswald.

P—D Peter, Mrs. J P Peter, Ellen Plank, J A Peters.

R—A B Ramey, R Rogalsky, P Reeser, E E Rowe, D Roth, Daniel Roth, Daniel Roth, C B Reeser, W L Roth, R Rule.

S—George Shenk, D Schindler, Susanna Schank, J Schumaker, D S Schley, A Schumaker, C Schumaker, B Steinen, P Schaefer.

T—M Troyer, C Troyer.

U—B P Urruh.

V—J W Vaver, G D Willis, AB Wenger, F Wenger.

W—C Yoder.

Z—J E Zook, G Zook.

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D Graber, \$1.00; C H Herr, \$1.00; B S \$1.00; E Brunk, \$1.00; A Sider, \$1.00; P M G, \$1.00; P M G, per J K, \$1.00; J Lind, \$1.00.

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No. 9, Pacific Express..... 3.45 "
No. 13, Chicago Mail..... 6.30 "
No. 27, Chicago Acc..... 7.30 "
No. 15, Boston & Chicago Sp'l..... 11.59 "
No. 3, Special Chicago Express..... 3.05 P. M.
No. 5, East Cincinnati & Chicago Ex..... 5.50 "

GOING EAST—MAIN LINE, leave

No. 14, New York Mail..... 11.10 A. M.
Carries Passengers daily, chair car and sleeper.
No. 12, Night Express..... 3.30 A. M.
Train A Grand Rapids Express..... 4.45 "
No. 22, Mail..... 11.20 "
Train C Grand Rapids Express..... 1.35 P. M.
No. 6, Fast New York Ex..... 6.15 "

GOING EAST—AIR LINE, leave

No. 2, Special New York Express..... 11.25 A. M.
No. 16, Chicago & Boston Sp'l..... 1.35 P. M.
No. 4, (Limited) Pass. for Buffalo..... 8.30 "
No. 24, To Goshen only..... 8.35 "
No. 8, Atlantic Express..... 11.40 "
Train E to Goshen only..... 7.45 A. M.
Train G to Goshen only..... 3.10 P. M.

SUNDAY TRAINS.

Nos. 12, 14, 16, 6 and 8 East.

Nos. 21, 9, 13, 15 and 5 West.

The Lake Shore via Cleveland, in connection with the Erie and P. & L. E. R. Ry's forms the quickest and most direct route to Pittsburg.

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't, Cleveland, O.

P. P. Wright, Gen. Sup., Cleveland Ohio.

F. W. Cantrick, Ticket Ag't, Elkhart, Ind.

TIME TABLE.

Cincinnati, Washash & Michigan R'y.

Passenger trains after June 17th, 1891, will

leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave

No. 2, Daily Express..... 9.32 A. M.
No. 4, Mail and Express..... 4.52 P. M.
No. 6, Cincinnati Express..... 4.45 A. M.
No. 10, Accom., Sunday only..... 7.40 P. M.

GOING NORTH, leave

No. 1, Grand Rapids Express..... 5.52 A. M.
No. 3, Mail & Express..... 12.21 P. M.
No. 5, Express..... 12.54 P. M.
No. 9, Accom., Sunday only..... 8.37 A. M.

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Washash with W. St. L. & P. R. R. At Marion with P. C. C. & St. L. At Granger with Chicago & Gr'd Trunk R. R.

At Anderson Junction with C. C. C. & St. L. R. R. for all points East, West and South.

N. P. RAMSEY, Gen'l Manager.

W. R. BALDWIN, Gen'l Ticket Ag't.

O. W. LAMFORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28.—No. 13.

ELKHART, IND., JULY 1, 1891.

Whole No. 446.

For the Herald of Truth.
VALUE OF TIME.

The time is gliding swiftly by,
The hour will come when we must die;
On this all mankind must rely,
Prepare to meet your God on high.

Beyond the regions of the skies,
Where all is bliss and happiness,
Where peace and comfort never dies,
In mansions fair, Jesus will bless.

Come, now is the appointed time,
O, give your heart to Jesus now;
He is so loving and sublime,
Come, to his footstool humbly bow.

Confess your sins, he'll make you pure,
His blood it is the double cure;
For all who steadfast, firm endure
By faith will find deliverance sure.

To upward soar, with Jesus be,
When called to leave this world of care,
From all anxiety set free,—
For the great price we all prepare.

S. GODSHALK.

For the Herald of Truth.

ENTIRE AND INSTANTANEOUS
SANCTIFICATION AND A
SECOND WORK.

Not long ago I received by mail a sample copy of a religious journal entitled "Guide to Holiness." And at the first glance I thought, this is just what we need in this present day and age of the world, when wickedness and depravity are prevailing to such an alarming extent. But I had read only a few pages of it, when I discovered that it was not exactly what its name indicated. I have an old time-worn book on the shelf, which I have been reading for the past forty years, that proves to be a far better guide; its title is "Holy Bible," and I would here say, let us take the Bible as our guide and counsel, and not suffer ourselves to be misled by every wind of doctrine, and all kinds of pernicious literature circulated through the world by advocates of a "second work," etc., a doctrine which is not at all found in the Scriptures, but which causes a great excitement in the religious world. Some people are of the opinion that man can not be holy or sanctified at all. These terms can be properly applied to God alone, and this causes a good deal of controversy among the different denominations of Christian profes-

sors. The idea of writing this article is not to stir up an argument, but to give the true Scriptural doctrine of this subject.

By nature, man is a child of wrath; his heart is desperately wicked; the imaginations of the thoughts of his heart are only evil continually, but through faith in a crucified Redeemer, repentance and godly sorrow for sin, and obedience to God's Word, he has the promise of the Holy Ghost through which he is converted, born of God, and puts off the old man with his deeds; puts on the new man which after God is created in righteousness, and true holiness, and of course is then holy and sanctified.

Now then the question presents itself, what is the meaning of the word "Holy." Webster says: "holy, when applied to the Supreme Being, signifies perfectly pure, immaculate and complete in moral character, and man is more or less holy or his heart is more or less sanctified or purified from evil dispositions." Yes, one might say, can we depend on what Webster says? this is only his opinion and he may be mistaken. But I think he ought to know, because he made the English language his study for forty years of his life, so that his definition ought to be accepted as correct, especially if it harmonizes with the Word of God, which also teaches us that there are degrees in holiness. Therefore we take it for granted that man when he is born of God, is "holy," and as he grows in grace, he becomes "more holy" in proportion to the measure of the spirit that he receives unto his heart from God; but he can not become perfectly holy or entirely sanctified in this life. Holy and sanctified are used interchangeably in the Scriptures, and signify about the same thing. In the German we have only the one term *heilig*. To sanctify, as a general thing, means to make holy. And as stated above, holy, when applied to God, signifies perfection, "most holy," which we do not find applied to man at all in the Bible. But here some one may say: Man must be perfect to the same degree as God, because the Savior says: Be ye therefore perfect even as your Father which is in heaven is perfect." Now let us examine the word *perfect* closely. Webster says it means finished, complete, consummate, not de-

fective; having all that is requisite to its nature and kind." I think this is a very appropriate definition. A child, as soon as it is born, when it has everything requisite to its nature and kind, is a perfect child, but is by no means perfect in every respect like a man, and in the same way is a caterpillar perfect, but does by no means equal the butterfly in beauty. Even the lily is perfect in its kind, but the oak is far superior in size and strength, and in such a sense, man may be perfect in his nature and kind, as far as his mortal, finite, faulty and frail condition can permit, but can any person be presumptuous and arrogant enough to say, I am perfectly holy, and entirely sanctified like God in his infinite, immaculate, omnipotent, omniscient, eternal state? God is perfect in all things in all his attributes, and strictly speaking, man is perfect in nothing. Can a man through a life-long labor and toil and study, become a perfect tiller of the soil? Is there in this world a minister of the gospel who is perfect in his work? can he quote every sentence of the Bible correctly, and give its spiritual interpretation? Is there a physician who is perfect in his profession, so that he can give the correct diagnosis of every patient's disease that comes before him? Is there a perfect lawyer that does not sometimes come to his wit's end? To all these questions we must answer, *No*. And if it is impossible for a man to become perfect in temporal things, how much less in spiritual things.

Now then we will see what the apostles teach about perfect and instantaneous sanctification. Paul, in writing to the Corinthian church, addresses them 1 Cor. 1:2, as them that are sanctified in Christ Jesus, called saints, and in chapter 31 he calls them "carnal," "babes" in Christ. Now these were sanctified not instantaneously and not entirely, they had life in Christ, but it was weak; they were not wholly of flesh, though carnal in tendencies, and needed milk yet, the elementary principles of the doctrine of Christ. Paul also in writing to the Thessalonians, Thess. 1:1 addresses them as "the church which is in God the Father and in the Lord Jesus Christ." And in chapter 5:23 he prays for them, "The very God of peace sanctify you wholly," etc. I think this is un-

deniable proof that Sanctification is not instantaneous and entire, but progressive or a blessing of growth in grace. Christ teaches this too where he commands Peter to feed his *lambs and sheep*. John addresses God's spiritual family as "little children," "Young men," and "fathers," which has reference to new converts or babes in Christ, and older members of the church that are stronger in faith and further advanced in grace; and lastly fathers, still older and more experienced Christians who had begotten others through the gospel like Paul himself 1 Tim. 1:2.

Now it is as plain as daylight that the apostles did not teach *entire and instantaneous Sanctification* and that the primitive church did not enjoy it as it is claimed by some, but on the contrary, that they taught sanctification to be progressive as the Savior also teaches when he says: "So is the kingdom of God as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how, for the earth bringeth forth fruit of herself (Mark) first the blade, then the ear; after that the full corn in the ear. But when the fruit is brought forth immediately he putteth in the sickle because the harvest is come." Mark 4:26-28. "Faithful continuance in well-doing" has the promise of eternal salvation, Rom. 2:7. "Continue in the doctrine, for in doing this thou shalt save thyself." 1 Tim. 4:16. The holiest of God's saints never boasted of perfect holiness; their modesty would not allow them to do so. Noah is said to have been perfect in his generation: Gen. 6:9, perhaps in sincerity, integrity and constancy, though not absolutely, for since the fall of Adam no man has been free from sin except Jesus Christ. 2 Chron. 6:36; Eccles. 7:20; James 3:2. There is none good but one, that is God. Matt. 19:17. God calls Job "perfect and up-right" but Job himself could not see it in that light. He said, "If I justify myself mine own mouth shall condemn me. If I say I am perfect it shall also prove me perverse." Job 9:20. Again, "Behold I am vile, what shall I answer thee? I will lay my hands upon my mouth." 40:4. It is safe for Christian professors to take Job as a pattern and confess their imperfection and let God praise them.

I believe Paul had ascended the ladder of sanctification as high as any mortal can in this life, and what does he say of himself: "I press towards the mark" (still progressing) "not as though I had already attained or were already perfect," delighting in the law of God after the inward man, but seeing another law in his members warring against the law of his mind, and bringing him into captivity to the law of sin, and he preached this doctrine of imperfection and self humiliation to his churches. "And

if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. 1 Cor. 8:2. For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, temperately. Indeed the Bible teaches temperance in all things, and here is a good illustration. When man is full of rum, he is not what he fancies himself to be. He may be the poorest wretch imaginable wallowing in the ditch or in a mud hole, while all his earthly treasure consists of a suit of filthy, ragged garments and perhaps an empty flask from the contents of which he feels so happy and is rich as a millionaire. Or he may be reeling through the streets of the city scarcely able to stand on his feet, and, at the same time, boast of his physical strength and challenge the best man to fight. And so likewise, may a man be religiously intemperate. I think I am safe in saying that such is often the case in campmeetings, protracted meetings, and so called holiness meetings, where they are trying to do their "second work," praying and shouting with a noisy disorder and confusion for an entire and instantaneous sanctification around the mourner's bench, where the soul is lashed into a storm of nervous excitement by religious fanatics, and thus become religiously intoxicated so that they cannot think soberly. In such a state they can not take their feelings as a guide; they imagine themselves to be entirely sanctified, so that they cannot sin any more, and don't know that they are "wretched, and miserable, and poor, and naked, and blind," and need to be taught "the first principles of the oracles of God," "and to repent and do their first works." There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. Prov. 30:12. "Who can say, I have my heart clean, I am pure from my sins." Prov. 20:9, or like the pharisee, "I thank God that I am not like other people."

Such a religion created by a storm of excitement never lasts long; it is like fire in a loose, dry straw pile, or a heap of dry briars; it is set on fire quickly and burns with a very bright blaze, but the material is soon consumed and the fire dies out and there is nothing left of it, save a few light ashes for the winds to sport with. Such people are sometimes called "tinpan Christians" because they are quickly heated and quickly cooled off, and this is the only reason why they must do a "second work,"—they were *backsliders*. A converted man, in the language of James, is a *saved man*, James 5:20, and Paul confirms this when he says: "He saved us by the washing of regeneration and renewing of the Holy Ghost." Tit. 3:5. And the baptism of the Holy Ghost is not a separate work from repentance and conversion

as some claim, because a man cannot be converted without the Holy Ghost; can even not say that Jesus Christ is the Lord. 1 Cor. 12:3. And if a man has not the Spirit of Christ, he is none of his. Rom. 8:9. Just as Adam had no life until God breathed into him the breath of life. So the regeneration, spiritual birth, or conversion, cannot take place in the sinner until God gives the Holy Spirit; then he has part in the first resurrection and is blessed and holy. And how can a person know when he receives the Holy Spirit? "We know that, we have passed from death unto life because we love the brethren." (the children of God), 1 Jn. 3:14. And how do we know whether we love the children of God? "When we love God and keep his commandments. 1 Jn. 5:2. This is the criterion when our walk, our conduct, our life and conversation is in strict harmony with the word of God, or "If we walk in the light as he is in the light." And the reason why some persons fancy themselves to be absolutely pure from sin, is because they are yet spiritually blind; the scales are yet on their eyes. If they would walk in the light they could see their imperfections. The Christian's light will shine in proportion to the measure of the Spirit of God which he has in his heart. Here again the sharpest line of distinction is drawn between Christ and all human inspired teachers. They have the Spirit in a limited degree, but "God giveth not to him (Christ) the Spirit by measure." 1 Jn. 3:34. It means the entire fullness of Divine life and Divine power. The present tense very aptly points out the permanent communication of the Father to the Son, so that a constant flow and reflow of living power is to be understood. Jesus himself is the real ladder connecting heaven and earth. Jesus is the fountain of light, and his disciples Satellites, Secondary planets, shining by, or rather reflecting a borrowed light. The moon is a perfect planet but it is much inferior in brightness to the sun, the source from which it receives its light.

If there is a man on this earth absolutely pure from sin and entirely sanctified like God, then I must say that I never became acquainted with him. I knew one that claimed to be so, but after we got thoroughly acquainted with him, his conduct proved him to be even not strictly moral. Truly "he that exalteth himself shall be abased." And "There is none holy as the Lord." 1 Sam. 2:2. Observation and experience have taught me that boasting of his own goodness and righteousness is very unbecoming to a Christian. It is much safer for a Christian to say, "I am an unworthy servant," and prove by his works that he is better than he pretended to be, than to claim to be perfect and holy and then prove by his works that he is a hypocrite, and thus "fall into reproach

and the snares of the devil." As long as we are clothed with this tenement of clay we know in part, and prophesy in part, and our holiness and sanctification are in part, and we look through a glass darkly; but when that which is perfect is come then that which is in part shall be done away.

A second work after conversion is a human invention found nowhere in the Bible. When Paul was ready to die, he did not say he had two fights and finished two courses, but his experience was, Repentance towards God, faith in the Lord Jesus Christ, conversion from darkness to light, a continual dying unto sin, and growth in grace, and an incessant warfare against sin and unrighteousness, in all of which he was more than conqueror through him that loved him and died with the living hope of a crown of glory in the eternal world.

Nappanee, Ind.

DAVID BURKHOLDER.

For the Herald of Truth.

A WILL TO WORK.

"And all the wall was joined to gether unto the half thereof: for the people had a mind to work." Neh. 4:6.

In the book of Nehemiah we have a most interesting account of the rebuilding of the walls of Jerusalem. The good Nehemiah, while a servant of the Persian king, heard of the sad condition of his brethren, and was greatly grieved at the deplorable condition of the walls of Jerusalem, which were utterly broken down and destroyed. He conferred not with flesh; but went directly to God in prayer. Yea, he fasted and prayed. He besought God to open the king's heart in his favor. The Lord heard and answered him. The king gave him liberty to go. He gave him guides, horsemen and other material aid to carry on the desired work. Nor did Nehemiah refuse this aid because it came from the king of Persia. With a courageous heart he set about the business. He gathered the Jews together and laid his plans before them and set them all to work in good order.

The task was very great and very difficult, the workmen were few in number, and their enemies scoffed at them saying, "What do these feeble Jews? A fox running over any wall they can build will break it down;" yet while they laughed Nehemiah could say, "So built we the wall, for the people had a mind to work." Read the history of the whole transaction and you will see how they worked. When the enemies witnessed their success they ceased mocking and began to fear and prepare to fight. The workmen girded their swords ready to defend themselves,

and labored on. They laid not their armor down until the work was accomplished.

We may ask, "why did these Jews desire so much the rebuilding of this great wall?" Because it was necessary to their safety in their beloved city of Jerusalem, where they desired to re-establish the true worship of Jehovah. They had repented of their transgressions, which had caused them such serious trouble. In short they had that love for God and his cause which nerved them to action and caused them to persevere until they were able to joyfully dedicate the finished walls to the Almighty God.

Can we find any similarity between the work of these pious Jews and the Christian work in our time? Are not the walls of our Zion broken down in many places and does not the fact often cause us sorrow of heart? The same wicked one that caused the Jews to sin and fall into idolatry is just as busy now as then. He is called by many different names, and is carrying on his evil designs in many different ways, as the Scripture plainly teaches us he will do. We have to deal with this actual fact and it requires work, earnest persevering work, to build the walls of faith, love and righteousness high and strong enough to bar out this destructive enemy from the church and our hearts and homes. True, our warfare is not carnal. We wrestle not with flesh and blood; but we are exhorted to put on the whole armor of God, especially the shield of faith and the sword of the spirit, which is the Word of God.

Now if we do not read and study the word of God enough to become acquainted with it how can we obey this command? And if we are not in the habit of praying often, are we living in accordance with the word which teaches us to pray always with all prayer and supplication in the spirit, and watching thereunto with all perseverance? If we grow sleepy and weary in listening to a sermon of an hour's length, might we not learn a lesson from the book of Nehemiah, where it tells of the people assembling themselves together to hear the reading of the law, listening from morning till mid-day with good attention?

O for more of the love of God in all Christian hearts, that the walls of our Zion may be rebuilt, and a more living, spiritual worship be established: Then will we see many sinners converted; because Christians will have a mind to work. When once we come in this spirit, willing to serve the Lord, there will be many ways in which we can do it. Let us all be of a mind to work.

"Work, for the night is coming,
When man's work is done."

JACOB ETTER.

HOW TO BE SAVED.

Continued.

CHRIST SUFFERED THE PENALTY OF THE LAW.

I do not mean by this that He endured the whole penalty as we must have endured it had He not undertaken the work of our salvation, for, as I have already shown, *eternal* death was part of the penalty. I mean, however, that He so endured it as to meet the ends of the law, to satisfy fully the claims of divine justice, and hence to open up a way by which the holy God can consistently justify the ungodly.

We read in history that, in early times, Zaleucus, who was ruler and lawgiver among the Locrians of Southern Italy, made a law forbidding adultery. The penalty which he threatened for this crime was the loss of *both* eyes. It is said that his own son was among the first to violate the law, and that the father sternly refused to grant the prayers of the people, to remit the punishment. He dearly loved his son, but was determined to maintain the law and to administer the government in strict justice. He therefore adopted the plan of putting out one of his own eyes and also one of his son's. Now can you not see that the demand of the law was satisfied, that the end for which it was ordained was as well secured; nay, that it was secured even in a better manner than if the precise and entire penalty had been inflicted upon his son? The great object of the lawgiver was fully accomplished, and the community received a deeper impression of his inflexible purpose to preserve the rectitude of his character, and the honor of his government, than they would have received had the exact measure of the threatened punishment been meted out to the son.

While then it is true that the Lord Jesus Christ did not endure the penalty of *eternal* death, it is also true that, considering the dignity of the sufferer, He met the demands of the law, and satisfied the claims of divine justice as fully as if the whole race of mankind had been shut up forever in the world of woe.

Remember that he was the brightness of his father's glory, and the express image of his person, upholding all things by the word of his power. Heb. 1:3. "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:6-8.

Keeping in view, therefore, that the Scriptures everywhere assert that he was

very God as well as very man, possessing all divine attributes, Col. 2:9, names, and titles, Isa. 9:6, performing divine works, Col. 1:16, and worthy of divine worship, Heb. 1:6, you will be prepared, I hope, to believe that his sufferings not only indicated amazing condescension, but were of infinite value.

You are doubtless familiar with the fact that he made his first appearance among men in a stable. You also doubtless know that king Herod sought his life while an infant, and that after his earthly parents had returned to their own country from Egypt, whither they had been forced to flee, he grew up in the despised town of Nazareth, and was called the "carpenter," Mark 6:3, and "the carpenter's son," Matt. 13:55. At length, when "he came unto his own, his own received him not, John 1:11. He was as a root out of dry ground, having no form nor comeliness, and when he was seen there was no beauty that he should be desired. He was despised and rejected of men; a man of sorrows, and acquainted with grief; and the people hid, as it were, their faces from him; he was despised, and they esteemed him not; but esteemed him stricken, smitten of God, and afflicted. Isa. 53:2-6. He was the 'friend of publicans and sinners,' Matt. 11:19, and was so poor in this world's goods that he himself said, 'The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.' Matt. 8:20.

We read that he frequently withdrew from the multitudes which followed him, to engage in secret prayer, and that he "continued all night in prayer to God, Luke 6:12, as if oppressed by a burden of sorrow, from which he could find no relief except in communion with his Father. The apostle tells us that in the days of his flesh, he offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death; Heb. 5:7, and the terrible sufferings of soul and body, which he knew awaited him, were endured to a certain extent all the time he was upon the earth, because they seemed to be ever present to his mind.

Thus, at one time he exclaimed, "I have a baptism to be baptized with; and how am I straitened till it be accomplished," Luke 12:50. At another time, when certain Greeks came to Philip, saying, "Sir, we would see Jesus," he seemed to hail their coming as a pledge of the ingathering of all nations; but while his spirit was exulting in the bright prospect of enlargement for his glorious kingdom, he suddenly cried out, as if some fearful vision had swept before him, "Now is my soul troubled: and what shall I say? Father, save me from this hour; but for this cause came I unto this hour," John 12:27.

On still another occasion, he and his disciples "were in the way going up to

Jerusalem; and Jesus went before them; and they were amazed; and as they followed they were afraid." There must have been something very extraordinary in the appearance of the meek and lowly sufferer to excite this fear in his chosen and intimate companions. "And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again." Mark 10:32-34.

Towards the close of his life, the shadows of these mysterious sorrows grew darker, and his anticipations of them became more painful. At length, after instituting a sacrament in which bread and wine were used to represent his body bruised and his blood shed for the remission of sins, he went with his disciples to a place called Gethsemane, and, taking with him Peter, and James, and John, he "began to be sorrowful, and very heavy. Then saith he, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O, my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?" Matt. 26:37-40. "And being in an agony, he prayed more earnestly; and his sweat was, as it were, great drops of blood falling down to the ground," Luke 22:44.

One of his disciples betrayed him for thirty pieces of silver, another bitterly denied that he had ever known him, and they all forsook him and fled.

Thus, being alone in his anguish, he was seized by the multitude and dragged to the bar of the High Priest, where after a hurried trial, he was condemned to death, and spit upon, and buffeted, and treated with shameful indignity. The next morning early he was taken into the presence of Pilate, the Roman governor, who reluctantly confirmed the sentence of death, and after ordering him to be severely scourged, a crown of thorns was placed upon his head, a cross was laid upon his shoulders, and he was led away to be crucified.

Now I desire you to notice particularly that our Lord did not appear to be sustained in his dying agony, as the humblest of his followers have since been sustained in the conflict with death. They have marched to the rack, to the cross, and to the stake, with the air and tread of conquerors, while songs of victory

broke from their lips, and bright smiles beamed from their faces; but nothing like this marked the bearing of the Sinless One on his way to Calvary. He walked with faint and weary step beneath his heavy burden, until unable to carry it longer; and when at length he was nailed to the fatal wood between two thieves, a sudden midnight darkness veiled the sky, and a cry of loneliness and of anguish pierced the gloom like the wail of despair, "My God, my God, why hast thou forsaken me?" Matt. 27:46.

Truly, this was a wonderful scene. Well might the innocent sufferer have exclaimed in the language of the prophet, "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." Lam. 1:12. Well might he have exclaimed, in the language of holy George Herbert:

"Ah! how they 'scourge me! Yet my tenderness
Doubles each lash. And yet, their bitterness
Winds up my grief to a mysteriousness.
Was ever grief like mine?"

"The soldiers also spit upon that face,
Which angels did desire to have the grace,
And prophets, once, to see, but found no place.
Was ever grief like mine?"

"Shame tears my soul, my body many a
Sharp nails pierced this, but sharper that con-
found;
Reproaches, which are free while I am bound.
Was ever grief like mine?"

"But, O my God! My God! why leavest thou
me,
Thy Son, in whom thou dost delight to be?
My God! My God!
Never was grief like mine!"

IN THE HOSPITAL.

On going into a hospital one evening, I was requested to see a dying man, who was hardly expected to live till morning. I went to his bedside and spoke to him of Jesus.

"Oh yes, Jesus," he exclaimed, in a tone of deepest feeling; "he has had mercy on me, and has filled my soul with joy."

"But are you not in pain?" I asked.

"Yes, great pain—but I am so happy."

"Where are your friends?"

"Away in the west; but Jesus is my friend, and he is here."

Here was a rough man, dying, far from home and friends, and among strangers in a hospital where suffering and death were all around him, exclaiming, in broken, half-uttered sentences—"I am so happy. I am not afraid to die. Jesus has saved me. I trust in his blood." It was a scene not to be forgotten. I spoke to him of the many mansions which Jesus had gone to prepare; and, as I did so, he grasped my hands in his, now growing

cold in death, and showed his assent by tears of joy, and the most heavenly smile I ever beheld. The realized present possession of eternal life and communion with Jesus shone in that smile.

On leaving him I was requested to see another man in the same ward. A noble-looking man lay there prostrated by a temporary illness.

"I want to speak to you about religion," he said as I stood by his bed.

"I have made up my mind with an earnest resolve to serve God and do my duty—not with the feeble resolution of a boy, but with a man's determined purpose, that henceforward I will do what is right." At some length he told me what he was going to do—his vows, his purposes, his plans. All was about himself—not one word about Christ the Savior.

Having listened to him quietly, I said at last—"Then you are at peace, my friend?"

"O no," said he; "my agony of mind only increases."

"Why so? Have you not kept your vows?"

"No, I cannot," he answered, despairingly.

"Had you not better, then, try again?" I asked; "or can you think of no way of making up the account?"

He shook his head hopelessly. "I know not what to do," he said.

I could not but think what a contrast was this scene to the one I had just witnessed. There Jesus and what he had done, was everything, and all was perfect peace. Here the poor sinner's thoughts and words were only of himself, and what he was to do, and nothing but sorrow and despair was the result. I thought of Adelaide Newton's remark, "For one look at yourself, take ten looks at Christ;" and I turned to the poor unhappy man, with a silent prayer that God would open his eyes to see the glorious truth which I was about to unfold to him.

"My friend," said I, "stop your vow-ing. Satan has enticed you on to one of his quicksands, where you are fast sinking down to hell. Your house is on the sand. You cannot be your own Savior. Listen to God's way of saving sinners. Jesus Christ—God manifested in the flesh—came into the world to save sinners, not to help them to save themselves. His work was 'finished' on the Cross eighteen hundred years ago, and he has left you nothing to do but to receive the benefits of what he has done. 'He that believeth hath eternal life.' Believe on the Lord Jesus Christ, and thou shalt be saved."

"But must I not do something?" he asked. "Can I believe on Christ and become a child of God, and to-morrow go back to the world and live as the other soldiers? An easy way truly."

"Stop, stop, Sir!" I cried; "when you see a lamb rolling in the mire as the swine do, then, and not till then, may Christ's sheep, who know his voice and follow him, roll in the world's mire. Nay Sir, you know that though the lamb may stumble into the mud, he does not love it; his very nature shrinks from it. But the swine loves and revels in the filth. Take Jesus at his word. Trust him as your Savior, and you will soon join Paul in saying, 'Shall we continue in sin that grace may abound?' God forbid. How shall we, that are dead to sin, live any longer therein? When you become a child of God by faith in Jesus, God gives you the heart of a child, so that you no longer love the sins you once delighted in."

"But you say, 'only believe!' how am I to know that I do believe?"

"Not by looking into your own heart, and fixing your thoughts there," I answered, "any more than you can tell whether you have sight by closing your eyes to all around you, and then trying to discover, by self examination, whether you can see. Look at this lantern. Do you see its brightness? Then do you not know that you have sight? It is not by shutting out all but your own feelings, that you can tell whether you have faith. Look at the light that shines on the Cross of Calvary, and see Jesus Christ there, your Savior, your Substitute, who, having no sin of his own, bore the punishment of sin 'in his own body on the tree.' He was made sin for us, who knew no sin, that we might be made the righteousness of God in him."

"I see it! I see it!" he exclaimed, with a wondering joy; "I have been all wrong; I have been placing all my hopes of salvation on myself and what I could do, and not on the Savior and his work for me. Yes he is a Savior—not merely a helper. He came into the world to save sinners. I see it!"

"Then look to Jesus," I said solemnly, "and may his grace be with you."

Next morning I found my friend thinking much of Jesus, but still puzzling himself as to his believing. "Must I not have happy feelings," said he, "before I know that I believe?"

"No," said I; "on the contrary you must believe before you can possibly feel happy. Peace comes from believing, and not believing from peace. You are to believe, simply because God says so, and not because you feel happy. Were happy frames and feelings the foundation of your faith, you would drift about at their mercy. But God's Word is a rock that cannot be moved." I then went on to show him that the way to find rest was not to be thinking about self at all, but to dwell only on Jesus. I repeated to him the answer of a rejoicing Christian, who, when asked by an infidel about her "easy way to heaven," and how many steps there

were in it, replied, with glowing face—"Just three Sir: out of self—into Christ—into glory!" and I assured him, that it is when we are willing, not on our faith, but on the object of our faith, Christ Jesus, that we are brought into peace and joy in believing.

Once again I saw him before I left. The Holy Spirit had led him to Christ the Savior. He believed God's record concerning His Son, and had thus become a child of God; but he did not yet know this, and he needed in order to enjoy conscious peace, to receive Christ's testimony concerning himself.

"Do you believe the testimony of God's Word concerning Christ? Do you believe that Jesus is the Christ the Son of the living God, and that God gave him to be the propitiation for our sins?"

He answered earnestly, "with all my heart I do!"

"Then can you not believe," I asked, "what God says concerning those who have this faith?"

"What is that?" he asked eagerly. I answered solemnly, in the words of the Scripture—"No man can say that Jesus is the Lord but by the Holy Ghost;" and, "He that believeth that Jesus is the Christ is born of God."

"He that believeth hath eternal life."

"And observe, my friend," I added, "that it is not, can have, or may have, or shall have, but HATH eternal life." And now, having believed unto salvation, may I not leave you with the happy assurance that you know, on God's testimony, you have eternal life as a present possession?"

After a pause, he raised his eyes, and said, with deep feeling—"Yes—you may! I HAVE eternal life by believing in Jesus Christ."

I visited the hospital the following week, and found my friend in peaceful consciousness of the redemption procured for him by the death of Christ.

He was looking forward to an early recovery, and almost his last words were—"I want to get well, that I may show how faith in Christ produces the work, which all my vows and resolutions before failed to do."

Reader, on which are you trusting—on Jesus or on vows and resolutions?

MANY men aspire after sublime sciences, and are very industrious in refined inquiries concerning the nature and origin of Jesus Christ; but to what purpose is all our knowledge, unless Christ be found and brought forth in our hearts, and unless we believe that He, and only He, can deliver us from that obstacle, which would separate us eternally from God, I mean our sins.—Sel.

MORE THAN CONQUEROR.

Open the gates, ye angel bands!
Fling wide the pearly portal
A weary child comes home to rest,
A ransomed soul to join the blest,
And enter life immortal.

Open the gates! the strife is past
With sin and sore temptation:
I come to join the victor band,
Who clad in robes of triumph stand;
I come for coronation.

Open the gates! that I may see,
In glory everlasting,
The form once marred and bruised for me:
The Lord who bled upon the tree,
The death of Calvary's tasting.

Open the gates! that dear ones there
I may at last be meeting?
For those I love, gone on before,
Now sing upon that blissful shore,
And wait to give me greeting.

Open the gates! O earth, farewell!
My soul on wings is flying;
Farewell to heartaches and to tears,
Farewell to doubts, and sins and fears,
Farewell, farewell to dying.
R. M. Offord in N. Y. Observer.

FAITH.

The three following articles on "Faith" were written by three young sisters at the request of their Sunday-school teacher P. S. HARTMAN.

Faith, though not being the greatest, still is first among the Christian graces. By it we take the first step heavenward. Without it, it is impossible to please God; "For he that cometh to him must believe, that he is, and that he is a rewarder of them that diligently seek him."

What a blessed assurance we have of salvation by faith in Rom. 10:9, 10 "That, if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine own heart God hath raised him from the dead, thou shalt be saved. For with the heart men believeth unto righteousness and with the mouth confession is made unto salvation." With this blessed promise, why is it there are so many who are unwilling to confess Him before man? They seem to believe, but what will it profit us, if we have faith and not works, for faith without works is dead. Moses through faith refused to be called the son of Pharaoh's daughter, thus removing all the pleasures and honors of Egypt, choosing rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season. By faith Moses led the children of Israel across the Red Sea on dry land; By faith the friends of the man sick of the palsy broke open the roof of the house and lowered the sick man down into the midst, where Jesus was, and experienced his salvation.

By faith Joseph went to Pilate, begged the body of Jesus, laid it into his own sepulcher, not doubting but that it would

be raised again according to the Scriptures. By faith the woman was made whole by touching the hem of Jesus' garment.

Would that our faith were like that of our father Abraham whose was so great that when he was tried, he offered up his own son Isaac. Neither was the promise, that he should be heir to the world through the law but through righteousness by faith.

Many other instances we have of the blessings enjoyed by the people of God. Faith comforts the soul with the assurance of another and better life. May our faith be increased day by day, and may we never be ashamed to acknowledge Christ before the world, for he hath said, "Whoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own glory and in his father's and of the holy angels."

L. M.

We read in God's Word that without faith it is impossible to please God. This is a sure evidence that every Christian must have faith if they wish to please God. But faith without works is dead. What kind of faith is acceptable to God? Not a dead faith; but a faith, which worketh by love; in other words, a faith which produces good fruits through love, which is the fulfilling of the law. A living faith in God will lead men to have respect to all His commandments. Faith is a glorious reality. It works powerfully, and produces results which nothing else can. Faith quickens, purifies, elevates, and ennobles the human soul. It raises it to higher spheres, gives it higher visions, and a purer atmosphere, enables it to look backwards and forward, into the length and breadth, the height and depth of the knowledge, wisdom, grace and joy of God. We may engage in any kind of worship, but unless it be done with faith in spirit and in truth, it will not be accepted in the sight of God. N. B.

Faith is an unmovable confidence, or trust in God and the doctrine of Christ, and a surrender of the will to His guidance and depending on His merits for salvation.

We are taught in Paul's epistle to the Romans, that the just shall live by faith, i.e., that the righteousness of God is gradually revealed from one degree of faith to another, till it is completely revealed and crowned with everlasting life.

By faith Abel offered unto Christ a more excellent sacrifice than Cain. And Enoch, by his faith, was translated that he should not see death. Heb. 11:4, 5.

We cannot become true followers of Christ Jesus unless we fully believe and trust in Him and surrender all to His guidance and care, obeying His Word as it is revealed to us in the holy Bible.

Even so faith, if it has not works, is dead, being alone. James 2:17. One simply believing in Christ and His doctrine, but not obeying His teachings, has a dead faith. Man is justified by his works and not by his faith alone. To believe there is a God will not save us, for the devils believe this and tremble. Therefore man can not live by faith alone.

Rockingham Co., Va.

L. S.

CHURCH BUILDINGS VS. SPIRITUAL TEMPLES.

A speaker at the Baptist Premillennial Conference, held last week in Brooklyn, referred to the fact that American Baptists have \$58,000,000 invested in church property, and asked: "Is it wise to invest so much in permanent property and spend so little for work throughout the world?"

The same question might be pertinently addressed to the members of other large denominations; for the infatuation for the possession of "permanent" property is almost universal.

This craving for the possession of valuable sites and attractive church buildings is partly the outcome of a species of selfishness and pride, and to that extent it is wholly unspiritual and anti-Christian. But, side by side with these worldly and unworthy motives there is another which is highly commendable if properly guided; it is the desire to act prudently and to accomplish the best results in the end, by having a due regard to permanency in deciding on the means to be pursued. This feeling is usually very much stronger in the hearts of rich people than it is among the poor or those of moderate means. The rich Christian says to himself, "It is by my prudence and foresight that I have accumulated my wealth; I will use these same faculties in seeking to advance the cause of my Master." And it cannot be denied that he is right in resolving to employ these God-given faculties in the service of God.

Where such a man is most apt to err is not in being too anxious about the permanency of the results to be worked for but in his estimation of what constitutes permanency. He says: "I do not care to have the money for which I have worked so hard frittered away in comparatively fruitless efforts to rescue men who have already become slaves of evil habits and are far along on the broad road that leads to destruction. I will put it into real estate where it will be permanently useful." So he subscribes liberally to the building fund of the church and thinks he has done a big thing for the cause of Christ.

But because of his large subscription, and of others given from the same motive, the church is tempted to buy a much more expensive site and to erect a much more expensive building than was at all

necessary to the furtherance of the real work. The luxurious building has, in turn, a very unfavorable effect on the spiritual life of the church. For just as the scale of expenditure and tone of thought in every family is largely influenced by the style of the house in which it lives, so it is with churches; the church which worships in a luxurious building will be continually, even if unconsciously, adapting itself and its work to its surroundings. Many a church which was full of zeal and fervor when assembling in an unassuming edifice has fallen gradually into worldly ways and lost the spirit of self-denial through the liberality of some of its richer members in providing it with a more luxurious home.

The great mistake made by these prudent rich people and their followers consists in misunderstanding the spiritual needs of humanity and underestimating the value of individual souls. They have grown so used to looking at "the things that are seen and temporal" as the things that are of real and permanent value, that they cannot realize the absolute insignificance of these things as compared with the souls that are perishing for want of immediate help. The rich man thinks that if he should give his thousands to mission work, in the foreign field, on the South, or in the city slums, it would be frittered away and he would have nothing to show for it. And so far as he would see in this life that might be the result. But what he does not see is that in thus throwing away his money, as it were, for Christ's sake he would really invest it in the only property that is really permanent; for when giving the command to go into all the world and evangelize every creature, our Lord added the assurance, "Lo, I am with you always, even unto the end of the world." That promise is a pledge of success, for no one who works for Christ can work in vain. There is no such promise with regard to the erection of fine church buildings. On the contrary, there is very earnest warning to churches that are "rich and increased with goods."

It is not the buildings of stone and brick, but the living "temples of the Holy Ghost, that are to last forever.

VARIED EXPERIENCES OF RELIGIOUS LIFE.

Through all experience it is proved that extremes are dangerous errors. Therefore, every Christian should be on guard lest wrong thinking betray into wrong doing, as it will if indulged. Extremes and excesses even in what is good, lead on and on, unless checked, in one continuous stream of evil, till, overwhelmed in error, the victims become plunged in unbelief.

Whereas, on the other hand, ample scope is furnished for the exercise of every Christian virtue, when following on to know the Lord.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise,"—the Christian should think on these things, according as recommended in scripture: (Philippians, chap. 4.)

In a life of threescore years and ten, the Christian's life is one of warfare, when abstaining from every appearance of evil. From first to last, there is more or less of conflict. This is in accord with the experience of the righteous in former ages—prepared as they were to testify both of judgment and of mercy. One thus prepared, could and did say, "Innumerable evils compass me round about: they have taken hold upon me, so that I am not able to look up. Therefore my heart faileth me." But in the triumphs of faith, the believer has a different experience, when gaining confidence to that extent as to say, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou [Lord] art with me; thy rod and thy staff they comfort me."

What a pity that it is not more the experience of Christians to love without dissimulation,—to love enemies and hate the sin that betrays guiltiness—thus become prepared to give thanks to God who giveth the victory through our Lord Jesus Christ. P. R. G. in the Friend.

A CITY CHRISTIAN.

To run away from the tendencies of modern life,—that is easy enough; to yield to its evil,—that is easier still. But to be in the world, yet not of it, molding its material, yet not defiled by it,—that is the real problem of the modern world. And here lies the new type of Christian character. The saints of the past have been, for the most part, those who have fled from the world. But the Christian saint of to-day is the person who can use the world. Such a person may be all unconscious that he is doing anything heroic. He is simply the man in the business world who, amid looseness and dishonor, keeps himself true and clean; simply the woman who, amid luxury and affectation, keeps her simplicity and sympathy; simply the youth, who, without the least retreat from the influences which beset him in a city, makes them contribute to his growth of character. That is a harder thing than to be a hermit; and quite as noble as to be a saint. It is the sober, righteous and godly life lived in the midst of the present age.

SUNDAY-SCHOOL LESSONS.

LESSON II.—JULY 12.

CHRIST'S FIRST DISCIPLES.—John 1:29—42.

Golden Text.—Behold the Lamb of God, which taketh away the sin of the world.—John 1:29.

Time.—A. D. 27. About the time Jesus returned to Bethabara, after the temptation in the wilderness.

Place.—Bethabara, east of Jordan. The Revised Version says "Bethany." But this is not the Bethany on the Mount of Olives. Probably Bethabara and Bethany were two villages or districts near together, and John may have been baptizing between the two villages.

DAILY READING.

M. Christ's first Disciples. John 1:29—42.
T. Disciples were Chosen. John 15:14—27.
W. Disciples are Learners. Matt. 11:25—30.
Th. Disciples do His Will. Matt. 12:46—50.
F. Discip. are supported. Matt. 10:16—31.
S. Discip. receive power. Mark 16:14—20.
S. Disciples are rewarded. Matt. 19:27—30.

INTRODUCTION.—We pass now to the witness of John (the Baptist) on the second day, when he sees Jesus coming unto him. Forty days had passed since they had met before, when John knew at the baptism that Jesus was the Messiah. Jesus was now thirty years old, and was just entering upon his ministry.

Rulers.—Tiberias Cusar was emperor of Rome; Pontius Pilate was governor of Judea, and Herod Antipas was tetrarch of Galilee.

The Baptist.—He was at this time thirty and a half years old, and had preached six or eight months in the wilderness.

LESSON III.—JULY 19.

CHRIST'S FIRST MIRACLE.—John 2:1—11.

Golden Text.—This beginning of miracles did Jesus in Cana of Galilee, and manifest forth his glory.—John 2:11.

Time.—Four days after the last lesson, probably the latter part of February or early in March of A. D. 27. It was "the third day" from the calling of Philip, the last day given.

Place.—Cana of Galilee, to distinguish it from Cana of Asher (Josh. 19:28). It was the home of Nathanael (John 21:2), and is now generally identified with Kaet-el-Jeli, about six or eight miles northeast of Nazareth.

DAILY READING.

M. Christ's First Miracle. John 2:1—11.
T. Christ's Second Miracle. John 4:43—54.
W. Old Testament Miracles. Ex. 7:8—25.
Th. Forgetful of Miracles. Mark 7:47—50.
F. Convict. through Mirac. John 7:25—31.
S. Mir. fail of Conviction. John 12:26—41.
S. Apostles work Miracles. Acts 6:5—15.

INTRODUCTION.—The disciples which Jesus gathered to him at Bethabara all belonged to Galilee. Andrew and Peter were of Bethsaida. Philip was their fellow-townsmen; when he believed in Jesus, he at once found Nathanael (probably another name for the apostle Bartholomew) of Cana of Galilee, and invited him to Jesus. With these few disciples he left Bethabara and went to Galilee.

Jesus was now just beginning his active ministry with five or six followers.

John was still preaching in the wilderness of Judea.

OUR TRIP TO NEBRASKA.

The brethren, Abraham Herr and John Rank, of Lancaster Co., Pa., who, under the direction of the Lancaster Conference, were making an evangelizing trip through the west, came to Elkhart on Monday evening, May 25th. Bro. Ahm. Herr had a severe attack of sickness, and had to remain in Dr. Hartmann's Hospital in Columbus, Ohio, for several days the previous week, and was not very well when he arrived at Elkhart. The following morning Bro. D. J. Johns, Bishop of the Clinton A. M. church met us at Elkhart, and we proceeded to Chicago. On the way brother Herr again began to complain of severe indisposition, and when we arrived at Chicago, we tried to make him as comfortable as we could in the hotel.

Finding that he was not getting any better, he finally concluded that it would be unwise for him to go further from home, at the same time urging Bro. Rank to go on and make the intended trip. Bro. Rank was unwilling to let his traveling companion go alone in the condition in which he was, decided to accompany Bro. Herr. The disappointment was indeed very great, both on the part of the brethren Herr and Rank and also to us and to all who expected the visit from them. But God's ways are not our ways, and we had to realize very forcibly, as the reader will see in the further account of this trip, that God leads in many ways which we have not known, and that very often in our journey through life, "man proposes, but God disposes."

We parted—The brethren Herr and Rank going east, and Bro. Johns and myself going west. We traveled all night over the C. B. & O. Ry., and at Pacific Junction, near the Missouri River, we met a delegation of brethren and sisters from Illinois. Among them were John Smith of Metamora, Peter Sommer of Washington and a number of others. At Lincoln, we met still others. Bro. John K. Yoder of Wayne Co., Ohio, S. Gerig of Henry Co., Iowa, several brethren from Kansas, etc., etc., so that we were a company of 30 souls on the train that took us from Lincoln to Milford, near which place the conference was to be held.

When we arrived at Milford there were a number of the brethren besides the ministers on hand to meet us and provide for our entertainment. I went home with Bro. J. M. T. Miller, with whom we had business relations for many years, and who is still our agent for the different papers, as well as for the books we publish.

On the following day (Thursday), I accompanied Bro. Miller to town. On the way we met Bros. Isaac Peters, Johann Epp, and Bro. Fast, who had come in their own conveyance. We met also some other brethren who came from other

places. Among them also J. M. Nune-maker, — Burhardt, Marten and Rutt of Adams Co. It was indeed a great pleasure to meet so many whom we had met before, as well as many whom we had never met.

In the afternoon we met in conference at the meeting-house as will be seen in the reports of the conference. In the evening there was a general service and I spent the night, with a number of others, with Bish. Jos. Schlegel. The following night I was with Bro. Hauter, formerly of Livingston Co., Ill., and the next night with Bro. John Troyer, formerly of Clinton Twp., Elkhart Co., Ind.

On Sunday evening, we, in company with Bro. Schlegel and several others visited two families who felt the especial need of spiritual consolation. There was an appearance of rain as the time for the evening meeting approached, and we hastened to get to the meeting-house before the rain. When we reached there a brother handed me a telegram calling me away to visit a sick relative.

It was an hour of disappointment. From the telegram I could not form an idea for what reason we were called, but the call was so positive and decided that we could not do otherwise than go. We had made our plans for a week's work. The appointments had been made in Butler Co., in York Co., in Hamilton Co., in Adams Co., in Beatrice; a number of friends and relatives whom we could visit on the way had been written to, and it had been our purpose to visit both these churches and friends, for years, and as we had set our heart on it now and thought much of the pleasure it would afford us to meet the dear Christian pilgrims on the way of life and once more enjoy with them a season of spiritual refreshing, it was indeed a sacrifice for us to yield ourselves willingly to what at the moment seemed to be the course that God wanted us to pursue. The well known saying, "Man proposes, but God disposes" came up before us in living characters, perhaps more clearly than ever before.

But we must not linger. The duties of the hour demanded prompt action. With a little counseling and looking up "to Him from whom all our help cometh," the way opened. Bro. D. J. Johns whom we had persuaded, and who had at last consented to go with us to our several appointments as far as Adams Co., now consented to make the trip alone. Bro. Peters had gone from the conference to Jefferson Co., and had already promised to meet us in Beatrice on the coming Sunday. In this way all our appointments would be met, and Bro. Miller provided a team to take us to Milford, where we telegraphed our decision to come by first train which would not leave before eleven o'clock next day.

The following morning it rained some.

Bro. Miller took us to Milford, several brethren accompanying us. At the station quite a number of the visitors were gathered ready for the homeward journey. All were accompanied by friends who had come to see them off. In the depot were brethren and sisters and friends improving the last moments of the pleasant visit they had together to the best advantage. At last the time of departure approached, the shrill whistle of the locomotive was heard; hasty farewells and "God bless you" were spoken, and we were sweeping over the beautiful green prairies eastward.

The sun had come out and shone beautifully, the birds were singing, cattle, sheep and horses were grazing contentedly in distant pastures, all nature seemed glad, and many a heart was filled with the happy recollections of the past; but again we thought of thousands of hearts and homes all through the world where sorrow held his gloomy sway, where weeping eyes and bleeding hearts met the soft sunshine, the balmy breeze, the happy carols of the birds and the sweet scent of the flowers without a response, without hearing or seeing in them what others saw and heard, and we pray: "O God, wilt thou in tender mercy, temper the rough winds to the shorn lamb, and lighten the deep sorrows whose dark shadows hang to-day like a gloomy pall over many a hearthstone where once it was otherwise. Let each sad, bleeding heart remember that 'blessed are they that mourn, for they shall be comforted,' and 'these light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.'"

At Lincoln, some of our company took the southern route toward Kansas. At Omaha we also separated from our company and pursued our way alone.

On the following Sunday we found ourselves in a large city, where least of all we expected to be when we left home, and instead of being with the brethren at Beatrice, as we had planned we, at the time of meeting found ourselves in the Friends' meeting house, in this large city, where it was our privilege likewise to listen to wholesome gospel truths, as well as to speak a word from the gospel and testify to the power and spirit of the word of God.

This trip was one of varied experiences, and while we can plainly and pointedly see the hand of God in it, we cannot now see the reason for it. We may indeed never know. But the experiences of these three weeks will be remembered, and we shall ever pray: "Give us O Lord, a willing mind and an obedient heart, and under all the named circumstances of life help us to say, Not my will but thine be done." JOHN F. FUNK.

A SHORT VISIT IN NEBRASKA.

In the morning of the 26th of May, Bro. J. F. Funk and myself left Elkhart, Ind., for Milford, Seward Co., Neb., to attend a conference, of which a report has already appeared in the HERALD. By request I will give a short account of my trip after leaving Milford, as Bro. Funk was called away by telegram and so desired me to fill his appointments. Accordingly I took the train at Grosner, Seward Co., to go to Octavia, Butler Co., but missing connections at Linwood, I had to walk about nine miles to Bro. Joseph B. Detweiler's. They were very much disappointed at not seeing Bro. Funk; nevertheless they gave me a hearty welcome and reception of brotherly kindness. An appointment had previously been made at the Dunkard Church, but on account of the storm and rain just at this time we did not get to the church, but stopped at Bro. J. H. Rutt's where we spent the evening pleasantly in singing, reading, admonition and prayer.

Next day, June 2d, I boarded the train at Henderson, York Co., to spend a day among our Russian brethren. Pre. Johann Epp met me at the train, and in the evening I filled an appointment in Bro. Isaac Peter's church, and I had the pleasure of talking to a very attentive audience, although it is a little difficult for these Russian brethren to understand our preaching, yet we had a pleasant time together, and they showed great kindness and much brotherly love toward me, and manifested a commendable zeal in the cause of Christ. Wednesday the 3d, Bro. Kroeker conveyed me to Bro. Andrew Oesch's, Hamilton Co. In the evening there was an appointment at a schoolhouse, which was crowded with attentive hearers, among whom were our ministering brethren Peter Zimmerman of Missouri and Nicolas Roth of Deuel Co., Neb. Here is a little flock of about forty-five members, but in some way the enemy has made his way into it, and destroyed the peace and love to a great extent. May the good Lord send the power of his Holy Spirit to work among these dear people that the dark clouds that are now hovering over them may soon roll away and the sunshine of unity and harmony be with them again.

Visiting with the brethren here till the afternoon of the 4th, I took the train at Aurora in company with Pre. Peter Zimmerman and Bish. Christian Rediger for Ayr, Adams Co., where we spent two days with the brethren and filled three appointments, but on account of the continued rain two of these were not very largely attended. This congregation of about sixty members in care of Albrecht Schiffer and Jonas Nice seems to be in good spirits and order, but there are but few of the young people in the

church and consequently there is a field ripe for the harvest. May the Lord help them to gather in the golden grain. On the 6th the brethren Zimmerman and Rediger returned to Hamilton Co., while I went to Shickley, Fillmore Co., where I was met by my brother-in-law Wm. Schrock and wife and taken to their home about eight miles in the country. In this neighborhood I visited till Tuesday morning, in the meantime filling two well attended appointments. Then I turned my course homeward arriving there safely on Wednesday afternoon, but to my sorrow I found my wife quite sick. Yet we feel very thankful to the Lord for His protecting care while separated. I also feel very thankful to all the dear brethren and sisters with whom I met for their kindness and love to me while with them. May the richest of God's blessings be with them all. D. J. JOHNS.

Goshen, Ind.

For the Herald of Truth.

SUNDAY-SCHOOL CONVENTION

HELD AT SLATE HILL CHURCH,
CUMBERLAND CO., PA., MAY
16, 1891. FOURTH SESSION.

The meeting was opened by singing hymn No. 20, and prayer. The subject "What can be done to influence persons, who shall attend Sunday-school in their earlier years, to become members of the church?" was the first taken up. Bro. J. M. Herr said, "The fault in most Sunday-school teaching is in its being mostly a matter of form. We should have such teaching as will lead to the new life." Bro. Benj. Zimmerman said, "That Sunday-school teaching brought the knowledge of sin. The example of the members in their life does much." It was decided that the church should co-operate to bring about the result.

The 17th topic: "In sections of our country, where there are but few church-members, would the holding of a Sunday-school be a help to establish a church?" was next considered. Bro. Herr said, "Gather together the children that you can." Bro. Jonas Zimmerman said, "No Christian enterprise is worth taking up without courage." Bro. Herr suggested that after the true way was known and there were those who showed a desire to enter the better way, ministers from other congregations should then visit them and organize a church.

The next question considered was "Can the strength of a congregation be maintained without a Sunday-school?" Bro. H. S. Rupp mentioned two obstacles in the way: One was that the children will be attracted towards other congregations that have Sunday-schools, and the other, that the children will not be drawn toward the particular congregation which has not the

school. Bro. A. Zimmerman said, "There is a difference in localities but there is, in general, a tendency to go back unless kept up by a Sunday-school."

The 19th topic was, "How can Sunday-schools be made to serve best as nurseries to the church." It was suggested, that any means that tends to put real life into the Sunday-school helps in this direction. Bro. Rupp said, "Draw through the influence of love. Bro. Herr suggested a closer connection between the Sunday-school and the church."

The topic, "How can church-members' objections to Sunday-school be overcome?" was next taken up. Bro. Rupp said, "Objections often come from a want of ability in the objector, or in having some other interest at the time." Often some wrong thing in the school is made to stand for the whole work being wrong. Bro. Herr said, that objections often change when the persons once get into the school. Bro. Jonas Zimmerman said, "The fear of inability often comes as an objection to the work."

Topics were assigned to different members for discussion at the next meeting. After singing hymn No. 444 the meeting adjourned to meet at Churchtown Saturday, June 6th, 1891.

M. L. HERR, Sec.

For the Herald of Truth.

A LETTER FROM AFRICA.

MONROVIA, LIBERIA, WEST AFRICA.
Greeting to the Editor and all the readers of the HERALD OF TRUTH.

Thanks be to God I live, am well,
Good news from Africa's soil I tell;
On the way to heaven I am,
Working for God while yet I can.

My memory carries me back to the time when I was about six years old. I remember that my mother and I were together in the old Mennonite church, one mile from Manheim, and two miles from my native home, in Lancaster Co., Pa. On the way home from church I asked her what those men talked about, meaning of course, the ministers. She explained it to me. Little did I think then that some day I would preach in another church on that same ground. But so it was that in Oct. 1890, in my 68th year, I preached at that place my farewell sermon to friends and acquaintances.

My sister Barbara and Peter Hernley, her husband, living near the meeting-house, both members of the Old Mennonite church, were present. After preaching through different states, in Ontario, and in ten counties in Pennsylvania, I arrived at New York the last day of October. The next day I bid farewell to America, bound for Liberia, Africa, in obedience to my revelation that God gave me many years ago. Through the Lords' mercy I was carried across the ocean and

landed safely on the western shores of Africa. The colored people rejoiced as they came near me and said, "The white man has come." This was all fulfilled on the part of my heavenly Father. After a voyage of 38 days, during which time we passed through great dangers, we landed safely at Freetown, where our vessel laid over Sunday. During the three services that I held there, you should have seen the friendly faces, and the shaking of the white man's hand. You would say with me, "There is no room for imagination."

After we left New York I preached on ship-board during the passage of 4500 miles eleven times, and from the 1st of Nov. to Christmas, read the Bible through twice.

God speaks to us by his holy book. The heathen have only two books, First, The Works of Creation, Ps. 19:1. Secondly, Their consciences, Rom. 2:15. But the written law of the Lord is perfect, converting the soul.

I am now in the fourth month here in Africa, and have not been in bed sick for a single day. I am truly thankful to my heavenly Father for his mercy and goodness to me. I have a strong desire to glorify God by commemorating my fiftieth spiritual birthday in Africa on the 17th of Aug. of the present year. Since I came to Africa, I preached in the Gail churches to the naked and half naked heathen, frequently under the open heavens. My heart and my attention at present is drawn chiefly toward the Mohammedans. I have preached to them by an interpreter. I teach the alphabet to their children from books which I bought in Philadelphia, when on my way to New York, not thinking then that God would lead me to a Mohammedan town in Africa, to teach the children there that Jesus, and not Mohammed, is our Prophet, Priest and King, and the Mediator between God and man. I tell the children, A stands for Alla, the name of God in their language. When I kneel down to pray in their town, under the open heaven, I say: O Alla, thou Eternal God, etc. O ye true Christians, who read these weak lines, do not forget me in your prayers. It takes much of self-denying grace to be a missionary among the colored people. I am the only white man within a distance of ten miles. I saw no one that I knew since I left New York. I drank no cold fresh water since then. In Africa the water is all warm from the wells and springs, yet I do not complain.

As far as I know I am the first Menonite minister that ever came to Liberia. Who will be the second to come and do what Christ commanded his disciples, "Go ye in all the world and preach the gospel," etc?

Come, my dear brethren in the ministry, Christ said: "Thou shalt love thy neighbor as thyself." Some neighbors are living a good way off, and if we learn that they have not bread to eat and we

have plenty, would not some go in the night and bring them food, lest they starve before the next day? How much more should every honest Christian endeavor to do his duty that the poor naked heathen may receive the gospel, the bread of life.

Bishop Taylor wrote to me last September from Indiana, and said, "A man of your age, going to Africa as a missionary would not only risk his life but meet certain death."

I saw him for the first time at the Conference. I took him by the hand and said, I would forgive him for not having more faith in God. I believe after I have done my duty honestly that God will bring me back to America, where I again expect to help in the great harvest field and labor for the Master in any way the Lord sees fit to lead me. My work on earth is not yet done; I will work until my sun shall set. When God changed my heart at the age of eighteen, he gave me an impartial love toward all that are born of God; this love I hope shall never change. I have learned what Peter learned in the house of Cornelius, that God is no respecter of persons.

Yours Truly, EUSEBIUS HERSHEY.
March 14, 1891.

THE REDEMPTION OF AFRICA.

There we see a lost world; a world in which the darkness of ignorance is intense and universal, in which evil of every kind reigns paramount—slavery, war, vice, idolatry, cruelty, murder, and cannibalism. The human race has sunk low in body, soul and spirit. Nakedness and exposure, with frequent starvation and fevers, bred of miasma, and neglect of all sanitary precautions, have degraded the human frame, and checked human productiveness. Superstition has dwarfed the intellect, and isolation has increased ignorance of the earth and its resources, of man and his abilities, while sin has so blinded the mind and hardened the heart, that men think evil to be good, and good evil.

What is to be done with such a world? Europe beholds it and says, "This poor miserable Africa has possibilities in the future. It is worth redeeming. It can be redeemed! But it will take a long time. It cannot be done all at once. It will, in involve heavy sacrifices of life and money and long patience. Men must be found willing to suffer and to die; others who can endure and be kind and win confidence. We must be content to take a step at a time. A thousand difficulties will have to be vanquished. But the sons and daughters of Africa shall yet be lifted from their low estate, law and order shall replace anarchy and confusion. The land of nakedness and starvation shall yet pour out its treasures of latent wealth to

enrich the world, and thus to enrich itself. The misery of ages of barbarism shall give place in due time to ages to come of civilization and blessing.

This is Europe's attitude towards Africa to-day, and the efforts she is putting forth will undoubtedly succeed sooner or later. But why not do it all at once? Why not redeem Africa in a day and bring her forth-into the family of nations?

Ah! *that cannot be done.* All the wealth, and all the wisdom, and all the good will in the world, cannot accomplish the work in a year nor in a decade, nor perhaps in a century! Little by little, only slowly and gradually, can be undermined the evils which have been so long growing up. Only by degrees can the foundations of better things be laid. The task must needs be a tedious one.

Before all else Africa must be delivered from the Arab slaver with his devastating, destructive, and degrading traffic. The strong man must be first bound before his victims can be delivered! And his victims are not those only who have actually been enslaved by him, but those who all their lifetime are in fear of being so. The external enemy must be overcome in the first place. And his power is great, while his victims are powerless to oppose him or to defend themselves from his wiles.

In the second place, confidence in the friendly and benevolent white man must replace the present deeply-ingrained distrust, before Europe can benefit Africa. Unbelief in our kindly intentions must give place to faith, and this radical change can only be brought about by patient, unselfish and long continued kindness. Then by degrees everything in the condition of man and of nature itself will be changed and the glorious possibilities of the future may become realities.

Is not all this a parable? Is it not a lesson for those who are impatient of the ways of God with man, and who question His wisdom and His goodness, because He does not all at once set this ruined world to right? Like fractious children they cry for the mood and demand the impossible.

There are limits even to Divine omnipotence. "He cannot deny Himself," and he cannot accomplish the great work of redemption in a short time. The nature of the work forbids haste.

But he will certainly accomplish it; and we who are called to be workers together with God *must be patient*, and account that 'the long suffering of our Lord is salvation, not slackness. If the lost Continent cannot be redeemed in haste, even with all the good will and all the resources of Europe, much less can the lost race of man, even by the love of God. It is a question of time. Christ said, 'My Father worketh hitherto, and I work,' and the Deity will not pause till the work is accomplished.

THOUGHTS OF HEAVEN AND ETERNAL LIFE.

BY LEAH SHERK, WHO DIED ON THE 5TH OF JUNE 1883, NEAR WATERLOO, ONT.

Oh, how will it in heaven be,
If we shall reach its portals;
And there can enter in and see
The numberless immortals:
Where friends long separated here
Shall ever be together there,
And never more be parted?

There we with many kindred ones
And friends shall meet together;
And sin shall all with earthly wrongs,
Forgotten be forever.
The saints shall join the heaven by throngs,
Adoring God in glorious songs
Forever and forever.

Though often we must suffer here,
In sickness, pain and anguish,
Which sometimes so hard to bear
We almost feel to languish;
Yet all our sufferings here below
Are nothing, when the bliss we know
That God reserves in heaven.

O Lord, this favor grant to me:
That I may heaven enter;
Thy face forevermore to see
In all thy glorious splendor;
And with the sainted loved ones there
All free from every pain and care,
Sing glory hallelujah.

Preston, Ont. MARY A. GINGRICH.

A BRIEF TALK ON THE TRAVELING SHOWS.

The editor of the *Christian Standard* has sent me a query concerning the evil of the immodest theater posters and the debasing shows which they advertise.

Judging from the numerous items of intelligence upon these matters, coming to us from various directions, it would appear that either an unusually deadly visitation of the low opera and theater epidemic is upon us, or else the public conscience has suddenly awakened to a true apprehension of the morally blasting character of the spectacular shows.

In every town of a few thousand inhabitants and upwards, opera-houses are now built to accommodate the traveling or rotating variety stage companies. These companies send their bill-posting carriers on in advance, so that the towns may have timely notice of their coming, and the curiosity—to too often the unholy curiosity—of the respective communities be stirred up to an expectant or excited condition. Well, the players and singers and immodest ballet-dancers come, stay a few days, and depart; and then the fathers and mothers, the elders, overseers, and preachers, casting around to figure up the net result, discover that Satan has been in their midst of a variety, and that the moral tone of the social atmosphere shows a lamentable falling away.

The young people, many of them perhaps members of the churches, have been finely entertained, and, as a natural consequence, are ready, at the first opportu-

nity, to introduce stage drills, tableaux, and theatricals into the hallowed places where prayer is wont to be made, and the words of life and salvation declared.

And so, the church and the world walking contentedly together, there seems little strength left to resist the inroads of the theater distemper; fun, frolic, and the dance are rampant, and the inquiry, "How shall we be entertained?" becomes a far more momentous question than "What shall I do to be saved?"

It will be seen, then, how important it is that the believers in any town should not only not encourage any movement looking toward the establishment of an opera-house in their midst, but they should likewise let their testimony and influence be definitely felt there against.

And, further, where such houses are already in existence, and the posters of vile play-bills appear with their announcements, the sentiment of decency in the community ought to be sufficiently strong to prevent their exposure, or, if they have already appeared, to effect their removal. Further, the feeling, on the part of believers, of deep solicitude and of prayerful concern at the unwelcome visitation, ought to so permeate the homes of the place that the toresaid players and ballet-dancers should experience a sense of the fact that their presence was not welcome, and be prepared for the bidding, on the part of the religiously alive community, that they hasten to "depart out of their coast." Let us consider, as a helpful analogy, how alive we would be, how deeply interested in looking up and adopting preventive and curative measures, were a dread scourge, as the yellow fever or plague, about to visit us. And yet the slain of the first may be far more than of the second.—*The Friend.*

Miscellany.

ATTENDANCE AT THEATERS.—Supposing it possible for any one to attend theatrical representations and other places of fashionable corrupting amusements, without being scathed themselves, how can a thoughtful and conscientious mind bear the thought of being instrumental in leading others, and especially, perhaps, young persons hitherto uncorrupted, by their example and influence, from paths of rectitude, sobriety and chastity, into scenes of vanity and folly, dissipation and positive sin?

EDUCATION AND WAR.—Are there not among us a few who are farsighted enough to see that the millions wasted on military and naval appliances and other expenses necessary to sustain the war system might be diverted into useful channels, and especially to the great work of education?

It is for the educated people of our country, who have no reason for supporting the system and every reason for suppressing it, to interest themselves in this matter, and make their voices heard in tones that cannot be drowned by the empty clatter of field-days and reviews, or the dismal howlings of warscare mongers.—*Herald of Peace.*

THE manner in which financial reverses affect the missionary fund is aptly illustrated by the case of a little girl who had two nickels given to her. With one she was to buy candy, and the other she was to put in the missionary box. By some accident she lost one of the coins, and with a doleful countenance she informed her mother that she had lost her missionary nickel. Such is too often the case with older people, if perchance the income falls short of the expectations, the consequent necessary retrenchment falls first upon what was designed for the Lord's cause. This ought not so to be, and will not be the case with those who truly "seek first the kingdom of God."

THE uncertainty of life is a fact so well known and yet so little heeded. It is not so surprising to see the recklessness of the world in this regard as it is to see those who profess to serve God and to believe his word, so he dress of human frailty. We know not what a day may bring forth, and yet the majority act as though they knew all about it. It is a good rule to be right every day, and act just as though it were the last. Some ordinary day in the near future, if not indeed to-day or to-morrow, will be the last—and then what? Don't risk it any longer. It is said that John Wesley was once asked the question, "If you knew you were to die at 12 o'clock to-morrow, what would you do?" His reply was, "Do just as I have appointed to do now, preach to-night and to-morrow morning."

THE PASSAGE of the anti-lottery bill in the Senate without a negative vote marks the power of public discussion. The wealth of the lottery ring was able to carry Louisiana for the infamy, and almost secured North Dakota. God, rather than man, defeated both efforts: in one case by the timely exposure of a plot, or fear of it, in the other by laying his hand upon the life of a man. The ring had a strong lobby in congress, and its business in Washington is said to be larger than in almost any other American city. But public discussion was too much for the lottery, entrenched though it was behind millions of money and of patrons. Not one Senator dared vote for the swindle. No one would vote now for slavery which thirty years ago ruled the country. The day must soon come when the liquor busi-

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Reduced Rates to Minneapolis, Minn.

For the meeting of Christian Endeavor Society, the Lake Shore & Michigan Southern Railway will sell reduced rate excursion tickets to Minneapolis, Minn. and return, July 6th to 8th inclusive, 1891. Apply to ticket agents.

LAKE SHORE & MICH. SOUTHERN R. R.

Passenger trains after June 7th, 1891, depart at Elkhart as follows standard time:

GOING WEST, leave

No. 21, Toledo Express..... 3.00 A. M.
No. 9, Pacific Express..... 3.45 "
No. 13, Chicago Mail..... 6.30 "
No. 27, Chicago Acc..... 7.30 "
No. 15, Boston & Chicago Sp'l..... 11.59 "
No. 5, Special Chicago Express..... 3.05 P. M.
No. 6, Fast Cincinnati & Chicago Ex..... 5.50 "

GOING EAST—MAIN LINE, leave

No. 14, New York Mail..... 11.10 A. M.
Carries Passengers daily, chair car and sleeper.
No. 12, Night Express..... 3.30 A. M.
Train A Grand Rapids Express..... 4.45 "
No. 22, Mail..... 11.20 "
Train C Grand Rapids Express..... 1.35 P. M.
No. 6, Fast New York Ex..... 6.15 "

GOING EAST—AIR LINE, leave

No. 2, Special New York Express..... 11.25 A. M.
No. 16, Chicago & Boston Sp'l..... 1.35 P. M.
No. 4, (Limited) Pass. for Buffalo..... 8.30 "
No. 24, To Goshen only..... 8.35 "
No. 8, Atlantic Express..... 11.40 "
Train E to Goshen only..... 7.45 A. M.
Train G to Goshen only..... 3.10 P. M.

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No. 12, 14, 16, 6 and 8 East.
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TIME TABLE.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 17th, 1891, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave

No. 2, Daily Express..... 9.32 A. M.
No. 4, Mail and Express..... 4.52 P. M.
No. 6, Cincinnati Express..... 4.45 A. M.
No. 10, Accom., Sunday only..... 7.40 P. M.

GOING NORTH, leave

No. 1, Grand Rapids Express..... 5.52 P. M.
No. 3, Mail & Express..... 12.54 A. M.
No. 5, Night Express..... 12.54 A. M.
No. 9, Accom., Sunday only..... 8.37 A. M.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28.—No. 14.

ELKHART, IND., JULY 15, 1891.

Whole No. 447.

For the Herald of Truth.

THE SABBATH.

Precious Sabbath day,
Thou of all the rest
By God's own appointment
Art hallowed and blest
We welcome thy coming;
We hail thy sweet rest,
Of all the week given,
We love thee the best.

Like chimes of sweet music,
Like perfume most rare,
Thou comest still wooing
Each heart from its care.
As food to the soul,
Thou comest thrice blessed
As years onward roll.

Of our free institutions
The source and the hope,
For man's elevation
Who blindly doth grope.
For thee, precious boon
United we'll stand
As Christians and Patriots,
All over our land.

Our Father in heaven,
O hear thou our prayer,
Give on the Sabbath
Thy blessings most rare.
May none desecrate
This sacred day, given
To rest from our toil
And culture for heaven.

Still reveal thyself
To earth's fallen race,
And double thy portions
Of spirit and grace.
Thy covenant mercies
Our own feeble love,
And bring a lost world
To that Sabbath above.

Orrville, Ohio. ELIA GRISINGER.

For the Herald of Truth.

THE FRUIT OF THE RIGHTEOUS.

"Wherefore by their fruits ye shall know them." Matthew 7:20.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works, and then will I profess unto them, I never knew you, depart from me ye workers of iniquity." Think, dear reader, of the sad and terrible fact that many poor, deluded souls, will in that great day of the Lord, stand rejected,

when it is forever too late to gain admittance, though they plead for mercy. In Matt. 7:21 we read, "Not every one that saith unto me, Lord, Lord, shall enter unto the kingdom of heaven; but he that doeth the will of my Father which is in heaven." From the 22d verse we may easily conclude, that those whom the Savior did not own as his followers, did many good deeds. No doubt they were zealous in religious services after their own way, but not according to God's plan, or they would not have to hear the awful words, "Depart, I never knew you." Surely weeping and wailing must follow such a sentence, and is it not to be feared that many in our day will share the same fate?

We see multitudes of people who make great claims to religion, offer effecting and heart-touching prayers, and do great wonders, seemingly in the name of Jesus, but on closer acquaintance, a true Christian, and even the ungodly, are astonished at their conduct. They are often seen playing cards, and engaging in other sinful games, and using language that at once betrays the unconverted state of the heart. They may trust in their prayers and liberality in supporting churches, to gain for them an inheritance in the heavenly kingdom, but that awful word "Depart," will ring into the ears of all such. Their expectations are crushed, they see their doom, and since they spurned the ways of God, what more can they do but turn away in despair!

And again, there are many who profess to follow Jesus very closely, they seem to be very zealous in their religion, they are good neighbors, kind and sociable, and such people as we cannot help but love; yet they go with the world, they act, dress, and do as the world does; they love the same things that the sinner loves; they take part in all manner of vain and wicked amusements, and really despise our dear Savior. Now, if they had the spirit of Christ in their hearts, how could they take any pleasure in such things; which are only a waste of time and money, when we are commanded to use both to the honor and glory of God. But it seems they have rocked themselves to sleep in the cradle of worldliness, and either do not realize their condition, or else they have no regard for the plain

teachings of the blessed Bible, which always points us to humility, separation from the world, denying all ungodliness and worldly lusts, and brings us down to the feet of Jesus.

If we but yield to the rest of the soul and the peace of the mind, we will care very little for the fleeting pleasures of earth. It is only such as do the Father's will, and not those who follow their own pernicious ways, that have the promise.

It seems to me the words in the 14th and 15 chapters of John, should be enough to convince us that the people of God must be separated from the world, and must be willing to be hated and reproached for the sake of Christ. But, alas! how few at the present day are willing even to bear the displeasure of the world; they seem to think they must retain the respect and friendship of the world, though it be at the expense of a devoted Christian life.

The Bible tells us that the friendship of the world is enmity with God, and we can hardly believe that those who indulge in all kinds of worldliness are any better than those of the world. They profess to have what they do not possess; but, says one, you must not judge. I say so too, but God's word will judge for us. By it we may prove our own hearts, and by it we may also know the righteous from the wicked, and the Christian from the cold professor.

I feel grieved when I think of the few denominations, who continue steadfast in the Bible doctrine, and in the simplicity that Jesus taught. Would to God that the few remaining churches, who still hold to the plain and simple precepts of our blessed Lord, could, by the sweet cords of Christian love, be drawn together into one body of faithful believers in Christ Jesus. I mean those who teach and practice a nonconformity to the world and the nonresistant doctrine of the Bible. Oh, for such a union! I feel a love in my heart for all those humble, defenseless followers of the meek and lowly Jesus, akin to that which I feel for the members of our own dear church, but to be so liberally minded as to attend services and worship with those churches, who advocate war and secret societies, and many other things which are, in the light of the Bible, gross wickedness, we cannot, with-

out showing unfaithfulness in the Word of God, and the principles of our own church. The Bible tells us to withdraw ourselves from such as walk disorderly. Menno Simon was far from calling those who indulged in worldliness and feasted themselves in the pomp, pride, and luxury to the neglect of millions who are starving for want of the spiritual bread of life, his brethren in Christ. I cannot find where he intimates that they were anything but unconverted persons, or where he justifies them on the plea that they were brought up that way and had not the light. Jesus came to give light to all, and they, who desire it, can obtain it. Jesus says, "Learn of me, for I am meek and lowly in heart." If any lack wisdom, let him ask of God, who giveth liberally and upbraideth not.

When the Spirit of Truth is come, He will lead and guide you into all truth," and I do believe that they who are truly converted and have a desire to be led by the good spirit, will get light on the teachings of the Bible, it matters not how they were brought up." The Holy Spirit will not leave them in darkness. I believe God is as good as his word, and to be his children, we must surely do his bidding, which brings us out from the world, causes us to lay aside the vain and foolish things of earth, and creates within us a desire to become humble, meek and lowly in heart, even as our dear Savior. And this is just the opposite of what so many of the churches are doing, and are excused by some of our own brethren on the plea, that they have not had light on certain subjects. In many cases they don't want light on certain subjects. It would lead them where they do not feel disposed to go; and some have the light but do not walk in it, at the same time claiming to have received a special blessing of sanctification.

Now, if one is sanctified and set aside for the Master's use, he will have but little of the world about him. He will neither seek company with the proud, fashionable professors of religion, nor the worldling, except to do them good, and this can only be done by a strict adherence to the teachings of the gospel in our daily walk and conversation. But is there not danger of becoming influenced by those with whom we associate? We are so apt to be drawn into sympathy with them. Their pleasant ways entice us, and we are ready to call them Christians, whether they keep God's commandments or not. I know this from experience. Being deprived of the privilege of attending our own church services, I often attended meetings of various other denominations, and seeing the great earnestness they showed in saving souls, and hearing the powerful sermons and prayers, and boisterous experiences of religion and holiness, I would feel for the time that they were far ahead of our people in spiritual

life, but perhaps in the course of a week, these pious persons, who had so lately received such an outpouring of the spirit, could be seen wending their way to some grove, or park, in all the pomp and pride of the world, intent on having a good time of feasting and merry making, where the lover of vice and depravity met with them to share with them in the sport. Think you that God will hold them guiltless? Verily, by their fruits ye shall know them. I thank God that he has given me enough faith in His word to convince me that these great pretensions to religion do not save us. When He says, if we would be his children we must keep his commandments, he means it. There is too much of this light minded religion—this trying to serve two masters, which is impossible, and the farther we keep ourselves separated from such, the safer we are. We should not make ourselves partakers with them.

May God keep us firm, and immovable in the faith once delivered to the saints, and help us to prove all things, hold fast that which is good, is the heartfelt prayer of a lover of the truth.

SISTER A. S.

For the Herald of Truth. NON RESISTANCE.

Christ and his Apostles taught non-resistance doctrine. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth." But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:38, 39. We admit, and so does Christ, that under the old dispensation, war and the use of carnal weapons were tolerated; but the apostle plainly teaches that by the works of the law shall no flesh be justified, only through Christ are we justified. Hence the necessity of Christ coming and bringing the perfect will of the Father. Read Gal. 2:16-21.

But when in the fullness of time God began to tell of the coming of the kingdom of peace, when there would be no need of learning the art of war, or the use of carnal weapons. "And they shall beat their swords into plow shares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 1:4; Micah. 6:3. The angel from heaven in bringing the glad tidings of the birth of the new King, declared peace on earth, and we find all along the pathway of Jesus that he both taught and practiced a defenseless doctrine. He commands us not only to love our neighbor but also to "love our enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be as the children of your Father which is in

heaven." Matt. 5:44, 45. We learn however, that even the disciples of Christ were slow to understand and to accept this new and defenseless doctrine, which Christ taught. We read in Luke 9:52-55 that the Savior rebuked his disciples for the spirit of retaliation which they had manifested against their enemies. In Luke 12:4, 5. He forewarned them not to be afraid of them that kill the body and after that can do no more, but to fear him who after he hath killed hath power to cast into hell.

In John 11:47, 48 we read that a council was held by the chief priests and pharisees, what to do with Christ who doeth many miracles. "If we let him thus alone all men will believe on him, and the Romans shall come and take away both our place and nation." Such arguments are produced today against the non-resistance doctrine, by those who fear men more than God, nor trust fully in his all protecting power. They fear that the enemy will come and take away both our place and nation. When our Lord was betrayed and taken captive, Peter yet under the old law, drew his sword and smote one of the enemies, but Christ tells him to put his sword in its place, for they that take the sword shall perish by the sword. Matt. 26:51, 52; John 18:10. Thus ended the use of carnal weapons, neither do we find that the holy apostles ever after used them, but instead they were well equipped with the spiritual weapons, for Paul writes, "Wherefore take unto you the whole armor of God," "the shield of faith" "the helmet of salvation" "and the sword of the Spirit which is the word of God." Eph. 6:13-17 which word is "sharper than any two-edged sword." Heb. 4:12. This undoubtedly is the same sword to which Jesus had reference, when he asked them to sell their garment (make a full consecration of every thing they possess for this sword which is indispensable in the Christian warfare), and buy a sword.

Jesus could not possibly have meant the carnal weapon, for he knew that the disciples, yet under the law, had two swords, neither would he allow them to use them on that same night, although the disciples could not as yet understand the spirit of Christ's spiritual mission on earth.

The Apostle Paul, after he became a bold soldier of Christ, tells us what the Christian's weapons are. "For the weapons of our warfare are not carnal, but mighty to the pulling down of strong holds." 2 Cor. 10:4. Also read Rom. 12:10-21 Rev. 13:10.

From the above scripture quotations we can so plainly learn of this defenseless doctrine of Christ, that we deem it unnecessary to make any further comments on the same, but it is our Christian duty to proclaim and practice the same as followers of the Lamb of God.

C. Z. Yoder.

HOW TO BE SAVED.

Continued.

You may think that I have dwelt at unnecessary length upon the sufferings of the Redeemer, but I regard it as most important for you to be deeply impressed with the fact that the only Holy Being that ever lived upon the earth, was also the greatest of sufferers. He, the Prince of life, Acts 3:15, the Lord of glory 1 Cor. 12:8, who possessed absolute control over his life so that he could say, "No man taketh it from me, but I lay it down of myself," John 10:18, "Himself took our infirmities, and bare our sickness," (Matt. 8:17, was sorely tempted of the devil, Luke 4:2, endured the rude contradiction of sinners, Heb. 12:3, received the hatred, contempt of the world in return for all his goodness, John 7:20; and while reproach was breaking his heart, Ps. 69:20; was shut out from the light of his Father's face, as if he had been guilty of unpardonable sins, and deserved to be forsaken of God and man.

And now, why was this? Had not God said, concerning the righteousness which is the law, "That the man which doeth these things shall live by them?" And had not Christ done them all, without disobeying in the slightest particular the least of the divine commands? Had not God said, "The soul that sinneth, it shall die," and, "The wages of sin is death?" How could it be then, that the Son of God, who knew no sin, was a sufferer through the whole of his earthly existence, and met at last a most cruel and shameful death? Surely it was a death that must have dishonored the character of the Almighty, and overturned his throne, and destroyed the very foundations of his government, if no explanation had been given of it in the word of truth.

But let us see what is said in the Scriptures concerning this most remarkable death. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. For the transgression of My people was he stricken. His soul shall make an offering for sin." Isa. 53. "Messiah shall be cut off, but not for himself." Dan. 9:26. "The Son of man came to give his life a ransom for many." Matt. 20:28. "Scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us." Rom. 5:7, 8. "Christ died for our sins, according to the Scriptures." 1 Cor. 15:3. "He is the propitiation for our sins." 1 John 2:2. "Christ has redeemed us from the curse of the

law, being made a curse for us." Gal. 3:13. "Who his own self bare our own sins in his own body on the tree." 1 Peter 2:24. "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." 2 Cor. 5:21.

Now, if language can be used to set forth any truth whatever, these passages, and many others like them, which could be quoted, plainly teach that Jesus Christ made a real and proper satisfaction for sin. He not only obeyed the precepts of that holy law which all mankind had violated, but he suffered the penalty of the law to which all mankind was justly exposed. "He appeared to put away sin by the sacrifice of himself." Heb. 9:26. "And having made peace through the blood of his cross," Col. 1:20, and "blotting out the handwriting of ordinances that was against us, which was contrary to us, he took it out of the way, nailing it to his cross." Col. 2:14.

Thus it was he satisfied the claims of divine justice. He magnified the law and made it honorable. Isaiah 42:21. He answered all its demands upon his people. He confirmed its high and holy character. He upheld the government of God. He exhibited the attributes of his Father in the most dazzling, and at the same time the most subduing light, for it is only in his person and work that "mercy and truth are met together; righteousness and peace have kissed each other. Psalm 85:10.

In this finished work, therefore, it is evident that he sustains to us the relation of a substitute, or "surety;" Heb. 7:22, that is, one who engages to meet the obligations of another, and to pay his debt. Suppose that B owed A a large sum of money, which he was unable to pay. Suppose A had power to put the debtor in prison and to keep him there until the debt was discharged. Suppose B had a friend who should come to A and say, "Here is the money which my friend owes you; I will pay it for him." Now do you not see that the moment A accepted this money, he would have no further claim against B? He would be compelled to release him from confinement, not on account of anything he had done to pay the debt, but on account of what his surety had done in his stead.

Paulinus, bishop of Nola, in the fifth century, is said to have expended his immense estate in redeeming from captivity his countrymen who had been enslaved by the Goths when they overran the empire. After his resources had been entirely exhausted, a poor widow came to him with the sad story that her only son, upon whom she depended in her old age, had been carried captive to Africa. Paulinus at once left his home, and having found the young man, entered into an agreement with his master, that he would take his place and become a slave, in order to se-

cure the return of the son to his mother. He undertook to meet the obligations of the captive, and actually obeyed and suffered for him and in his room, for the purpose of redeeming him from servitude.

This is what Jesus Christ, the divine, eternal, and co-equal Son of God, proposes to do for sinners. He offers to take their place, and to discharge all their obligations to the law, that they may be reeemed from its curse, and restored to fellowship with God. He, and he alone can do this, and hence the apostle says: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. "There is now no condemnation to them which are in Christ Jesus," Rom. 8:1, but on the other hand, as I have sufficiently proved, and in the very nature of the case, there is nothing but condemnation to them which are not in Christ Jesus.

But a question of unspeakable importance here arises, to which I ask your special attention. To whom are these gracious offers addressed, and for whom does the work of Christ as a surety avail?

Let the Bible answer this question, as it answers all the other questions which have been asked in the course of our argument.

"Christ is the end of the law for righteousness to every one that BELIEVETH." Rom. 10:4.

Mark, Christ is the end of the law, that is, he fulfills the law, he satisfies its demands, he removes its penalty, in behalf of every one that *believeth*, and, of course, in behalf of the believer alone. We are led then to the conclusion, that

FAITH IS ESSENTIAL TO YOUR

SALVATION.

In the first recorded interview between our Savior and an inquiring sinner, an account of which you may read in the third chapter of John, we find that after showing Nicodemus the necessity of the new birth, or of being renewed by the Spirit, our Lord explains how this great change is brought about, and how men are to be saved. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever *believeth* in Him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever *believeth* in Him should not perish, but have everlasting life." John 3:14-16. And the chapter closes with these words: "He that *believeth* on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

In accordance with these solemn and positive announcements at the beginning of his ministry, the great aim at his discourses and his miracles was to induce lost men to believe in him. When those

who listened to his preachings asked him, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." John 26:28, 29. When the sick and the suffering came to him for relief, he required of them nothing but faith as the condition upon which he would grant their requests: "If thou canst believe, all things are possible to him that believeth." Mark 9:13. "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die." John 11:25, 26.

In accordance, too, with such statements, which constantly fell from his lips during his personal ministry, he commands his ambassadors everywhere and to the end of time, to set forth the doctrine of faith in him, as necessary to the salvation of lost men. After his resurrection from the dead, and just before his ascension to heaven to sit down at the right hand of God, he gave this commission to his disciples: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Mark 16:15, 16.

When, therefore, the Apostles went out among all nations to proclaim the glad tidings, and convicted sinners came to them, saying, "Sirs, what must I do to be saved?" they replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. And when they wrote epistles to the various churches, the theme upon which they loved to dwell and which you will find pervades all their letters, was still faith in Christ. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. "This is his commandment, That we should believe on the name of his Son Jesus Christ." 1 John 3:23.

You need not be surprised then, to learn that *unbelief* is a grievous sin. It is more than an intellectual mistake, it is a dreadful crime, and will be punished as such. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18. Our Savior, in explaining to his disciples the work of the Holy Spirit in connection with human redemption, declares that he will first convince the world of sin. But of what sin? Why, the sin of unbelief, as the chief sin, as the source of all other sins; "Of sin," he says, "because they believe not on me." John 16:9. Unbelief, among other enormities to which it leads, dares to insult the Majesty on high, by denying, or at least by slighting, all that he has said, and all that he has done for our salvation. "He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son." 1 John 5:10. Hence it is written, "The

unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8. The fact that those who reject the Lord Jesus Christ are classed with such vile company, clearly shows the dreadful nature of the sin of unbelief, and conclusively proves that while you retain this sin you cannot possibly be saved, however amiable and moral you may be in your own estimation, or in the estimation of your friends.

For the Herald of Truth.

OUR HEAVENLY HOME.

"I go to prepare a place for you."
John 14:2.

These are the Savior's words. In them we have the promise of a home beyond this life. And what a beautiful place that must be, if Jesus prepared it for us. There sin and sorrow will be forever unknown, and pain or death will never come. There are many dear souls in this world who have no place to call their home, many who pass most of their days on beds of affliction. What a comfort it must be to these to know that, though earthly friends be few, they have a dear loving Savior, who has gone to prepare a home for them. Christ has bought this home for us; he has paid for it, and now promises to receive and bless us, if we will but trust and obey Him.

Dear readers, what are we doing in return for all this? How are we spending our time? Are we doing all that we can for our dear Savior, or are we idly wasting our time waiting for a more convenient season to serve the Lord. Our life at best, is very short and incomplete. It might almost be considered as a vapor that appeareth for a little while and then vanisheth away. Should we not then improve all our time in seeking to gain a happier home in eternity?

If we weigh the matter rightly, we find little true happiness in this world. Life of itself has few promises for us. No, not enough to be worth living for. But if we live for Christ, we will have not only joy and happiness in this life, but the promise of an eternal home. Let us pray daily to our Savior that we may so live that when he calls us, we may be ready to go to that beautiful home which he has prepared for you and me.

"O, what a beautiful place above,
Jesus has gone to prepare
Of what joy, and peace, and love
Shall be forever up there.
Jesus now help us to follow thee
Up to that blessed abode,
Where we shall ever so happy be,
With Thee our Savior and God."
(Arranged for SUSAN B. TROYER.)

WONDERS OF GRACE.

Dear readers of the HERALD, I want to give you an account of the wonderful power of God in healing me, and I can say truly that it was through his power, that my life was prolonged, and to him be all the glory forever.

It is about twelve years ago that my physical suffering commenced. I had diseased lungs and had frequent attacks of hemorrhage. I was treated by doctors for consumption, but received no relief. At times I was so weak that I could not talk more than five words at a time, being so short of breath that many a time I thought, Now the Lord will surely call me home.

About this time one of our ministers, Bro. Oesch, came to see me. I asked him to pray for me. He said he would do all he could with the Lord's help. He explained to me the 2d verse of the 11th chapter of Luke, wherein the Lord taught his disciples to pray, "Thy will be done, as in heaven, so in earth. I was willing to do our Heavenly Father's will whether it was to live or to die; but I could not express myself to Bro. Oesch as I was too weak to talk. The Brother left, promising to come and see me some other time. I had on my mind the 39th verse of the 37th Psalm, "But the salvation of the righteous is of the Lord; He is their strength in time of trouble."

The Lord has indeed been my strength and comforter in my past sufferings; for when I prayed to him he gave me enough strength to talk a few words to my family. I had called in many physicians and all agreed that my case was hopeless, and that I could only await death to relieve me. God alone knew how I suffered. Many were my prayers to God to take me out of my great agony. Yet I prayed to God that if more was required of me than to be a simple church member, I would be willing to live and devote the rest of my life to his service.

I then thought of the 24th verse of the 11th chapter of Mark, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Then why would He not give me the desire of my heart? God had in times past healed his people; why will he not do it now? I felt that God was about to do this for me, and brought my heart to accept Jesus as my healer.

Feeling the need of help I had Bro. Oesch to come again. He instructed me out of the 5th chapter of James. The Brother, my husband and I prayed together in spirit and in truth, and at the same time we had appointed for the brethren and sisters to meet in the church and pray for me.

Our prayer was soon answered, for the Lord spoke to me saying, "Rise in my name and strength, and walk." I arose

For the Herald of Truth.

with better health and walked out of darkness into light, leaning on no one but Jesus. We seemed lifted above earth and earthly things. We praised God constantly for his great mercy, nor have we ceased our praising; for the same power that healed hath kept.

On the day following I was enabled, by faith, to realize a heart cleansed in Jesus' blood. O what peace and joy have filled my heart ever since! All glory to our loving Savior who purchased for us a perfect salvation.

For seven years the blessed Lord upheld me by his own Almighty power. I have had my trials; but his grace has been sufficient and his strength has many times been shown in my weakness.

All I am I give to Jesus,
All my body, all my soul;
All I have and all I hope for
While eternal ages roll.

LIZZIE J. C. ALBRECHT,
Lombardville, Ill.

For the Herald of Truth.

REJOICE IN SORROW.

Through His infinite wisdom and mercy, the blessing of health and strength is again granted to me so that I may use my pen to His glory, for which I sincerely thank Him. My heart swells in praise with the Psalmist—Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul; and forget not all his benefits.

My friends, let us not neglect to see the goodness and benefits which God daily bestows upon us. Though things do not at all times pass along smoothly and comfortably, there are after all many things for which we should praise and thank Him. Our bodies may be burdened with pain and suffering, trials and affliction may be our lot, but His grace enables us to look upward and keep praising and trusting Him as we go.

Any where with Jesus,
Tho' He please to bring
Into floods, or fiercest flames,
Into suffering;
Tho' He bid us work or wait,
Only bear for Him,
Any where with Jesus,
Praises we shall sing.

The holy Apostle says, "Rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." And "ye are counted happy, if ye endure." The Apostles suffered much, and endured it all for Christ's sake. God's children of old suffered much. It is evident, we are made perfect through suffering.

Suffering then is not vain, it has its mission and is as beneficial in its results, as it is grievous in its experience. Let us now again meditate upon God's goodness. Let us praise Him together, for His

grand and consoling promises which cheer and sustain us and for the "peace which passeth all understanding."

"My peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The peace of God bids us to be cheerful though some deep trial or sorrow, burdens the soul. Indeed, the Lord has well said, "not as the world giveth, give I unto you."

For what peace or comfort does this world give us, especially when we are on the death bed, to which I was brought nearer this spring than ever before. O, the peacefulness, and calmness which I experienced during that hour, which was supposed to be death doing its work. I will not try to describe the hour because it is not in my power to do so, but I can say, it is so beautiful to be "just ready". Then, my dear readers, it is not death to die but simply exchanging this earthly home, for a home in heaven in the beautiful palace of God, where pain or sorrow never enters.

Oh! what must it be to be there.
There are foretastes of heaven below,
There are moments like joys of the blest;
But the splendors no mortal can know,
Of the land where the weary shall rest.

LENA N. GINGERICH,
Bradford, Ill.

[To my private correspondents may I say, please bear with me a little, I trust the dear Lord will soon give me sufficient strength to write to you all.]

For the Herald of Truth.

NON-CONFORMITY.

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33.

Christ not only intended the above text for those who heard him but for us, who read it to-day as well. There are those who seem to think it matters little whether we conform to the world or not; but according to the Scriptures it does matter a great deal. In them we learn that we must not be conformed to the world but be transformed by the renewing of our minds. We must be born new creatures in Christ, turn our backs to the world and its vanities and seek those things which are above; because if we are truly converted our life is hid with Christ in God.

Then let us be Christ like and remain true to the covenant that we made with our God. Let us abstain from all appearances of evil; for that which is highly esteemed in the world, is an abomination in the sight of God.

Can we forsake all that we have and yet have a claim on the world? Should we not as true followers of Christ, at all times, show forth an humble spirit, being

ever submissive one to another and at peace among ourselves?

"Humble yourselves in the sight of the Lord," says the apostle, "and he will lift you up." Pride belongs to the enemy and cannot enter heaven, neither can it dwell with the true sons and daughters of God. If we can come to the Lord with a true and a contrite heart, he has use for us and will give us grace; but the proud heart he will resist.

He wants us to "come out from among them" to be a light to the world as a city that is set on a hill and cannot be hid, so that others may see our good works and be led to glorify our Father in heaven, who is the God of all grace and who hath called us unto his eternal glory through Christ Jesus our Lord to whom be glory and dominion forever, Amen.

D. H. GOOD.

For the Herald of Truth.

EVENING PRAYER.

I thank thee, kind heavenly Father for thy protecting care, and the blessings and mercies which I have this day enjoyed. I desire to come before thee and worship thee in spirit and in truth. I confess my sins, my many weaknesses, and imperfections before thee; forgive, O Lord, all my iniquities and my transgression remember thou no more forever. Although I am but dust and ashes, and as nothing in thy sight, yet relying on the precious promises of thy word, that whosoever cometh unto thee, thou wilt in no wise cast out; I come to thee in the name of Jesus and beseech thee to cleanse me from all my iniquities, to purify my heart from all carnal and worldly desires; fill me with the Holy Spirit, and make me humble and meek, and give me a desire of heavenly things. Give me wisdom from on high, that I may understand thy word, and know myself, and see my secret faults in the light of thy truth. Give me grace to do thy will and endure patiently every trial of life; strengthen me in the faith, fill my soul with divine love; make me free from all selfishness and all self-righteousness. Bless all men according to thy will; bless the sick and the afflicted, the poor and the needy, bless every ungrateful sinner, and lead him in the way of life; bless all enemies and adversaries, and forgive them for the wrong they may have done, or propose to do. Bless all who are under trial and afflictions, in want and in trouble as may be best for them. And now as I lie down to rest, may thy grace and mercy preserve and protect me, body and soul; keep me from evil, from harm and temptation, whether awake or asleep, help me to think of my nothingness and of death, and at last receive my soul into eternal joy and rest. All these favors and blessings I ask, eternal Father, for Jesus' sake. Amen.

For the Herald of Truth.

GOD LEADS THE WAY.

At Delphos, Ohio, I spoke in the Christian church, on Sunday August 17, 1890. I met there Mr. —, who is a reader of the HERALD OF TRUTH and was an attentive listener during the services. At the close of the meeting, we had a short conversation in which he related to me how he became a reader of the HERALD. He was taken sick and suffered for some time so that he was unable to work or earn anything. Bro. Dan el Shenk supplied his family at times with butter and other necessary provisions. It so happened that on a certain occasion that our friend — was not able to make the change, and a dollar remained unpaid. When Bro. Shenk came again, friend — was going to hand him the dollar, but Bro. Shenk realizing his circumstances, declined to take the dollar, saying that from one who had been so severely afflicted, he was not willing to take it. Some time afterwards Bro. Shenk's brother John came to town, knowing nothing of what had passed between them, Mr. — handed him the dollar and told him to give it to his brother Daniel. He did so. Bro. Daniel was troubled, not knowing what he should do. At last the idea occurred to him that he would take the dollar, pay for the HERALD for a year and send it to Mr. —. The paper has ever since been a regular visitor at the house of our friend, who reads it with much comfort and satisfaction: and often his neighbors get it to read also. Thus by a simple accident it seems the paper was brought into the hands of our friend whose love and admiration for it seems to be all aglow over his treasure. May God continue to bless him in reading it, and lead him to embrace the blessed doctrine of Jesus and be a faithful and an humble follower of Christ. J. F. FUNK.

For the Herald of Truth.

RESPONSIBILITY OF PARENTS.

Much has been said and written to mothers about the great responsibilities resting upon them in bringing up their children in the fear of the Lord. It seems to me I have fully realized the responsibility of my position as mother of a family of dear children, and have at all times felt myself unable to fulfill the sacred duties required of me, without the direct guidance and help of the Lord. And I do believe that a devoted Christian mother will daily invoke the blessings of God upon those so dear to her, and also pray daily for help and wisdom from on high to faithfully discharge her duties.

But what of the father, who stands at the head of the whole family? Do you do your duty as the husband and father of the household? Have you not respon-

sibilities even greater than those of the mother? Have you not as much influence for good or evil upon your children as she has? Do you help and encourage her as you should? Do you know that the kindness and sympathy which you are in duty bound to bestow may often lift a weight from the careworn heart? And since it has pleased God to place you at the head of both mother and children, is it not your duty to do all in your power to instruct your children and by your example lead your family in the way of righteousness? You should feel enough interest in their eternal welfare to cause you to bring them daily to the throne of Grace, imporing the blessing of God upon them as well as upon yourself.

When your children see an earnestness in your Christian conduct, when they see that you have enough interest in the word of God to read it daily, you may be sure that your influence upon them is for good. It will not only stimulate in them their better motives, but will greatly encourage the mother in the discharge of her duties, ev' r confiding in the help and counsel of a devoted Christian companion in bringing up the dear ones entrusted to them.

I know of families where the father is entirely too indifferent in his Christian devotions and seems to consider the duties of attending religious services and reading the Scriptures of secondary importance. The father may often, by prayerfully studying the Scriptures, and teaching his children to reverence and obey them, lead them to Christ, and thus escape the awful remorse which is sure to follow a course of neglected duties.

Parents, let us be on our guard and try by the help of God, to bring up our children in the nurture and fear of the Lord, lest their souls may cry against us in that great day, and we stand condemned in the presence of the Judge of all the earth. May God help and bless both parents and children in the sincere wish and prayer of your unworthy sister in Christ. A. S.

For the Herald of Truth.

PERSECUTIONS.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

Christ was persecuted, and so must we be, if we want to be His true followers; for it is through persecution and tribulation that we are brought in nearness to Jesus. "Tribulation worketh patience, and patience experience, and experience hope." If we can have that blessed hope in Christ Jesus, what a comfort it is to us! Then let us choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; for we know not how soon we must leave this world, nor will it make any difference

then whether the world has spoken well of us or not, if only we are in the right.

It is sad to say, but it seems true, that there are many Christian professors who are helping to persecute others. Christians will not persecute Christians; but will love and encourage one another, and when they see a brother or sister who is persecuted or in trouble, they try to help him or her out of the difficulty. When a Christian sees that his co-laborer has erred, he will speak kindly to him, and not go about speaking evil of him, as is so often the case. There are many precious souls, who have gone astray, for the want of sympathy and kindness, which should have been shown toward them. Let us, then, try to cultivate the spirit of love in our hearts, and live so near Christ that nothing on earth can separate us from the love that we have for our blessed Savior, and may our hearts be so filled with pure and holy love, that we will at all times help and strengthen each other, in this all important work. Let us not speak evil of any one, but overcome evil with good, and pray for them which despitefully use us, that we may be glorified in our works and that it may be said to us, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." A YOUNG SISTER.

For the Herald of Truth.

A GREAT HARVEST.

The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send laborers into his harvest. Matt. 9:37, 38. Go ye therefore, and teach all nations; etc. Matt. 28:19, 20. As we have therefore opportunity, let us do good unto all men, especially unto the household of faith. Gal. 6:10. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Habakkuk. 2:14. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent. Rom. 10:13, 14.

From the passages quoted, as well as many others, we are clearly shown our obligations to our fellow creature, namely, to provide ways and means to spread the gospel among the nations that have not yet heard it, for the blood of Christ was shed for "all people," and the command is that all nations be taught the way of life.

Yet the principal reason why I write these words, is in behalf of the scattered members and churches in the western states. For according to a reliable report there are not less than 40 Amish and Mennonite settlements in Nebraska, and

nearly as many in Kansas, and not one third of this number are provided with ministers. These brethren and sisters are almost like sheep without a shepherd, and if nothing is done for them soon, they will become cold and entangled, and the Lord will have reason to complain of us like he did of the shepherds of Israel, when he said, "They (my sheep) were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the Word of the Lord. . . Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them." Ezek. 34:5-10.

But some may say, why did they leave their former homes, to which we respond by asking, why did not our fathers remain in Pennsylvania, where they enjoyed plenty? They, like many of the brethren at present, moved from one state to another to buy homes where land is cheaper. In what other way could the prophecy, For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea, be fulfilled? Therefore let us not accuse them, but rather wish them prosperity in their new homes. Let us not forget or neglect the injunction of the apostle, "If thy brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? James 2:15, 16.

Even so it is in providing for the spiritual wants of the church. What good is done, if we simply wish the brethren, who are in need, well, and even pray for their wants, if we do not devise ways and means to have the Word preached to them?

In order to meet the demands of the gospel, the Mennonites have appointed an Evangelizing Committee, consisting of three brethren whose duty it is to look after the spiritual wants of the smaller flocks and scattered members. The conference held at Milford, Nebraska, on the 30th of May 1891, supported this movement, and added the names of two more brethren to the Evangelizing Committee, namely, Herman Yoder, of the Clinton (Amish) church, Elkhart, Co., Ind., and C. Z. Yoder, of Weilersville, Wayne Co., Ohio, whose duty it will be to help secure ministers who are able and willing to sacrifice home comforts, and preach the gospel to the scattered members of the household of faith. And in order to do

evangelizing work, we need means to pay the necessary expenses. Besides, the brethren who are willing to leave their families and homes in order to preach the gospel to the needy, should by all means have their expenses paid and especially, if they are not so richly blessed in temporal things. How willing we should feel to support the dear brethren in their calling, for Christ says, that it is better to gain one soul from darkness to light than to gain the whole world. Paul says of giving, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver. 2 Cor. 9:6, 7. I think it no more than right, that we should also pay the brethren for their time, if they have fully consecrated themselves to the work. We should see that many of our young and able workers be sent out, as they are yet strong and able to endure hardships, even though we are asked to help bear their necessary expenses. J. K. YODER.

THE SWEDISH AFRICAN TRAVELER, DR. WESTMARK, recently gave details on his recent explorations along the Upper Congo, especially among the cannibals of Bangalad. The country is a veritable paradise, but man is exceedingly vile. Slavery flourishes, polygamy is practiced; a man can sell wife and children according to his own sweet pleasure; the women work while the men spend their time in eating, drinking and sleeping. Cannibalism in its worst shape predominates. Young women are considered special delicacies, particularly girl's ears, prepared in palm oil. In order to make the flesh more palatable, the unfortunate victims are kept in water up to their necks for three or four days before they are slaughtered. On great festival occasions such cannibalism is practiced to a terrible degree. The religious views of these cannibals are exceedingly crude; their highest object of adoration being Satan, whom they represent to be white. Westmark is rather a severe critic of Stanley. At the close of his address he expressed the profound conviction that only Christian missionary work can elevate these poor unfortunate blacks on Upper Congo. In this connection it is interesting that Westmark, on his return from Africa, recently, was arrested in Havre, being taken for the banished Duke of Orleans. — *The Independent*

SUNDAY SCHOOL LESSONS.

LESSON IV. — JULY 26.

CHRIST AND NICODEMUS.—John 3:1-17. *Golden Text.*—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Time.—A. D. 27. Some time in April; a short time after the events of the last lesson. *Place.*—Jerusalem; probably the house of the Apostle John, in an upper room, or the guest-chamber.

DAILY READINGS.

M. Christ and Nicodemus. John 3:1-17. T. Nicodemus defends Christ. John 7:40-53. W. A Teacher from God. John 9:13-35. T. Saved by regeneration. Titus 3:1-8. F. Wash of water by word. Eph. 5:17-27. S. Cleaved by the Word. John 15:1-10. S. Christ came to save. Luke 9:36-59.

INTRODUCTION.—Nicodemus was a Pharisee and a member of the Jewish Sanhedrim. He is twice noticed later on in John's gospel. In chapter 7 verse 50 he is found protesting against the action of the council in condemning Jesus without a hearing. In chapter 19 verse 39, there is a record of his aiding Joseph of Arimathea in the burial of Jesus.

The first year of Jesus' ministry was chiefly spent in Judea, and no account of it is given in the gospel except by John who records a few incidents and teachings in chapters 2, 3, and 6. Not long after the miracle in Cana, Jesus made a visit to Capernaum. He did not remain long till he went to the Passover at Jerusalem, when he drove the cattle-dealers and money-changers out of the temple.

LESSON V. — AUGUST 2.

CHRIST AT JACOB'S WELL. Jn. 4:5-36. *Golden Text.*—Whosoever will, let him take the water of life freely.—Rev. 22:17.

Time.—The time is uncertain. Verse 35 gives some indication of the time, and as harvest usually occurred in April in that country, the most probable date is toward the close of December A. D. 27.

Place.—Jacob's well, near Sychar, at the foot of Mt. Gerizim, in the country of Samaria.

DAILY READINGS.

M. Christ at Jacob's well. John 4:5-26. T. Samaritans Excluded. 2 Kgs. 17:24-41. W. Living Waters. Ezek. 47:1-12. T. Bread and Water. John 6:27-58. F. Worship at Jerusalem. Deut. 12:5-14. S. Worship in Spirit. Phil. 3:1-17. S. Christ the Messiah. Matt. 16:62-68.

INTRODUCTION.—Jesus was now about 37 years old, and this was the close of his first year's ministry which was chiefly in Judea.

Sychar. The Sychar here mentioned is probably to be found in the modern village Askar, about half a mile north of Jacob's well.

Jacob's Well is one of the few spots about the position of which all travelers agree. It is dug in the rock and is about nine feet in diameter. The older travelers describe it as over 100 feet deep, and with several feet of water. Modern travelers have generally found it dry.

The Samaritans. Some maintain they were of purely heathen origin, although they were driven by calamity to unite the worship of Jehovah with their own idolatries; and this view seems to be in strict accordance with 2 Kings 17:23-41. However the testimony of Bible history shows that the Samaritans were the descendants of Jacob, although they intermarried with the heathen. . . . Our Lord calls a Samaritan a "Stranger" literally, "one of a different race."—*Watkins*.

Events. At the time of the Passover in April, Jesus and his disciples left the city and spent the summer and autumn in the country of Judea, probably in various places. Jesus and his disciples began the journey from Jerusalem to Galilee on foot. The province of Samaria lay between. The first day they reached Jacob's well, the scene of today's lesson.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, Asst. Editors.
A. B. KOLB.

July 15, 1891.

Entered at the Post Office at Elkhart, as
second class mail matter.

PRICE ONE DOLLAR PER YEAR.

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TO THOSE WHO ARE OWING US. We must again appeal to our friends who are owing us. We have a large number of subscribers to whom the paper has been sent for several years, and a few to whom we have sent it for a number of years who are back on their pay. The amounts that we have outstanding in small amounts of one dollar, two dollars, or three dollars as subscriptions for the paper, and for books, amounts to several thousand dollars. We are under the necessity of adding to our building, which has become too small for the work we have to do. Now if these dear friends will kindly remit the small amounts they owe, we can readily pay for the new building, and have some left. Please dear friends do your best now, and send us the amount at once. Even if you have to try real hard, and make some sacrifice, just consider that it is a debt which ought to be paid, and that we have waited very patiently for it, and that we need it very much. It is a small amount to you, but with the hundreds that are owing us these small amounts, it makes a large sum to us. Now brethren try and help us out.

BRO. J. F. FUNK being called to Iowa on account of business matters, has made arrangements to spend Sunday, July the

12th with the Amish brethren in Johnson Co., of said State.

BRO. HENRY W. FUNK, of Plumstead Twp., Bucks Co., Pa., on his return from a visit to Kansas, stopped and spent about a week in Elkhart. He left on the 30th of June, for Lincoln Co., Ontario, where he also expects to visit friends before his return home.

THE BLOOMING GLEN Mennonite congregation bought a tract of land adjoining their cemetery, of Levi N. Moyer, for burial purposes, the old cemetery being about filled. This is one of the oldest, if not the oldest, religious organization in this county; their first meeting house was built in 1753, remodeled in 1828, and the present large and commodious meeting house now used for worship was built in 1882.—*Center News.*

BRO. JACOB HEGE, Mennonite minister from Wuertzburg, Bavaria, Germany, is at present on a visit in the United States. He visited a number of churches in Pennsylvania, Ohio, Illinois, Kansas, Nebraska, and Indiana. He came to Elkhart on July 7th, and the evening of the 8th he, and Bro. Daniel Wismer of Berlin, Ontario, held a meeting in the Elkhart church, where the discourses of the brethren were listened to with marked attention, and we were much pleased to notice that the brethren both from Germany and Canada, brought us the same precious gospel truths founded on the Word of God, which truth shall stand when heaven and earth shall pass away. A number of appointments have been made for these two brethren, and a more full report will be given in a subsequent number. We were much encouraged by the plain words of gospel truth presented to us by both the brethren.

Bro. Hege expects to sail from New York on the North German Lloyd steamer on the 21st of July. We were much pleased to have the privilege of entertaining so rare a visitor in our midst, and we were especially glad for the earnest and pointed declarations of truth he presented to his hearers. We wish him a safe and prosperous journey, and may God bless his work, and grant him much grace, so that he may be an instrument in the hands of God to the salvation of many souls.

FRANCES RIDLEY HAVERGAL was born in Ashitley, England, on the 14th of December 1836. In after years she became an example of Christian earnestness and piety, and a popular writer of many beautiful hymns and other religious works and thus obtained a bright evidence of Christian devotion and faithfulness throughout the world, and her writings have been read with benefit by multitudes.

She was the daughter of an Episcopalian minister, and became deeply interested at an early age, in the promotion of Christianity, and the preaching of the gospel to the heathen. When she was only fourteen years of age she already commenced to go abroad and collect means for those who went to foreign countries to preach the gospel to the heathen, and in this work she continued earnestly unto the end of her life. She was of feeble health and could not do much, yet she exerted herself to the extent of her ability in the work of the Lord, and considered no sacrifice too great when she felt that she could do some good.

At one time in July 1878, she came to her sister with beaming eyes which was always a sign of good, and said: "Mary, this morning it came to me that I should take all my ornaments and give them to the cause of missions. A long time ago already I wrote: Gold and silver take hence; what I have and am is Thine. And every shilling that I could spare I have given to the service of the Lord; but I never until now thought of my personal adornments."

Her sister made all sorts of objections, but she replied: "No. My dear Lord and Savior needs these things and he shall have them. It is precious to give them to him. I can not myself go to India, but I can help so that others can be sent."

She had received a fine gold chain as a reward of merit for some literary production. She gave her chain to the missionary cause. "I will give this and much more." We seldom find such a self sacrificing spirit among Christians.

On the 3d of June 1879 she died in peace. May her brief life inspire us all to greater zeal and self denial.

CHRIST AND THE CHURCH.—An extract from a letter: "The Mennonites have some very good stones for a foundation, non-resistance, non-conformity to the world and other good points that are

commendable, if they only would not build so much wood, hay and stubble on the foundation. Man made creeds teaching the people to join church, etc., of which the Bible knows nothing. We are born by a spiritual birth. Joining [church] is not essential to our salvation. Christ told his disciples to go and teach all nations, and teach them to observe all things he commanded them. Did he command them to join a sect? Then why do you, when you have no Bible to back it up?"

We had intended to pass this by, but when we came to think over the mischief that such teachings do, we felt that we were not justified in remaining silent. Many of our own people are exposed to just such trashy, inconsistent, unscriptural teaching, and some are not strong to stand up against it, and we are sorry to say that a few have been led astray by it.

The idea that men can live as God wants them to live, and fulfill the commandments of Christ without uniting with the visible church, and maintaining church organizations is the sheerest nonsense, and the men who at the present time exert themselves to maintain and defend this view, should by all means begin again and learn the first principles of Gospel truth. As the above-quoted writer says: Most of these men have some very good stones in their foundation, they maintain some of the very principles of the Mennonite church, i. e., of the Gospel of Christ; but it is a great pity that they do build so much wood, hay and stubble upon their foundation. We do not propose to write a long article, but we feel very sure that the gospel of Christ can never be taught in the sense that Christ and his apostles designed that it should be taught, without a church organization. And no man who has the love of God shed abroad in his heart, and is led by the spirit of God and the wisdom which is from above, will ever denounce church organization.

If church organizations are wrong then why did Christ command his disciples to tarry at Jerusalem until they were endued with power from on high? Why could they not go on to their work before the church had assumed the form of one body, remaining steadfast in the apostles' doctrine; in the breaking of bread, in fellowship and prayer? Why did the apostles

counsel and advise in regard to the things to be observed by them? Why must Saul go to Damascus to be told what to do, when the Lord appeared to him in the way? Why was a special message sent by the Spirit, through John, to each of the seven churches in Asia Minor?

All through the New Testament we have the idea of church organization presented to us, and we want to have him who calls all church organizations "sects," show us where in apostolic times church organization did not exist.

The folly of this assertion becomes evident, when we see that these very people who denounce "sects," immediately assume the character of a sect themselves, and the words of Paul become applicable: "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?" Rom. 2: 21.

We have a church organization because we believe the Bible not only sanctions it, but enjoins it. We do not consider ourselves a sect, though others may call us that. We do not teach that church membership is essential to salvation, but we always find in apostolic times that when men believed, repented and accepted Christ, they united with God's people, and if this makes a sect we must accept the opprobrious term; and if sectism makes us acceptable with God, we are willing to be called by that name. We can easily suffer it for the sake of him who died for us.

CORRESPONDENCE.

FROM MIFFLIN CO., PA.—On their visit eastward, Bro. Jacob C. Kenagy and wife, of East Lynne, Mo., stopped with the churches in Kishacoquillas Valley in the second week of June. Bro. Kenagy spent his early days in this county, and after a long absence we were glad to welcome him back, and receive through him words of counsel and admonition. Many years spent in the ministry and much experience sanctified by the grace of God, together with aptness to teach, made our aged brother's words impressive.

On their return from a visit to several churches in Lancaster Co., they stopped off again June 23, with the church near McVeytown. Bro. Kenagy preached in the church at Mattawana, on the 23d, and the same evening they left for the west.

FROM ELKHART, IND.—Bish. Daniel Wismer and wife, Bro. Benj. Brubacher and wife, and Bro. John Bingham and daughter, of Waterloo Co., Ont., are at present, July 10th, visiting friends and relatives in this vicinity. On the 8th they paid the HERALD OF TRUTH office a pleasant visit, and in the evening Bro. Wismer, and Bro. Hege of Germany, preached for us at the Mennonite church. We were much pleased to have the brethren with us, and we trust that our friends will always feel free to call on us whenever it is convenient for them to do so. We would especially encourage the ministering brethren to be earnest and zealous in their labors, and do the work of faithful evangelists wherever they go. COR.

FROM LOGAN AND CHAMPAIGN COUNTIES, OHIO.—While other churches have been visited and richly blessed spiritually, the church here has not been passed by unnoticed.

Mention has already been made in the HERALD OF TRUTH of the visit paid us by the ministering brethren D. H. Bender, and J. B. Shoup, in the latter part of April and first days of May. May God's richest blessing abide with these earnest young ministers of the glad tidings of salvation. God can and will do wonderful things through them, if they only remain close to the feet of Jesus.

On May 7, at the South Union church, ten dear young people were received into church relationship through baptism upon confession of faith in the Lord Jesus Christ. May they indeed be enabled through God's grace to hold out faithful to the end, in their well begun work. Bish. Jonas C. Yoder administered the rites of baptism.

Communion services were held four days in succession in the four different meeting houses in this vicinity, commencing May 9th. These meetings were fairly well attended, and good feeling seemed to prevail throughout the entire brotherhood.

Bish. J. C. Kenagy, and wife from Cass Co., Mo., made a too short visit here in the latter part of May. It is needless to say that their visit, and his preaching was highly appreciated by the whole community. This being his former home, he cannot fully realize the impression the old familiar voice makes upon the hearts of the congregation. It is a question whether a minister of the gospel does the best thing to hurry away too soon, when people are so anxious to hear.

The prayers and good wishes of the brotherhood went with them as they journeyed eastward to Pennsylvania, to visit the home of his childhood, probably for the last time.

Pre John Lugubiel, of Allen Co., Ind., and Dea. C. Z. Yoder of Wayne Co., Ohio, were here at the same time. Bro.

L. is always welcome here, and we do not hesitate to say that through him, God has again encouraged us to labor on with renewed earnestness in the good work. His admonitions are worth repeating, and much more worth living.

Come again Bro. John.

Bro. Yoder is very much interested in the "One thing needful," especially for the young people. He will do well, to use diligently the gift God has bestowed upon him. A man is highly favored indeed, who has a life companion deeply interested, and actively engaged in holding up the laborers hands. "To whom much is given, much is required."

Their friendly and impartial visit, and their earnestness in doing good, will be cherished long in the hearts of their friends here.

At present Bish. D. J. Zook and wife of Harvey Co. Kan., are here visiting among their many friends. Bro. Zook preached several very interesting and instructive sermons. May God add his blessing! They intend starting east in a few days. "God be with you till we meet again." Many thanks to God and our dear friends for their visit. COR.

SUNDAY SCHOOL ITEMS.

FROM DALE ENTERPRISE, VA.—The Sunday-school at Weaver's is manifesting a lively interest, and doing good work. They are having an average attendance of about 115 scholars, and have work for 15 teachers. We wish them the fullness of His grace, and the guidance of His Spirit in all their efforts for good.

FROM SNYDER CO., PA.—We are a small congregation here in Union Township. The nearest minister lives about fourteen miles from this place. A year ago the Lancaster Co., brethren aided us in building a small meeting house.

On the 21st of June, we met to organize a Sunday-school. J. W. Benner was chosen Superintendent, and J. S. Ramer, Asst. Supt. We held our first school on the 5th of July. We use the Sunday-school Lesson Helps. The attendance was fifty two. The name of our meeting house is Susquehanna. May God greatly prosper the Susquehanna church and Sunday-school. J. W. B.

SUNDAY-SCHOOL CONVENTION HELD JUNE 6, 1891, AT CHURCH-TOWN, CUMBERLAND CO., PA.

The Meeting was opened by singing hymn no. 7, and prayer by Bro. J. M. Herr.

Topic 22d. "Does the effect of Sunday-school work carry with it activity into the church," was opened by Bro.

Elias Hertzler: Remarks were made by the brethren Jonas Herr, J. B. Zimmerman, Rupp and others.

Those interested in the study of God's Word are interested in church-work. All active members in the church were brought up in the Sunday-school. The Sunday-school brings about the activity that is so much needed in the church. Something is required in Sunday-school work and that leads to active work in the church. We have int rest and work in that in which we have something to do. Those who are active in our field of God's work, are the ones from whom we may expect something in other fields.

Topic 23. "Is it best to continue Sunday-school in the country during the winter," was opened by Br. J. B. Zimmerman. "The cause is such a good one that we should keep it up as much as possible.

The Bible is the book of books, why not use all possible means to spread the knowledge of these truths. We lose a great deal by stopping any good cause." Bro. Elias Hertzler mentioned the enclemency of winter weather. This was replied to in the observation that we send our children to day-school five days in the week.

Bro. Jonas Zimmerman thought unpleasant weather should not keep us from our duty. Bro. Burkholder of Neville said, "If Sunday-schools are a good thing in the summer, they are just as good in the winter." The shortness of winter days giving less time for study was brought up. It was conceded, that there was no real objection to holding Sunday-school in winter.

The next topic considered was, "Can it be shown from the Scriptures that the work of our Savior and the apostles was in any way similar to our Sunday-school work." It was the mission of Jesus to teach. Matt. 4:23; Jno. 18:20; Acts 13:15. "We know that the Jewish children were taught the law. We are also taught of their bringing the children to the public meetings and to the temple."

Topic 26 was opened by Bro. Jonas Zimmerman, the question being, "Do workers in the Sunday-school in any sense fulfill the command of our Savior, when He said, 'Go ye therefore and teach all nations, etc.'?" The Sunday-school work is certainly one way of fulfilling this command. When we work with zeal, we certainly do something toward fulfilling the commandment of the Savior. No matter where we teach the truths of the Gospel, we are thus fulfilling His command.

Topic 27. "In the German churches in our country can the number in membership be maintained by wholly using the German language" was here taken up. "If we want to teach the children we must use the language that they understand." An illustration was given, where the church died out because the services were conducted wholly in German, while

the language of the people was English. "English services, or partly English services should not be neglected where part of the members are English."

The last topic considered was, "Are we taught from the Bible that Christian people should have Sunday-schools?" "The Jews were commanded to teach their children." Different passages were quoted to show that the tenor of the Scriptures was to have the children instructed in the way of salvation. "It is by knowing that we follow the right way. The means of knowing the right way is taught in God's Word. The object of Sunday-school work is the salvation of our children as we are taught to labor to this end. Sunday-school work is plainly a teaching of the word of God."

The Committee on subjects for later discussion was called on to report. Hymn no. 443 was sung after which the meeting adjourned to meet at the time to be appointed by the Committee.

M. L. HERR, Sec.

A VISIT IN OHIO.

On the 15th of May 1891, I left home for Smithville, Ohio, to assist Bishop J. K. Yoder of the Amish Mennonite Church in ecclesiastical work. On Saturday the 16th, twelve precious souls were added to the church by water baptism. On Sunday communion was served at Pleasant Hill and on Monday at Oak Grove.

This church after passing through some fiery trials and severe afflictions in the past years seems to be in a prosperous condition again. There are at present over four-hundred members at this place and nearly all of them partook of the emblems of the broken body and shed blood. Several wish to commune with the brethren of another district.

Pre. Isaac Miller of Smithville accompanied me to Holmes Co., on the 23d. We attended services at Union Hill the same evening and on Sunday we met with the brethren at Walnut Creek church, in charge of Bish. David Beachy, and observed the ordinance of Communion with them. Some of the brethren for some cause or other were not present on this occasion. Dear brethren and sisters, consider solemnly of the good you all may do as the days are going by and of what you may leave undone while death is drawing nigh. After communion and feetwashing, according to previous announcements, votes were taken for minister. Eleven brethren received votes but not all being present the ordination was postponed to Tuesday evening (the 26th), at which time the house was more than filled. After the services the necessary arrangements were made and a silent prayer offered by the church in behalf of the candidates. The lot was then cast which fell on Bro. Moses A. Mast, son of Pre. Abra-

ham Mast. May God's blessings rest upon the dear brother and grant him grace that he may become a faithful worker in Christ's church.

I also filled appointments as Shanesville and in the schoolhouse near Bro. Seth Troyer.

On Wednesday I met with the brethren at Martin's Creek under the care of Bish. Fred. Mast. All the above meetings were largely attended considering the short notice given at Martin's Creek.

On the morning of the 28th I took leave of the brethren from Martinsburg, Knox Co., Ohio., about 12 miles from Mt. Vernon. I spent part of my childhood years (from 4 to 7) at this place.

There used to be a small Amish congregation here. My father now 80 years old was called to the ministry through the brethren that resided here, but he moved to Haw Patch, Ind., some 50 years ago, and none of us were back since. What a change! All the members moved away 45 years ago. I was delighted to see once more the spot where we children and the neighbor's children used to meet and pass the time. Noah Troyer, the sleeping preacher now in eternity, was one of the number. My brother John was buried in the family graveyard some 50 years ago, but no tomb stone marks the little grave. How many years of trials and disappointments have since passed and yet how short the time.

My trip was a pleasant one, and I trust my labors were not in vain. I heartily thank the brethren and sisters for their kindness, and God for his protecting care over myself and family.

J. P. SMUCKER,

Nappanee, Ind.

A TRIP TO THE WEST.

By request of the Lancaster Conference, Bro. John K. Ranck and the writer left their homes to visit some of the churches in the west. On the night of the 3d of May we started from Lancaster City, and went by way of Pittsburg to Allegheny City, where we took the train for Zellenpole, Butler Co., Pa. There we were met by Bro. Joseph Zeigler who was expecting our arrival at the time. We accompanied him to his home, after which we, with him, visited his son-in-law, Isaac Weiss. Here we spent several hours pleasantly. Sister Weiss is sick and weak in body, but strong in Christian faith. Our conversation was principally concerning such things as ministered grace to our souls. We were also pleased to see the two daughters present and giving strict attention to the admonitions that were spoken. May God bless them and the entire family.

Bro. Zeigler then took us to Bro. Jacob Weiss', where we spent the evening with the family. The next morning, May 5th,

there was an appointment for us at Harmony, where we had the privilege of meeting the brethren and sisters in that vicinity and also several young folks. The congregation here is not large, the membership being also small. We hope and pray that the Lord will bless the work in this vicinity to the encouragement and edification of the brotherhood worshipping here, and that the little flock may be strengthened and their number increased, and that they truly may be "A city set on a hill," whose light shall go forth as the brightness of the sun to the upbuilding of the Redeemer's kingdom.

From the meeting Bro. Joseph Zeigler took us to Abram Zeigler's, and after a few hours visit we took the train at Harmony and came to Columbiana, Columbiana Co., Ohio. Here we were met by Bro. John Weaver with whom we staid all night. We feel especially grateful to Bro. Weaver for the kindness he manifested toward us. The aged bishop, Joseph Bixler, met us at Bro. Weaver's and took us to Pre. Peter Boesinger. We were glad to meet the aged Brother and his companion whom we had never met before. During the afternoon we also visited some others and in the evening filled an appointment at Oberholtzer's meeting-house, which was well attended.

Another meeting was announced for the next morning at the same place. After meeting we visited with Bro. John Burkholder and family and staid with him all night. On the 7th of May Bro. Burkholder and family accompanied us to the meeting where there was a good attendance of brethren and sisters and others. Our hearts rejoiced to see so many in attendance at the house of God, believing that the manifestation of such a zeal adds very much to the encouragement of the religion of Jesus. May God bless all the dear brethren and sisters in this vicinity.

After the meeting we visited with Bro. Jacob Yoder, where a number of brethren and sisters were present, and we were made to feel glad for the privilege of spending a few hours together with them. We feel indeed very thankful for the Christian love and kindness manifested toward us. Bro. Bixler and Bro. Boesinger conveyed us to Columbiana where we boarded the train for Louisville, Stark Co., Ohio. We first stopped with Bro. Michael Rohrer, and were glad to find them all in the enjoyment of good health. In the evening of the 8th we filled an appointment at the school house near Bro. Rohrer's. The meeting was well attended and good attention was given during the services. The following morning Bro. Rohrer and his son took us to Canton, where we took the train for Wadsworth, Medina Co., Ohio. Here we met Bro. Martin Leatherman who took us to his home. He then accompanied us on a visit to Bro. Samuel Bixler, who was lying very ill at the time. He desired us to

have devotional exercises with him, and we read a portion of Scripture, talked and prayed with him which he seemed to enjoy, and as some of the neighbors had met together, we had a very pleasant meeting with him. We had the evidences that the promises of Christ, in which he declares that "where two or three are gathered together in his name, there will he be in the midst of them."

In the evening we had an appointment at Baker's school house. After preaching Bro. Leatherman announced another meeting in the same place for the afternoon of the next day. We accompanied Bro. Leatherman home and remained with him all night. The following morning Bro. Jacob Lind brought us to his house where also a number of brethren and sisters had met, with whom we had the privilege of conversing, and also spent some time in singing, which ministers grace to the soul when done to the glory of God.

In the afternoon we again attended meeting at Baker's school house. In the evening we had another meeting at the same place. We were much pleased to see the lively interest manifested by the people at these meetings. After the meeting Bro. Henry Newcomer took us to his home where we remained all night.

On Monday, May the 11th Bro. Henry Metting took us to Wadsworth, where we boarded the train and went to Ashland, Ashland Co. Here we had two meetings. The first was in a church near Jesse Clark's. This was the evening of May the 11th. The next morning, Tuesday May the 12th, Bro. Clark took us to Bro. Abraham Boyer's church some five or six miles from Ashland. The brotherhood in this vicinity is very small and they need encouragement. They have a very good meeting-house but no preacher to hold meetings for them except when one from another place comes to visit them, which does not occur very often. Bro. Boyer told us that to the best of his recollection the church had not been opened from September until the 12th of May. We trust that ministers traveling back and forth, and also the ministers in the neighboring churches in the State of Ohio, will attend to the spiritual necessities of the brethren living in this vicinity.

Bro. Boyer and Bro. Clark took us to Ashland, from which place we went to Orrville, Wayne Co., where we attended the Ohio Conference and were much interested in the proceedings. We attended five meetings in this vicinity, and also the funeral of Bro. Henry Hartman's wife, which was largely attended. Sister Fanny Hartman, I understand, was a faithful member in the church, and died with a blessed hope of acceptance before God and the full enjoyment of eternal blessedness in heaven. May we also live by the grace of God so that we may enjoy this precious hope.

On the 16th, in the afternoon, we attended meeting in Martin's church where eleven young souls were baptized and received into church membership. May the Lord bless them that they may not only have received the material water baptism but that they may also have received the inward and spiritual baptism of divine grace through our Lord and Savior Jesus Christ.

On Sunday, the 17th, we were with the brethren at the same place, where the communion of the Lord's Supper was observed. We were much pleased to see so many brethren and sisters participate in the communion. It is good and pleasant for brethren and sisters to dwell together in unity and peace. And not only this but love and unity are also essential to the prosperity and growth of the church. We hope and trust that peace and unity may ever be with the church, not only here, but in all other places, and that everywhere God may be glorified and his name established among the people.

After meeting we visited Bro. Henry Brenneman, who has been paralyzed and is entirely helpless. We heartily sympathize with him and his family on account of these afflictions. Hoping that they may be able to look up unto Him who alone can bring comfort and consolation in the hour of trouble and affliction. Jesus is our only comfort and Savior.

From here we went with Bro. William Shoup to Holmes Co., where an appointment had been made for the evening, but on account of sickness I was not able to be present. Bro. Ranck accompanied Bro. and Sister Shoup to the meeting and filled the appointment. I was very sorry that I could not attend; I would have been glad indeed to meet with the brethren and sisters of this congregation.

On Monday, the 18th of May, I was better and accompanied Bro. and Sister Shoup to visit several sick people. Afterward we started from Beach City, on the train for Columbus, Ohio, which place we reached in the evening. We intended to visit Dr. S. B. Hartman formerly residing and practicing medicine in Millersville, Lancaster Co., Pa., having been well acquainted with him. He conducts a hospital in that city called "The Surgical Hotel." On account of my ill health I was compelled to remain with him until the following Saturday. I was confined to my bed the greater part of the time and was so well treated and cared for that no one could have done any better. I shall not soon forget the kindness and hospitality shown me here, and when I came to settle my bill the Doctor would not accept any remuneration whatever, but gave us each in addition to what he had already done for me, a bottle of excellent medicine called "Peruna."

On the 23d of May I felt able to travel again and we took the train for Osborn,

Greene Co., and went to the house of Bro. Christian Greider, who lives in the village. We also visited Bish. J. M. Greider and the next morning attended meeting at the Stringtown church where we met the brethren and sisters and others in the neighborhood, with whom we spent a pleasant hour in the worship of the true and living God. On Monday, May the 25th, we went to Elkhart, Ind., where we visited with Bro. J. F. Funk, and the next morning, May 26th, in company with Bro. Funk and Bish. D. J. Johns, of Goshen, Ind., left for Nebraska to attend the conference at Milford. At Chicago I again took sick so that I was obliged to return home, feeling that it was unsafe for me to go any further. We arrived safely and I met my family all well and rejoicing at my safe arrival, though they felt sorry to see me sick. I am not well yet though improving, so that if I take care of myself I have good hopes of being entirely restored. If I should get well enough by September or the first of October we expect, if the Lord will, to make another trip and visit Illinois, Missouri, Kansas and Nebraska, and some others of the western states. We render thanks to God for their protecting care and to the brethren and sisters for their kindness and love which they manifested toward us. May God bless them all.

ABRAHAM B. HERR,
Lancaster, Pa. JOHN K. RANCK.

A VISIT TO CANADA.

On the 27th of May, I left my home to accompany Bro. H. Schaum of Elkhart, for a visit to Canada, and on the 28th, we arrived safely at Jordan Station, and were conveyed to Bro. Andrew Kratz'. In the evening we attended services at the Moyer meeting-house, held by Bro. J. S. Coffman of Elkhart. We hope and pray, that the Lord of the harvest will bless his labor while among the dear people at this place, to the strengthening of the church, and to the gathering of many souls. It is God that must give the increase.

On Friday the 29th, we attended the Annual Conference for Canada, where a goodly number were present. We also formed many acquaintances, and the time will not soon be forgotten. While at this place we had the privilege of attending five meetings, and also visited many brethren, sisters and friends. May the blessing of the Lord rest upon his people there, and keep them in the way of his commandments; for wisdom's ways are ways of pleasantness, and all her paths are peace.

On the first of June we went to Markham, York Co., and were met at the depot by Bro. Jacob Weidman, with whom we remained all night. On the 2d we filled an appointment in the Weidman meeting-house. While with the dear

people in this county we filled four appointments, at the following places: On the 2d at the above-named place, on the 3d at the Altoona M. H., on the 4th at Almira M. H., at 10 o'clock A. M., and in the evening at the residence of our afflicted Bro. Michael Fretz. We hope that, not this our afflicted Brother only, but all whom we visited, and God's chosen ones will be of good courage, and look forth with the eye of faith to that city which hath foundations whose builder and maker is God, for its inhabitants are so free from all sorrow, care and pain, and God will so kindly wipe the tears from all faces, and we shall be his children and he will be our God, in the ceaseless ages of eternity. May the Lord bless the churches at this place and open the eyes of those who seem to be opposing God's way of working, and building a church; for God is a lover of souls and would have all men to be saved and have part in that "land of pure delight," and not only of one nation or of one tongue but *all men*. Paul says, "I thank my God, I speak with tongues more than ye all.... Brethren be not children in understanding: howbeit in malice be ye children, but in understanding be men," 1 Cor. 14:18-20.

On the 5th we departed for Berlin, Waterloo Co., and were met at the depot by Bish. Daniel Wismer. While with the brethren and sisters at this place, we filled ten appointments at the following places: On the 5th at Eby's M. H. at 7:30 P. M.; on the 6th at Hagey's M. H. at 7:30 P. M.; on the 7th (Sunday) at Cressman's M. H. at 9:30 A. M.; at Conestoga 3:00 P. M.; at Eby's 7:00 P. M.; on the 8th at the Latschar M. H. at 10 A. M., and at the Blenheim M. H. at 7:30 P. M.; on the 9th at Geiger's M. H. at 2:30 P. M., then to Biehn's M. H. at 7:30 P. M.; on the 10th at Shant'z M. H. at 7:30 P. M. Between meetings we visited many of the brethren and sisters, some in great affliction, and aged people whose grey hairs tell us of the approaching end, whom we tried to encourage to hold out faithful that they may receive a crown of life. We were also glad to see so many young soldiers in the ranks, "battling against the hosts of sin." Let us ever strive to follow those things that please Him who died to redeem us, and also remember that "he that winneth souls is wise," and "they that turn many to righteousness, shall shine as the stars for ever and ever." And this may be done, not only by preaching, but perhaps by our humble walk with God, in all our ways we preach the most powerful sermons. "In the morning sow thy seed, and in the eve withhold not thy hand, for thou knowest not which shall prosper, either this or that, or whether they shall both be alike good."

On the 11th we started for home, and on the 12th reached home safely, and found our loved ones reasonably well.

Thanks be unto God for his watchful care over us while on our journey, and unto the brethren and sisters we return thanks for the great love and kindness shown towards us whilst among them.

Goshen, Ind. DAVID GARBER.

FELLOWSHIP WITH CHRIST.

The word *fellowship* seems to imply equality. We have fellowship with one another, brother with brother, workman with workman, friend with friend. There is not much fellowship between superiors and inferiors. They are at arm's length and generally feel distant, unsympathetic, perhaps suspicious and hostile.

We call Jesus *Lord*, and the word implies mastery, superiority, that kind of relation which, with us on earth, forbids fellowship. He is one to be obeyed, and loved; but how can there be fellowship with our *Master*?

The Twelve called him *Lord* and *Master*, and yet they had fellowship with him. He was that sort of a *Master* who was so infinitely superior to his disciples that he did not need to keep himself above them. His dignity and superiority were beyond question, and he could afford to be very brotherly and affectionate with them, and give them real fellowship. He had sympathy with them, and could not only lead and teach them, but he could give them love, and ask love in return.

Fellowship implies equality; and there can be no real fellowship with a superior unless that superior somehow puts aside that superiority, and puts himself on an equality of some sort with his inferior. This is precisely what Jesus has done. He calls us his brothers, his friends. "I have not called you servants," he says as if we were his inferiors, "but I have called you friends."

To accomplish this fellowship, this friendship, this brotherhood Jesus made himself one like us. This is the clearest lesson of the book of Hebrews. "He took not on him," we are told, "the nature of angels; but he took on him the seed of Abraham." He "was made like unto his brethren"—notice the word *brethren*, which implies the close and mutual fellowship. He purposely put himself where he could be tempted in all points like we are, so that he might be touched with the feeling of our infirmities. The Jesus who was born and died, who hungered and thirsted, who slept and wept, who said his disciples were to him in place of mother and sister and brother, that Jesus bestowed fellowship on men, and asks fellowship in return.

When we think of the fellowship of Jesus Christ, we are apt to imagine it to be the love and care and protection and guidance which he gives to us. It is in part that, but that is not all. That is the part which we receive. It is selfish in us

to think only of what we receive and not of what we may give. If he gives love to us, true fellowship requires us to give love to him. Fellowship cannot be one-sided.

Jesus not only loves us, but he wants us also to love him. He loves us and he loves our company. It is not wholly for their sakes, but for his as well, that he told his disciples that he would come again and take them to himself, that where he was they might be also. On earth he loved to be in the company of his friends. He took three of them on the mount of transfiguration with him. He took them again with him into the garden of Gethsemane, and he was pained when they fell asleep and he lost the support of their sympathy. It pleased him when Mary of Bethany broke a precious flask of ointment on his feet just to express her love for him. His heart, his human heart, and may we not also say his divine heart, craved fellowship and love.

And we must not think of the glorified Jesus Christ in heaven as exalted above human sympathy. He still not only gives us sympathy and love but he desires it from us. The service and gifts we can present to him are not much—he does not need them—but he does still want and need and ask our love, such love as John gave him as he lay on the Master's breast, such love as Mary gave him when she poured precious ointment on his feet, whose fragrance, even as he passed into Gethsemane, should remind him that he was not wholly forsaken of human love.

The service we do our Lord and Master, the gifts we bring him, are nothing except they be the expression of a love like that of John or of Mary. If they grow vitally out of that love they are very dear to him. They not only bring us an answering blessing, but they make him glad. Without love they are a mockery and a pain, a new thrust into his wounded heart. —*The Independent*.

NOVEL-KILLED.

Some years ago a young lady began to visit her pastor's study as a religious inquirer. Prayer was offered for her and the plainest instructions given, but she remained unmoved, excepting to regret that she could not become a Christian. At last, after three months of labor and anxiety, her pastor said:

"I can do nothing with Sophia L.—; she is perfectly unmanageable. I doubt if she will ever yield to the claims of the gospel." What is the trouble? Can you not discover the obstacle in her way? was asked. "I find that she is an inveterate novel reader, and I have come to the conclusion that this will keep her out of the kingdom." "Can she not be persuaded to give up her novels?"

"That is not the point entirely. She has wasted her sensibilities over unreal sub-

jects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and virtue in that of unworthiness and injustice—that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is enervated, and I fear hopelessly so."

When we look at the young people daily flocking to the public libraries for the latest novels, or see them lounging away their best hours over the story papers and the magazines; when we hear of this one or that one who "does nothing" but read novels the whole day through, we think of Sophia L.—, who is "perfectly unmanageable" to the points of truth and duty, and wonder if they too, must be given over to mental and moral disease and death.—*Self*.

Married.

DILLER—Shank.—On the 28th of June 1891, at the residence of Bro. Andrew Stemen, by Bish. J. M. Shenk, Bro. William Diller and Sister Anna R. Shank. All of Allen Co., Ohio.

DIED.

NEUHAUSER.—On the 22d of June 1891, near Bird-in-Hand, Lancaster Co., Pa., after a lingering illness of consumption, Katie E., daughter of Jacob and Barbara Neuhauser, aged 15 years, 11 months and 12 days. Funeral was held on the 25th. Services in English and German by S. C. Herr, and Samuel Lantz. She said on her sick bed that there was but one reason for which she desired to live. That was, that she might help her parents to bring up her little brothers and sisters, that they too in early life, would accept Jesus as their Savior. Her greatest concern during the last days of her sickness, was for her young friends and associates, fearing that they loved the things and pleasures of this life, more than they do their Savior. An example of patience during sickness, and submission to God's will, can truly be taken from the deceased by both old and young. Witnessing her death, one was fully persuaded that God our heavenly Father can, and doth take away every fear of death, when one can exclaim with almost the last respiration, I'm so glad. O! grave where is thy victory, O! death, where is thy sting!

"Weep not that her toils are over,
Weep not that her race is run
God grant we may rest as calmly
When our work like hers is done.

"Till then we yield with gladness,
Our sister to him, to keep,
And rejoice in sweet assurance,
He giveth his loved ones sleep."

AUNT MARY.

FELLMANN.—On the 24th of June 1891, of concussion of the brain, caused by a fall from a haymow, Isaac Fellmann, aged 57 years, 9 months and 11 days. The deceased was born near Wuertzburg, Bavaria, in Germany. The funeral services were held on the 28th, at the house of his sister Barbara Zeitzel, in Lancaster Co., Pa., conducted by preachers Ben Hertzler and John Landis. Text, Mark 13:33.

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The Burlington Route, C. B. & Q. R. R. from Chicago, Peoria and St. Louis, is now completed, and daily passenger trains are running through Lincoln, Neb., and Custer, S. D. to Deadwood. Also to Newcastle, Wyoming. Sleeping cars to Deadwood. 11-91 10-92

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DER CHRISTLICHE JUGENDFREUND.

A German illustrated paper for children and young people. Edited by M. D. Wenger, and published by the Mennonite Publishing Co., Elkhart, Ind. Single copies 25 cents a year, 5 copies for \$1.00. Sunday Schools, when ten or more copies are taken, 10 cents per box, or 5 cents for 6 months. Sample copies free.

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For Sunday Schools and other religious services, enlarged edition, by C. H. BRUNK. This is an excellent collection of hymns and tunes, set in patent or shaped notes of 128 hymns and tunes, and should have a wide circulation. Price by mail 20 cents per copy. Per dozen by mail \$3.50. Per dozen by Express \$3.00. MENNONITE PUBL. CO., Elkhart, Indiana.

LAKE SHORE & MICH. SOUTHERN R. R.

Passenger trains after June 7th, 1891, de-
part at Elkhart as follows standard time:

GOING WEST, leave

No. 21, Toledo Express..... 3.00 A. M.
No. 9, Pacific Express..... 3.45 "
No. 13, Chicago Mail..... 6.30 "
No. 27, Chicago Acc..... 7.30 "
No. 15, Boston & Chicago Spl..... 11.50 "
No. 3, Special Chicago Express..... 3.05 P. M.
No. 5, Fast Cincinn. & Chicago Ex..... 5.50 "

GOING EAST—MAIN LINE, leave

No. 14, New York Mail..... 11.10 A. M.
No. 12, Night Express..... 3.30 A. M.
Train A Grand Rapids Express..... 4.45 "
Train C Grand Rapids Express..... 11.20 "
No. 6, Fast New York Ex..... 6.15 "

GOING EAST—AIR LINE, leave

No. 2, Special New York Express..... 11.25 A. M.
No. 16, Chicago & Boston Spl..... 1.35 P. M.
No. 4, (Limited) Pass. for Buffalo..... 8.30 "
No. 24, To Goshen only..... 8.35 "
No. 8, Atlantic Express..... 11.40 "
Train E to Goshen only..... 7.45 A. M.
Train G to Goshen only..... 3.10 P. M.

SUNDAY TRAINS.

Nos. 12, 14, 16, 6 and 8 East.
Nos. 21, 9, 13, 15 and 5 West.

The Lake Shore via Cleveland, in connection with the Erie and P. & L. E. R. Ry's forms the quickest and most direct route to Pittsburg.

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland Ohio.
P. W. Cantrick, Ticket Ag't., Elkhart, Ind.

TIME TABLE.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 17th, 1891, will
leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave

No. 2, Daily Express..... 9.32 A. M.
No. 4, Mail and Express..... 4.32 P. M.
No. 6, Cincinnati Express..... 4.45 A. M.
No. 10, Accom., Sunday only..... 7.40 P. M.

GOING NORTH, leave

No. 1, Grand Rapids Express..... 5.52 P. M.
No. 3, Mail & Express..... 12.21 P. M.
No. 5, Night Express..... 12.54 A. M.
No. 9, Accom., Sunday only..... 8.37 A. M.

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Warsaw with W. St. L. & P. R. R. At Marion with P. C. C. & St. L. At Granger with Chicago & Gr'd Trunk R. R.

At Anderson Junction with C. C. C. & St. L. R. R'y for all points East, West and South.

N. P. RAMSEY, Gen'l Manager.
W. R. BALDWIN, Gen'l Ticket Ag't.
O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28.—No. 15.

ELKHART, IND., AUGUST 1, 1891.

Whole No. 448.

THE GOSPEL GLORIES.

The gospel! oh what music is centered in that word;
The gospel! joyous message from heaven's highest Lord;
The gospel! how it fills our hearts and lifts our thoughts above;
The gospel! what a view it gives of God's own heart of love.

The world is ever changing, its joys are passing by,
Its pleasure, always fleeting, is linked with tear and sigh;
On earth there's nothing certain, that truly ours we call
For morning hopes are blighted ere evening shadows fall.

The gospel never changes, its joys can ne'er grow old,
But seems to sound more sweetly the oftener 'tis told;
For Jesus is our portion, the Rock on which we stand,
Who died for us, yea, rose again; we're guided by His hand.

Dear reader, let me ask of you, while journeying on life's way,
Is the gospel message sweet to you, do you love it day by day?
Does it fill your soul with thoughts of the blood-bought peace he gives?
Can you say, "He's my Redeemer?" can you say, "For me He lives?"

Sel. by SUSAN M. HERSHEY.

For the Herald of Truth.

"ENTIRE AND INSTANTANEOUS
SANCTIFICATION AND A
SECOND WORK."

A REVIEW.

When I took up the HERALD OF TRUTH for July 1st, my attention was at once arrested by the article with the above title, written by Bro. David Burkholder, of Nappanee. Long before I had finished reading it I felt it my duty to review, through the HERALD some of the thoughts presented. (1) Because I feel sure that Bro. B. has not clearly stated Bible teaching on this subject in some particulars; (2) because his article may mislead the unlearned instead of teaching them the truth; (3) because I think he

was somewhat unkind in his references to those who differ with him. This review should have appeared in the number of the paper immediately following, but the press of work would not permit this. It is not for the purpose of criticising Bro. B. that this review is written. This could be better done in private if it were necessary. But it is for the sake of the readers, who may profit by looking at this subject according to a different course of reasoning.

Sanctify means to "make sacred or holy;" "to make holy or free from sin." Sanctification means "the act of sanctifying or making holy."—Webster. These are the commonly accepted definitions of these terms. Bro. B. or the printer has made his article say, "And man is more or less holy as his heart is more or less sanctified or purified from evil dispositions." This is given as part of Webster's definition. I do not find this correct. What he says with regard to the Bible being a "GUIDE TO HOLINESS," etc., with very many other truths the article contains, I very much appreciate. But let us examine some of his positions and expressions, and see if he has not somewhat confused sanctification with perfection. I confess at once that I am inadequate to the task of presenting the matter clearly. But by calling attention to some of the thoughts in his article the readers may succeed in unraveling at least some ideas to their benefit.

Entire Sanctification. Bro. Burkholder after giving the definition of "holy," says, "Therefore we take it for granted that man when he is born of God, is 'holy,' and as he grows in grace he becomes 'more holy' in proportion to the measure of the Spirit that he receives into his heart from God; but he can not become perfectly holy or entirely sanctified in this life." Notice now one clause in this sentence—man when he is born of God is holy. This must be true. No unholy thing can be born of a holy God. Then to speak of an unholy, unsanctified child of God is a thing too unreasonable to assure that Bro. B. has not clearly stated Bible teaching on this subject in some particulars; (2) because his article may mislead the unlearned instead of teaching them the truth; (3) because I think he

his experience. They simply show that man is not perfect in a certain sense. Let the reader here fix in his mind that there is a difference between sanctification and perfection. Bro. B. is right in this part of his proposition. Notice now another clause. He becomes "more holy" in proportion to the measure of the Spirit that he receives. Is this true? No; yes. It depends on what is meant by "holy" and "growing more holy." Holy means "free from sin." Free is entirely free, not partly free, or partly holy, but entirely holy, sanctified. The state that one has come into at his justification, his regeneration, his adoption is a sanctified state, and is what it is and cannot become more so. In this sense—no. But there is not a sanctification of the life, a holiness of the individual, to be attained, as one grows in grace, not by growing in grace, that was not given at once along with the justified state? In this sense—yes. Notice now the last clause of this sentence. But he cannot become perfectly holy or entirely sanctified in this life. Is this true? Most certainly it is not. Just here is where Bro. B's article has a confusion of holiness with perfection. There are such a multitude of Scriptures showing that it is the will of God that man becomes holy, not half holy or partly sanctified, that I will not occupy space here by referring to them. Read your Bible almost anywhere and you meet with them. But there are so many texts showing that man is not absolutely perfect that we are obliged to understand man's perfection in a limited sense. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). But he also says, "There is none good but one, that is, God" (Mark 10:18). The apostle Paul says, "For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away" (1 Cor. 13:9, 10). "Not as though I had already attained, either were already perfect, but I follow after, etc. (Phil. 3:12). When one is "born again" he is a perfect child of God, but needs to come "unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13). Perfection is given us; we do not work ourselves or grow ourselves into it; then we may grow

in it. The child just born into God's kingdom is a holy child—perfectly holy. Its thoughts, feelings, desires, its knowledge, and the light that it has, constitute this child. If these are unsanctified, one is not born of God. But if he is born of God and is *perfectly* holy in these, he may attain to more understanding and to more light, and continue to grow *in* his holy life, not *into* it.

Instantaneous Sanctification The great number of texts and arguments presented by Bro. B. to show that sanctification is not instantaneous go wide of the mark. He proves conclusively, "The Word does teach sanctification," "The very God of peace sanctify you wholly," etc. (1 Thess. 5:23), and that there is growth in grace (1 Jhn 2), but this does nothing to prove that sanctification is not as instantaneous as conversion and adoption. Man in his natural condition, is walking away from God a stranger to him, unholy. He sees his sinful condition, he repents, and at a certain instant he with his whole heart accepts Christ as his Savior. At that instant there is a conversion, his name is written in the Book of Life and he is adopted into God's family, he is justified. Was he not also instantly sanctified? The Scriptures show nothing to the contrary. But was this making holy, according to all the light the individual possessed, all there is of sanctification? Certainly not. As there is growth in grace there is enlightening of the understanding. As light increases there must be sanctification according to that light. If there is not, there will come a falling from grace. As the converted, sanctified man walks in the light he understands more fully God's word, the purity of God himself, the weakness of the flesh, and his powerlessness to accomplish in the body all the good that the sanctified soul desires; thus he becomes conscious of the need of a higher work of grace that he may have more power of the Holy Spirit. What remains for him but to come to God for sanctification according to the new light that he has received? Why may he not receive a special blessing, and that instantaneously, that will flood his soul with the sanctifying power of the Holy Ghost? Many have received these special blessings so manifestly that they *know* they are from God.

A Second Work. Just here is where some claim that a second work of grace comes in. There is not a solitary text of Scripture to show that these special blessings are a second work of grace accomplishing sanctification for a soul that may have been justified years before. There is beyond a doubt sanctifying power in these special blessings, but where is the authority to call them a *second work of grace*? If one becomes still further enlightened, and comes to God again with special fervency and receives again a special bless-

ing, is it a *third work*? And if it be repeated, as it has for many, is it a *fourth work*? What is the result of a special blessing in answer to fervent prayer and faithful, expectant looking to God? Certainly not what many delude themselves into believing through the excited feelings they work themselves into in such times of seeking and prayer. There are still weaknesses of the flesh, want of understanding, imperfect knowledge, a lack of power to obey all convictions, groanings, fears, sorrows, sufferings, temptations, and sins to be repented of. But the "old man" is crucified, and sin can no longer reign in these mortal bodies. We can say, "Thanks be to God that giveth us the victory." Our experience will be gloriously Gal. 2:20

That many who seek sanctification as a second work of grace excite their feelings instead of humbling their souls is no doubt true. They cannot "think soberly" as Bro. B. says. But let me ask you, Brother, were you not just a little uncharitable when you compare such to one "wallowing in the ditch or in the mud hole, while all his earthly treasure consists of a suit of filthy, ragged garments and perhaps an empty flask from the contents of which he feels so happy and is rich as a millionaire?" And when you called them "tin pan Christians," in need of a second work only because—"they are backsliders?"

A Separate Work. There is just one more expression in Bro. B's. article that I wish to notice in this review. "The baptism of the Holy Ghost is not a separate work from repentance and conversion as some claim." What is meant here? If you meant that the baptism of the Holy Ghost need not necessarily be separated from repentance and conversion with respect to time you may be correct in your meaning. But that is not what you say. It is not the same thing by any means as the other two, and *must be a separate work.* The Holy Ghost reproves the sinner, is a present help in repentance and conversion, etc., but this is not the baptism of the Holy Ghost. This baptism is a manifestation of the Spirit with power (in some more than others) that is different from that experienced in the sinner's warning, the sorrow of repentance, the promptings that lead to conversion. The disciples received this baptism on the day of Pentecost; afterward when they were assembled together and prayed, "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." Would it not be a blessed experience for God's children and a glory to his church if all the disciples of the present day would seek in faithful prayer, *not noisy confusion*, the sanctifying influence of special blessings through the Holy Ghost, and receive wave upon wave of the blessed baptism?

J. S. COFFMAN.

For the Herald of Truth.

A SERMON FROM THREE NOTED STONES.

The subjoined from a correspondent of the Gospel Messenger, is quite suggestive. Of the grandeur of the buildings, whether the poor are welcome or not in Dr. Talmage's church, we know not, but the points against costly churches erected to please the eye and develop vanity, are of wide application. The correspondent says: In a recent issue is a reference to the Tabernacle, erected for the use of Dr. Talmage, and its indebtedness of \$225,000. There is also an allusion of three prominent stones projecting from its walls, representing Mars Hill, Mt. Sinai, and Golgotha, and what those stones might say, could they speak.

The stone from Mars Hill would likely say: "In all these things, these fine walls, costly cushioned pews, rich carpets and very expensive organ, ye are too superstitious. Though I am a stone, fastened in this wall far from my native country, yet I have heard the eloquence of Paul rolling in thunderous tones from Mars Hill, confounding the Grecian philosophers, and striking the death blow to idolatry. My presence here is only to attract attention and make you more superstitious and possibly take you farther away from the unknown God.

The stone from Mt. Sinai would probably say. I have seen the Lord Jehovah in all the majesty of heaven, in terrible power. The whole mountain of Sinai quaked and trembled at His presence. His voice none could endure. Through that mighty voice he spake and said, 'Thou shalt have no other gods before me, neither in the heavens above, nor in the earth beneath.' Yet you are making an idol of this Tabernacle, and you are worshipping its grand-ur in your hearts more than you are worshipping God your Creator.

The stone Golgotha might say: I have heard the dying groans of the Savior of mankind. I have given rest to the weary limbs of the Son of man, he, that was so poor, that he had not where to lay his head; he that taught men to be humble; he that taught us to remember the poor; he that taught his servant to 'owe no man anything,' yet here I am in this wall with a debt over me, and around me, upon God's own house. Can God be honored this way? Can the poor find a welcome place here? Are the wings of the Almighty overshadowing this place? Are the songs of Zion pouring forth from every heart, or do not the pipes of the great organ drown every voice? Is the gospel delivered without money or price to the poor and needy?"

A sermon from each of those stones might shake the foundation of the great Tabernacle. Mc.

For the Herald of Truth.

CLOSE COMMUNION.

In the *Gospel Banner* of July 1st, published at Berlin, Ontario, appeared an article with the above title by our brother Editor H. S. Hallman. In the second paragraph he says:

"I heard a certain minister take as a proof text of how we get into this one great family these words: 'For by one Spirit we are all baptized into one body, whether we be Jews or gentiles, whether we be bond or free, and have all been made to drink into one Spirit.' And then went on to state that all who had this experience belonged to this one body whether they belonged to the same denomination or not. That same minister in his next discourse went on to prove that close communion was Scriptural."

To this I would say, for the satisfaction of the readers, *I am the man.* All the arguments our Editor has adduced against what he calls close communion would not have induced me to notice thus publicly his article, but since I am personally referred to, I find it my duty to make some explanations. I will say just here that if our Editor had in this article treated *those who differ from him* as charitably as he pleads others should treat *those who differ from them*, he would likely have left out a few sentences of his article. And I will further state that if he felt, while writing that article, as charitable toward those whom he accuses of "narrow contractedness" as I did in Berlin last January, when I discoursed on "the Communion" toward all who sincerely reverence God, there was more charity in his heart than in his article. I will find a little fault right here. My feelings have sometimes been wounded when fellow professors would appear so very charitable as to invite me to eat and drink with them at the table of the Lord, and in a short time turn upon me with severe epithets as though I had not the spirit of Christ. I had rather frankly tell one why I could not consistently invite him to the communion table with me, and then treat him charitably and *feel so* toward him.

Our Editor says, "The Savior in the Sermon on the Mount taught that we should not judge. Matt. 7:1. And in Luke He says, 'Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.' See also Rom. 14:2, 3, 10. Now if we advocate a close communion, we cannot help but judge others. By the very act we say who is worthy of going to the Lord's table and who is not."

Judge not. This no doubt means that we are to judge ourselves, our own acts, but should not judge our brother. It is to be applied in a general sense. We must not judge rashly, nor pass such a

judgment upon our brother as has no ground, but is only the product of our own jealousy and ill nature. Jesus knew how rigid and severe the scribes and Pharisees were, and how ready the disciples were to manifest the same spirit, and this expression was it seems intended as a reproof to both. The apostle also knew how ready human nature is to judge and condemn another, and for this cause wrote the admonition to the Romans. Let us take these texts for all that they mean to us. But are we really to understand by these texts that we are not to question our brother's faith, actions, manner of life, etc., leaving the whole matter to him, fellowshiping him, eating and drinking with him and asking us questions? These texts cannot mean this if other texts are to mean anything.

The apostle says to the Corinthians (2 Cor. 5:12, 13). For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person. In the 11th verse after describing a certain class of sinners he tells them "with such an one no not to eat." Here we see that the Word gives us the right after all to judge. We must not make too broad an application of any Scripture, the last one here quoted included.

Our Editor quotes from 1 Cor. 11:23—29, and asks, "How shall we eat?" But let a man examine himself, and so let him eat of that bread and drink of that cup." I am not to examine my brother nor is the minister to examine me." With this I fully agree. It certainly shows to us plainly that we are to see whether we are ourselves worthy to participate at the Lord's table, and leave the matter with our brethren whether they are worthy or not; except where one is known to live unholy or to hold heretical views. For a heretic is to be rejected after the first and second admonition.

In 1 Cor. 10:16, 17 we read, "The bread which we break is it not the communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread." This shows that the table of the Lord is the communion of the congregation of believers as the body of Christ. It is a feast in which they eat and drink together thus showing the unity of the body. This is only for believers with whom there is a real unity. Where there is no union there is no communion. Would it not be a glorious day if all believers would unite *upon gospel truths*, and be one body, so that what appears to some of us as a necessity for close communion were entirely removed?

From what is stated above, it would seem that we, as close communionists, brand all who do not belong directly to us as unholy reprobates from whom we are

compelled to withdraw ourselves. This is not the position that we take. I used that argument to show that we have a right to *judge*, and are required by the Scriptures to do so. But our position is like this: While we are trying to be united with all Christians, and would gladly fellowship them on gospel truth, we see many who claim to be converted, far separated from gospel teaching.

While it might not be a sin to us, and we would not so consider it, if they would come to the Lord's table with us, we would still be very inconsistent, holding the views we do and contending for the form of doctrine we do, to invite those to express a communion with us who believe and practice the very opposite from ourselves. Let us illustrate. We teach among other things that it is against the spirit and teaching of the gospel to go to war and slay our fellow-beings, to swear oaths profanely or judicially, or to unite with secret, oath-bound societies. Many of our neighbors, claiming to be converted, do or would be ready to do some or all of these things. We know it, and the world around us knows it. It is not strange that they could express a communion with us, as they could not think it hurtful to our spiritual life not to do these things. But how could we be consistent if we invite them to the Lord's table to express a communion with us when we are not in union with them? We would be denying our faith and taking out of our own hands the power to teach and contend for some of the most sacred truths of the Scriptures.

We would be glad indeed for unity *by way of Scripture truth*. But to try to force an appearance of unity where there is no unity is of no practical benefit, and at the same time very hurtful. I can best illustrate here by quoting from a tract by A. J. Holiday:

A father going away from home for the day, gives two instructions to his six children. One is that they are all to play together, and the other that they are not to go outside the grounds attached to the house. He lays especial stress on the first, reminding them how grieved he is when they quarrel and disagree, and entreating them to behave kindly to one another as becomes brothers and sisters. He does not say much about the second commandment but simply tells them that they are not to go beyond the grounds. After the father has been absent for a time, one of the children takes it into his head to go for a walk outside. The others remonstrate, but he will not listen. Presently he returns, with glowing accounts of the enjoyment he has been having, and succeeds in persuading two of the others to go with him. A little later two more join the three disobedient ones, and only one is left behind.

Great effort is made by the five to induce this one to go with them. "Don't

you remember" they urge, "how much father said about our all keeping together?" "Yes," he replies, "I know that; but he told us not to leave the grounds. I wish we were all together, for I am very sorry to be left alone; but we must be where father told us to be, if we are really to obey him." "Oh, but you forget," they answer, "how much he said about being together, and he only just once spoke of not going out of the grounds. We don't see there can be much harm in going out so long as we all keep together, for that was certainly the thing that father cared most about." Now will any one be deceived by this kind of argument? If the question be asked, Who was the most obedient? the answer is plain.

We cannot go away from God's teaching in order to have fellowship with professors of religion in general.

Suppose there were in the congregation of our Editor some members who would take it into their heads to unite with some secret organization or to have their lives insured, which I am glad to know his congregation would not sanction. What would he think of it when he opposes and reproves such members, if some one would come to him and accuse him of "prejudice" and "narrow contractedness," and say "such a spirit is far from being Christ-like?" Would he withdraw his fellowship from such members? I think he has done so. If these disobedient members unite with some other church society, will he then invite them to the table of the Lord and fellowship them there in the fullest possible fellowship? If he could, the communion does not mean to him what it does to your humble writer.

No; we do not practice close communion from a selfish standpoint. We desire to contend earnestly and consistently for the truth; and it is a matter of a good conscience toward man, the holy word, and the blessed God. We do not think ourselves too good to eat and drink with others at the Lord's table. We would not think it harm to us if others would come and eat and drink with us; but we would consider it very inconsistent for us to invite any and all who believe in the Lord Jesus to come to the Lord's table with us and be fellowshiped in the fullest possible sense.

There are many indeed of other denominations that we could consistently invite to the Lord's table and could with a glad heart fellowship. Little outward differences like a form of baptism, etc., would not hinder this. But the word of God draws a line for us. Some we could invite and fellowship. Others we could not. So to be consistent we invite only our own members. And they are required to express themselves in peace with God and all the brotherhood. If our position on close communion were better

understood, it would be found not a "prejudiced," "narrow contractedness" as is sometimes represented. We are glad to have all the fellowship possible with any child of God according to Bible truth, and do have much with those who are not in direct church relation with us. But our prayer is continually that we may be preserved from a course of action that will virtually deny some of the plain teachings of the Word, and make us powerless in defending its truths. May God ever give us wisdom to interpret his word aright, grace to live its teachings consistently, and power through the Holy Spirit to shine in its glory.

J. S. COFFMAN.

for the Herald of Truth.

TALKS WITH YOUNG CHRISTIANS. No. 2.

WHAT IS A CHRISTIAN LIFE?

"A Christian is one who believes in the religion of Christ." To be a Christian is to be like Christ. The true earnest Christian life, hid with Christ in God, is the most enjoyable, that can be imagined; it is really a heaven on earth begun. For young Christians it is especially necessary to ascertain what really constitutes a Christian life; for we must believe that not all who profess Christianity, are Christians at heart. "Therefore if any man be in Christ, he is a new creature, old things have passed away, behold all things have become new." When we have really started in the Christian life, we will not only confess it with our lips, but our life will bear witness that we are really new creatures in Christ Jesus. "But how shall we know how to live a true Christian life?" some earnest inquirer may ask. Again we would urge you to a diligent study of the Bible, do not read over the passages thoughtlessly, but study them. Let every command, every promise, every warning, be to you as though God himself were speaking to you. The Bible is God's Word and that to us, let us then give it due reverence.

There are, we are sorry to say, many seemingly cold and careless Christians in our country, so that it is sometimes difficult to understand who really is a Christian, and in what a true Christian life consists. If we were to take man for our model, we would often be very far from reaching the mark of our high calling in Christ Jesus. But thanks be to God, we have another model, after which we are to pattern our lives, even Jesus Christ. Although we can never in the full sense of the word, become perfect like he is perfect, yet by continually studying His character, watching, praying, and striving to live according to his holy will, we will find ourselves unconsciously growing like him, and as we grow like him, we more and more take upon us the ideal Christian life, which is not only repentance,

making a public confession of our sins, and a profession of faith in the Lord Jesus, but the life of Christ in the soul.

We must live a godly life to prove that we really mean what we profess; our life must be hid with "Christ in God." Although such a life has its trials and troubles, it is after all, the sweetest gift our loving Father can give his faithful children. I use the term faithful because a Christian professor, who is not faithful, does not, and can not, enjoy the truly consecrated life.

It is not his to enjoy the new joys, new blessings, new comforts from the heavenly Father's hand. Let us not live as we must believe many do, trying to see just how much of the world we can take with us on our heavenward journey, and yet be a Christian. Such a life is not to be compared with the truly devoted happy Christian life, and it is to be feared, that many who take so much world with them, will be deceived when Christ comes to call his faithful ones home. We cannot live in the pleasures and enjoyments of the fashions of this world, as we did before we were converted. We make a change, we turn and "sell all that we have" for Christ's sake, i.e. we must be willing to give up all for Him, then the Christian life is sweet. To some people Christianity seems a burden, a duty, an uninteresting task; this should not be the case. If we meet the requirements of the Gospel, and are really in earnest in doing His will, we will enjoy the Christian life.

God does not give sweet peace in Him, to those who do not do His will. A young friend once said, "I am not a Christian, but if I were, I would want to be a *real* Christian, and would throw my whole self into the work." That is the secret, we must give up all for Christ; consecrate our time, strength, possessions, talents, life, yea all to our Father, and Redeemer, and let the good deeds done in His name and for His sake, ascend to his throne like sweet incense every day, every hour.

Young Christian, do not expect the Christian life to be all sunshine; there must be some dark and cloudy days, or we would forget to appreciate the sunshine. But how sweet the thought, when dark clouds overshadow us, that God is with us, and that we can live Christlike then too, and may still honor and glorify Him. When troubles come, take them to Jesus. He wants us to do so, and it will draw us still closer to him.

One more thought, a *Christian must be a Christian at all times*. We can not change, if we are true Christians, we will spend every day every hour for God, doing His will. We must be just as true to our calling among our worldly associates, as among the best Christians. In this way we may do much for God. A truthful, quiet witness for His name, in years to come may result in precious fruit.

SISTER LINA.

HOW TO BE SAVED.

Continued.

Faith, therefore, faith in Jesus Christ, is plainly the turning-point in the destiny of your soul. The question which you ought to ask is not concerning your past life, nor concerning your fitness to be a Christian, nor concerning the temptations to which you may be exposed in the future, nor concerning difficult doctrines in the Bible, nor concerning hypocrites in the church; for these things have nothing to do with the great business immediately before you. The only question for you to consider now is the following: Do you possess that faith in Christ which the Bible so positively declares is essential to your deliverance from the condemnation of the law, and without which "it is impossible to please God"? Heb. 11:6.

If you do, it shall be well with you in life, in death, and in eternity. If you do not, "the wrath of God" still "abideth on you."

In order to answer this great question with satisfaction to yourself, it is important that you should already understand WHAT IS MEANT BY FAITH IN CHRIST.

In its simplest sense, as I said at the beginning of the discussion, faith is belief upon testimony. Most of the knowledge which we possess, we obtain through faith; that is, through belief of what we read, or of what some one tells us. For example, you never saw General Washington, the first President of the United States, and yet you are as fully convinced that he lived as if you had personally known him. Why are you so thoroughly convinced that there was such a man? Simply because you have testimony to establish the fact, which you cannot doubt any more than you can doubt your own existence.

It may be that you never saw the city of Rome, in Italy, but you are perfectly sure there is such a city, and if business or pleasure called you to visit it, you would leave your own country, feeling certain of beholding this renowned capital of the Roman Empire, unless some unexpected providence interrupted your journey. The testimony in this case you do not think of calling in question even for one moment.

It is probable that you have never determined for yourself the size and distance from the earth of the sun and the moon, and the various planets belonging to our solar system; and yet, I presume, you accept without hesitation the testimony of practical astronomers upon this subject.

The truth is, God has so constituted us that we are bound to receive and to act upon credible testimony with as much confidence as we rely upon the evidence of our own senses. If a person whom you had known from your childhood, and whom you knew to be strictly truthful, were to come to you while reading these

words, and say that a building had just fallen, and buried beneath its ruins a very dear friend of yours, would you not believe him, and would you not rush to the scene of the disaster in a state of excitement and grief? You would not only accept his testimony as true, but his testimony would control the feelings of your heart, and govern your conduct.

But if this person, who had never deceived you, and had never jested, should make a distinct and solemn promise that he would do for you on a certain day, something for which you were exceedingly anxious, would you not expect the fulfillment of the promise? Would you not rely on him to be as good as his word? Would not the bare promise impart to you a feeling of relief and of pleasure? I am sure it would, and simply because you believe that he is able and willing to do what he says he will do. Let us suppose that you are in business, and owing to sudden reverses, find yourself unable to pay a note which is about due. You go to this person, who has heretofore aided you when in need, and ask him to lend you the necessary amount. He replies, "I am sorry I cannot do it, but my own obligations require the use of all the money I can command." You turn away in distress and perplexity, not knowing where to apply for assistance. But suppose the next morning after this interview your old and tried friend comes to your place of business and says, "Since our conversation yesterday, I have unexpectedly made arrangements by which I can let you have the money you want, and if you will come to my office at eleven o'clock to-day, I will give you a check for it."

Now, what is the ground or the reason of the satisfaction and delight with which you would receive this announcement? Clearly your faith in the man. You would believe that he *could* lend you the money, that he was *willing* to do it, and inasmuch as he had promised to do it, that he *would* do it; and hence, by simply believing what has been said to you, your mind is relieved of all anxiety concerning the payment of the note.

Let us again suppose that your business calls you to a distant city. On reaching it you conclude to walk from the railroad station to the hotel, rather than wait for the crowded omnibus. After walking a long distance, you begin to fear that you have lost your way. Night is coming on, and at length you are completely bewildered, and look around to seek direction. Some one passing by offers to guide you to the hotel. It is probable that you would not follow him without suspicion and misgiving. You do not know him. You do not know in the first place whether he is acquainted with the streets of the city, and in the second place you do not know whether you can trust him. You cannot feel quite sure of his designs, especially if

it is too dark to distinguish his features, and perhaps the thought will flash across your mind, that he intends to lead you to some lonely spot in order to rob or murder you. But suppose in the course of the conversation, you discover the man to be an old friend, residing in the city, whom you have not seen for years, but of whom you have often heard as a benevolent and excellent gentleman. Upon this discovery, and upon his renewed assurance that he would conduct you safely to your lodgings or to his own residence, it is certain you would experience an instant sense of relief, and confidently follow wherever he might lead.

Now how do you account for this sudden change in your feelings? Why, clearly, it is owing to the faith you have in your guide. You may not be conscious of reasoning about the matter, but there will be a kind of reasoning going on in your mind nevertheless. You will believe that he *can* do what he promises, and that he is *willing* to do it, and, *therefore*, you will trust him, and accompany him gladly, even along the most gloomy and forbidding streets.

So then, if a man in whom you have faith, seriously relates something of which he claims to have some personal knowledge, you will accept what he says as true; and if he seriously makes you a promise you will certainly and confidently rely upon him to fulfill that promise.

And now let us apply this to the question of your salvation. I have already taken it for granted that you believe the Bible to be the word of God, and consequently that it is true. Well, you read in this inspired book a great many historical statements concerning various nations and individuals. The impression produced by these statements will not greatly differ perhaps from that produced by reading accounts of similar providential dealings in a history of the United States or of England, because you do not feel that you are personally and intimately affected by them.

But you also read that "the wicked shall be turned into hell, and all the nations that forget God," Ps. 9:17, where "the smoke of their torment ascendeth up forever and ever." Rev. 14:11 "It is appointed unto men once to die, but after this the judgment." Heb. 9:27. "It is a ful thing to fall into the hands of the living God." Heb. 10:31. If you really believe these solemn declarations, and feel your own sinfulness, the unavoidable result will be anxiety and fear.

In your distress you turn to other portions of the sacred Scriptures, and read, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." 1 Tim. 1:15. "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb.

7:25. "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk, without money and without price." Isaiah 55:1. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. "And him that cometh to me I will in no wise cast out." John 6:37.

There are many such precious invitations and assurances in the blessed word of God, setting forth the ability and willingness of Christ to save sinners; nay, to save *you*, even though you are the chief of sinners. You may be the chief of sinners, but you can be no worse, and it is a faithful saying, and worthy of all acceptance, that He came to save the vilest of the vile. Now, if you believe this, why are you not rejoicing in the hope of the glory of God? If Jesus Christ came to save you, and declares that he can save you, and that he *desires* to save you, and that he *will* save you, provided you but trust him; surely you ought to believe him this very moment, and lift the song of praise for his amazing grace.

But you may say, "I do not know whether the Savior means me, and although I desire to believe on him, I cannot tell whether I really believe or whether I am deceived."

If this is the state of your mind, a question which I am about to ask may assist you in understanding Christ's feelings towards you, and your feelings towards him. I desire you to be entirely honest with yourself, to examine your heart thoroughly, and to answer the question truthfully and intelligently, since it may reveal your real condition, and I trust bring immediate peace to your anxious soul. Now, taking it for granted that you believe the Bible to be true, you also believe that Jesus rose from the dead, and that he appeared to his disciples on many occasions. On two of these occasions we are told he stood in the midst of them, although the doors of the house in which they were assembled were shut. John 20:19-26. After forty days he ascended into heaven in his own body—the body they had seen and handled while he was upon the earth. That body is somewhere in the universe at this present time, and could be revealed to us if he chose to manifest himself, just as it will be at this second coming.

Now, the question I wish to ask is this: Suppose he should suddenly appear before you while reading these words, and you knew it was Christ the Lord, just as you know your most intimate friend. Suppose he should raise his hand and say with his own voice, "Son, daughter, thy sins be forgiven thee. I died that thou mightest live. I am able to save. I am willing to save thee. I do not desire thy death. I am not indifferent to thy

welfare. I have come from heaven to give thee personal assurance of my interest in thy happiness. Just as thou art, without waiting even one moment, I offer to save thee, if thou wilt but trust me. I am to pronounce the destiny of all men, and I now promise that when thou shalt stand before my judgment seat, I will not say, Depart from me, but, Come, blessed of my Father, inherit the kingdom prepared for thee from the foundation of the world."

BOYS' HIGHWAY TO THE COUNTY JAIL.

The following touching letter written by Fred C. Browne as a warning to the young men of Newton, Kansas, appears in the *Newton Republican* of June 12. We give it a place in the columns of the *HERALD*, because it clearly and distinctly sets forth some of the great temptations and popular evils by which thousands of young Americans are entrapped. Note carefully what he states as the first step to ruin. *Tobacco, card playing, saloon, and reading dime novels*, and the second was that of a large quantity of fine and costly dress goods. In short he was a boy that wished to "keep up with the times," and in order to do this he was at last compelled to resort to stealing by "knocking down."

The letter should be read and the words of warning heeded by every young man that has a tendency to use cigarettes, tobacco, read dime novels, indulge in strong drink or spend his means for costly dress. And parents too, may be reminded to be on the lookout, that their children do not take to any of the mentioned, as well as many other popular sins and regular habits.

A LETTER FROM FRED C. BROWNE, A PRISONER IN THE COUNTY JAIL.

Fred C. Browne, who is now confined in the county jail waiting to be taken to the penitentiary, is the author of the following letter, which he requests the *Republican* to publish. It will be remembered that on the evening of April 16th, Browne went to the Palace Clothing store to purchase clothing. He selected goods to the amount of \$36, giving in payment a check on the Citizens Bank signed by Ady F. Hodges. Upon investigation it was found that the check was forged and Mr. Browne was arrested Thursday, he was convicted and sentenced to two years in the penitentiary:

To the young people of Newton:

Kind people: It is a self-evident truth that the ways of the world, the gay and the frivolous, are not always to be desired. Experience teaches that frivolity is but the stepping-stone to a life of degradation, perfdy and shame. This is the experi-

ence of the writer at least, and assuredly the experience of thousands who for their frivolous, ungodly, dishonorable conduct now repent in sack-cloth and ashes, as it were, behind the bars of the state penitentiaries, reform schools, bastiles and bridge-wells. "Show me the company you keep and I will tell you what you are" is a proverb that can scarcely be doubted. At the jail in this city, confined therein for safe keeping, with a sentence of two years hard labor at the state penitentiary, you may find a young man known as Fred C. Browne, who is to-day considered a convict. A young man of 20 years, in the prime of life, a man that might have been an honor, to the state which gave him the advantages of a fine education had he so desired; and more than all this he might have been a comforting staff to his aged father and infantile brothers and sisters. But what was once a bright and happy home is now made desolate.

Reader, do you ask to what I owe my downfall? For the benefit of wayward, thinking youths of this city, I have been persuaded to relate my experience. Born at Shelbyville, Illinois, a town of some 5,000 people, I had the honor of graduating at the high school as valedictorian of my class. "Not having much money 'to blow in,'" as the slang phrase has it, I obtained a position as clerk in a grocery store, thereby forming the acquaintance of traveling salesmen who, considering me a green hand, endeavored to break me in. Card playing followed; money honestly earned fell into the hands of shrewd men, and in order to maintain my position as leader, I had to resort to a polite way of stealing by "knocking down." Soon this was discovered and my father made good the deficiency to save. His name from the talk of saloon loafers. Of course I was discharged, but chance favored me and I was soon in a law office, with every means that wealth could produce in the way of becoming a lawyer. But this was not to my taste. Collections were made by me for the firm and the money pocketed. A short time after the day of settlement came, and knowing I was short in my accounts with my employers, I assumed a different name, procured a railroad ticket from an operator, and skipped the country. I have never seen my relatives since, not even have I been known by the honorable name my parents gave me, and were the news of this affair to reach the ears of Dr. Daniel Winter, who believes me dead, I certainly would bring his gray head to the grave with sadness. Young man, have you any sympathy for a deep hearted criminal? Then take warning by this and leave the saloon alone, leave the card table stand on its legs for you will rue it too late. There is no cross-cut to fortune. He who lives and saves his pennies to-day will be the millionaire twenty years hence. "Take care of the dimes and nickels and the dol-

lars will take care of themselves." The name of Fred Browne is not known in New Mexico. There it was that my first desire to become noted as a criminal occurred to me. Never before October 23, '87, did I think of what I had been. When I found myself a fugitive from home and friends, young in years but old in crime, I then, like a good many others, resolved to take a whole loaf or none. Result, none, save that I am a convict. My life is what I made it, and readers, your life is what you make it.

The first step toward my present condition I attribute to the use of tobacco, with the accompanying bad habits of lying, theft, and reading dime novels. My now angel mother forbade its use, my school teachers forbade the use of this filthy weed upon the premises of the school ground, and, simply to be smart, I contracted the habit of chewing and smoking tobacco, and, as "leader of the gang," induced my associates to follow my example. The next thing I knew was, that I found myself in deep waters. Unable to retrace my steps, I took a plunge head first, not caring whether such conduct would bring shame or grief upon my dear mother's head. Then followed the neglect of her advice and her teachings. What causes the heartaches of so many mothers? What wrecks so many lives that might otherwise be happy? No agent is more subtle than the wiles of the devil when he tells a young man or woman of twenty to strike out, see the world, let mother's advice be, you are able to take care of yourself. These are the flowery arguments at which the young people jump, but, alas, like the writer, they assume that they know it all, and when mother is no more, they are bound to confess that they know nothing. They are wise in their own conceit, but fools in the eyes of commonsense mothers and fathers. Another equally prime factor in destroying happy homes is the prevailing desire of possessing a large quantity of fine and costly dress goods. It is the ambition of every young lady to appear well dressed. To a great many, life is a burden, unless they can rule as queen among their associates. "To be in society first, last, and all the time is all I care for." But beware. Did it ever occur to any cautious reader that beneath all artificial attempts at appearing beautiful lies the cruel heart of the flirt, the adventuresome, the criminal, the smooth-tongued gambler, and the thousand and one other reprobate characters? Beware of the wolves that appear in sheep's clothing, or you will regret your life, and answer that great question, "Is life worth living?" in the negative.

I trust this may catch the eyes of some one who is yet in the dark as to the world. Should this reach you, dear friend, think of Fred C. Browne, when he asks you in all fairness to consider first your parents' wishes. He will then be repaid and perhaps feel that to some extent his reformation was effected through some reader. I thank you dear reader, and beg to submit myself. Very respectfully, FRED C. BROWNE.

NECKTIE RELIGION.

We read of some people who got greatly blessed of the Lord by taking off their neckties. We can readily see the origin of the necktie consecration. Some dude whose diminutive soul was wrapped up in his necktie must of course give up his idol in coming to God. Then he takes out a patent on the leadings incidental to his peculiar infirmities and starts out with his patent gospel. He makes an issue upon his necktie, gets up a fight, and when the party surrenders that point he is in harmony with the spirit of the leader and is endorsed as saved and feels greatly blessed.

This kind of religious teaching is on the same ground the Dr. made a success of in his practice. He knew what would cure fits, and so gave everybody he was called to see something to throw them into fits, and then cured the fits and of course he was a great doctor.

Charles Wesley was once visited by a woman who informed him that the bands he wore around his neck were too long showing that he was proud. He told her to take the shears and cut them the right length, which she did. "Now Sister, I suppose you would like me to cut off anything I see too long about you," said he. "Oh, certainly, said she." Well then said he, fixing the shears, "Stick out your tongue." Now a good many people are willing to acknowledge themselves wrong in a great many ways, but they forget that the tongue, when not carefully controlled, is a means of doing more mischief than a great many outward things are. People need to be more consecrated to God in their language, in their conversation, as well as in their outward appearance, and not seek to gain heaven with a religion that is only on the outside. God is to be worshiped in spirit as well as in truth.

SUNDAY-SCHOOL LESSONS.

LESSON VI.—AUGUST 9.

CHRIST'S AUTHORITY.—John 5:17-30.

Golden Text.—All power is given unto me in heaven and in earth.—Matt. 28:18.

Time.—The time is somewhat uncertain. But according to John 5:1, it was at the time of a feast, and it may have been the Passover which occurred about the first of April. It may have been at this feast A. D. 28, four months after the last lesson.

Place.—The pool of Bethesda at Jerusalem.

DAILY READINGS.

M. Christ's Authority. John 5:17-30.

T. Christ as God. John 10:30-42.

W. God confessed Christ. Matt. 3:13-17.

T. Power of Christ. Luke 7:11-23.

F. Christ must be confessed. 1 John 2:20-29. S. Confessed before men. Matt. 10:32-42. S. Authority in the judgment. Acts 10:34-43.

INTRODUCTION.—When Jesus left Sychar, two days after his interview with the woman, he continued northward and came to Cana in Galilee, where nine months before he had made the water wine. While here, a nobleman from Capernaum came to him in behalf of his dying son. There is no record of Jesus for the next three months, till the Passover at Jerusalem. As usual Jesus went to celebrate it. On the Sabbath day Jesus came to the pool of Bethesda, where were a large number of sick people under the porticos of the pool, waiting for a peculiar movement of the water, which occasionally bubbled up in a mysterious way, for a brief time, and then subsided. There was a popular impression (for this part of verse 3 and all of verse 4 do not belong to the Bible, but were introduced into the text from a marginal note) that this mysterious movement of the water was caused by an angel, who troubled the water at various unexpected times, and thus imparted a healing power to them.—*Peloubet*. Jesus here saw the paralytic man who had been afflicted for 38 years, and bade him take up his bed and walk. This miracle, being performed on the Sabbath day, thus offending the Jews, and his answer, making himself equal with God, giving still greater offense, furnished the conditions under which Jesus delivered the discourse of to-day's lesson.

LESSON VII.—AUGUST 16.

THE FIVE THOUSAND FED.—John 6:1-14. *Golden Text*.—I am the bread of life. John 6:48.

Time.—According to verse 4 it was probably near the time of the Passover feast March or April A. D. 29, a year after the last Sunday's lesson.

Place.—(1) The Sea of Tiberias. John, writing for Gentile readers, gives the name by which this body of water was best known in the Gentile world. The eastern shore was not populous, and is to this day a comparative solitude. (2) The mountain. This means probably not a peak, but the mountainous region just back of the shore. The location was probably the rich level plain of Butaiha, forming a triangle, of which the eastern mountain makes one side and the lake shore and the Jordan the other two. It was at the south-eastern angle of this plain, near the point where the hills about upon the lake that the miracle took place.—*Abbott*.

Parallel Scriptures.—Matt. 14:13-33; Mark 6:32-52; Luke 9:10-17.

DAILY READINGS.

M. The Five Thousand Fed. John 6:1-14.

T. Israel Fed with Manna. Ex. 16:1-18.

W. Increase of Meat and Gold. 1 Kings 17:1-16.

T. The Widow's Oil Multiplied. 2 Kgs. 4:1-7.

F. Elisha's Loaves and Corn. 2 Kings 4:38-44.

S. Jesus Fed Four Thousand. Mark 8:1-21.

S. The Bread of Life. John 6:31-58.

INTRODUCTION.—The Five Thousand Fed is the one miracle related by all the evangelists. It must be distinguished from the feeding of the four thousand (Mark 8:1-9).

The Rulers were Tiberias Cusar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee and Perea; Herod Philip, governor of Trachonitis.

History. A whole year, a very busy year, the second of Jesus' ministry, comes between this lesson and the last. John omits all these events as well as nearly all of the Galilean ministry, and confines himself chiefly to the work in Judea.

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, Asst. Editor.
A. B. ROLLE, Asst. Editor.

August 1, 1891.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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TO OUR CONTRIBUTORS to the columns of the HERALD, we would say, that we have at present an unusual number of original articles, many of them on the same line of thought. This has prevented us from publishing a number lately received. They will, however, appear in due time, and we trust the writers will not feel discouraged but kindly bear with us, and cheerfully assist us whenever they can.

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Elkhart, Ind.

MISSIONARY EUSEBIUS HERSHEY DEAD.—In the HERALD OF TRUTH of July 1st appeared "A Letter From Africa" written by Eusebius Hershey, who left his home in Pennsylvania, in October, 1890, for Moravia, Liberia, West Africa. From several exchanges we learn that he died on the 23d of May. No particulars are given, but it is supposed that the climate and probably over work caused the sad result. He had expected to be home early in August. He was born in Manheim, Lancaster Co., Pa.

BRO. JACOB HEGE from Wuertzburg, Germany, who lately paid us a visit, sailed from New York on Tuesday, July 21st. He was accompanied by Bro. John Horsch, of Elkhart, as far as Niagara Falls. Bro. Horsch is now spending a short time with the brethren in Waterloo Co., Ontario.

BRO. DANIEL WISMER and wife, Bro. Benj. Brubacher and wife and Bro. John Bingeman and daughter, left for Berlin, Ontario, on the 17th. We hope they have had a pleasant return. Bish. Wismer and wife expect to visit the churches in eastern Pennsylvania, during the fall.

THE JEWS BEING PERSECUTED and shamefully treated by the Russian, a Christian (?) Government, flee for refuge and seek protection under foreign flags.

Since Russia has enforced her stringent anti-Jewish laws, the Jews have been driven from their homes by the thousands,

like cattle to the market. It is asserted that 1,000,000 will leave the Empire in the course of a few months. About 50,000 have united with the Greek and Lutheran churches in order to escape further persecution. As an inducement to convert the Jews to Christianity (?) fifteen roubles are given to every one that joins the Orthodox church. Some of them half starved and under inhuman treatment are wandering about in despair seeking to be released of the brutality of a blood-thirsty and revengeful nation. The Telegraph's St. Petersburg correspondent says, that he has excellent authority for stating that the Government has under consideration a most important project for the solution of the Jewish question, which, if adopted, may please or shock, but will certainly astonish the civilized world.

The cruel treatment of the Hebrews by different nations, but more especially Russia, has been instrumental in binding them closer together, and in hastening the day of choosing a common place of abode. It was first thought that they would make America their home, but in a convention of delegates recently held in Russia, a unanimous vote in favor of Palestine was cast. "The return of the Jews to Palestine is no longer a dream. There are more Jews in the Holy Land to-day than returned from the Babylonian captivity." Many of them are turning their faces Zionward and inquiring after the religion of Jesus Christ. But such a Christianity as the Russians embrace will never truly convert the soul, or lead the Israelites out from under the cloud of darkness and superstition. They are seeking a Christianity that satisfies the longings of a sin-sick soul and embraces and upholds the gospel of peace. God loves his people, though they have turned their backs toward him, yet will he have compassion upon them and answer their prayers when they forsake their former ways and earnestly plead for help. We hope the prejudice and ill feeling which has long existed between the Christians and Israelites will soon vanish, that they may realize their unbelief and comprehend the blindness with which they have been smitten, and flee to Christ Jesus, the true foundation for safety. Can all of us from the depth of our soul with Paul say, "Brethren, my heart's desire and prayer for Israel is that they might be saved?"

S.

CORRESPONDENCE

FROM ROCKHILL CHURCH, BUCKS CO., PA.—This church seems to prosper and enjoy the blessings of God. They have now twenty-three applicants for baptism, who will, by divine permission, be baptized and received into the church on the 2d of August. May God remember these precious ones and lead them to be bright and shining lights in his kingdom.

FROM EUGENE CITY, LANE CO., OREGON.—The weather is fine and the crops are very promising. The brethren and sisters met at Bro. Sol. Miller's last Sunday, where we were much refreshed in spirit.

BRO. I. A. YODER, of Brown Co., Kan. was in our midst several weeks ago, and intends to move here next fall. We welcome him in our neighborhood. Benj. Weaver and Alexander Miller, of Holmes Co., Ohio, also gave us a call. They have returned to Marion Co., Ore. Bro. Frank Burks, of Marion Co., moved to Lane Co., a few weeks ago. We are glad to see the brethren locate here and help increase our church circle. J. D. M.

FROM SMITHVILLE, WAYNE CO., O.—On Sunday July 19, we were visited by the ministering brethren, Pre. Leatherman, of Medina Co., and David Amstutz, of the Mennonite church near Marshallville. We are always glad to be remembered by neighboring ministers, consequently the conducting of the regular services was given over to them. Bro. Leatherman preached an interesting sermon on the following text: "For the eyes of the Lord are over the righteous, and his ears are open to their prayers, but the face of the Lord is against them that do evil." 1 Peter 3:12. He also favored the Sunday-school with a short address. Bro. Amstutz took a part in the services in his usual earnest way.

In the afternoon a short service was held at the residence of Jacob Hooley, who, by all appearances is slowly wasting away with that dreaded disease consumption. Though very weak in body, he is strong in the Lord, in whom he has put his trust, and whom he has long ago accepted as the "Rock of his salvation." He admonishes his friends to be steadfast in faith, and asks an interest in their prayers. His sisters Mrs. Mast, and Mrs. Kauffman, both of Cass Co., Mo., are here visiting him in his affliction. COR.

SUNDAY SCHOOL ITEMS.

FROM WOODSIDE, FAYETTE CO., PA.—The Dogwood Sunday-school is reported to do well this summer. They have an enrollment of 124 scholars, use the Sunday-school Lesson Helps and

other Mennonite Sunday-school supplies, and seem to have awakened a good interest among the scholars. We wish them His grace in their undertakings.

FROM DALTON, WAYNE CO., OHIO.—Our Sunday-school was reorganized on the 26th of April. We have a large school. It is encouraging to see the good work progressing. Each member should be delighted to labor in the master's vineyard, and do everything in his or her power to further the noble cause. May God bless our efforts for good.

FANNIE A.

FROM SMITHVILLE, WAYNE CO., O.—Our Sunday-school is taking an active interest in home and foreign missions. The first collection taken, July 5, amounted to \$15.31, which will be given to the Evangelizing Fund at Elkhart, Ind., and the next collection will be applied to the Mission cause in Africa. We believe that the Lord's command: "Go ye therefore, and teach all nations," means us as well as the Apostles in Christ's day. COR.

For the Herald of Truth.

AN ANSWER.

In the first July No. of the HERALD OF TRUTH, 1891, page 200, the following question is asked: Will some one please explain Mark 13:14 and Luke 20:18? How is it that it was said that Jesus should be in the grave three days and three nights, and that he was put in the tomb on Friday evening and rose on Sunday morning?

It is true that the Savior's body was in the tomb only two nights and a part of three days. Mark 15:42 and 16:2.

Notwithstanding we read in Matt. 12:40: For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. It is also true that the phrase, "three days," "three days and three nights," and "third day," were used synonymously by Christ, according to the common usage. See Matt. 16:21; 17:23; 27:63, 64, and John 2:19—21, and for the general usage consult Gen. 42:17, 18; 2 Chron. 10:5, 12, Esther 4:16; 5:1.

It seems to me that 2 Chron. 10:5, 12, makes it especially plain, that not only the expression "three days" but even "after three days," and "third day" denote the same period, so that any one examining the above passages carefully, will be convinced that the several writers do not contradict each other on this point. R. J. HEATWOLE.

For the Herald of Truth.

WAS CHRIST IN THE GRAVE THREE DAYS?

In the HERALD OF TRUTH of the 15th, I noticed a request for an explanation on the question: "As Jonah was in the whale's belly three days and three nights, so shall the Son of man be three days and three nights in the heart of the earth."

That He was put in the grave on Friday is a mere assumption.

In John 19:14 we find that it was on the day of preparation of the Passover that He was before Pilate, not the preparation of the Sabbath, as is generally supposed. In Matt. 27:62 we read that the next day that followed the preparation, the priests came to Pilate to command that the sepulcher be made secure till the third day. This must have been on Friday, as the Pharisees were strict observers of the Sabbath and would not have come to Pilate on business of that kind on the Sabbath. In Mark 15:42 we read: "Now when the even has come," that is, the day before the Sabbath. Here we must take into consideration that the Jews reckoned the day to commence at sundown. If Joseph begged the body of Pilate, as we would say, on Thursday evening, it would be according to the Jewish reckoning, the beginning of Friday, or the day before the Sabbath. Friday evening, according to their reckoning, would be the Sabbath, not the day before. Luke's account is the most difficult to harmonize. He gives an account of the crucifixion and burial, and gives us to understand that this took place on the preparation day, and that the Sabbath drew on.

He also gives us to understand that the women who followed him from Galilee were present at the sepulcher, and that they had other business that they wished to attend to before the Sabbath, and that they returned and prepared spices and ointments, and rested on the Sabbath day according to the law. By this we understand that he was put into the grave late on Thursday evening, and that the women returned from the sepulcher and prepared the spices and ointments on Friday, rested on the Sabbath, and came to the sepulcher on the morning of the first day of the week, which would be the third day. JONAS KURTZ.

East Lynne, Mo.

OUR TRIP EAST.

Brother and Sister Boyer, myself and wife, left Ipava, Illinois, for a trip east. On the 13th of May we left Beardstown, Illinois, and arrived at Kernstown, Va., at 3.30 P. M. The 14th we arrived at brother Graybill's and enjoyed a happy reunion. We stayed there during the week and visited friends. On the 15th

we visited Samuel Boyer's. In the evening of the 16th we visited the national cemetery at Winchester, where 4,400 union soldiers and 3,500 confederates are buried. On Sunday we attended a funeral at Macedonia, where one of the old sisters of the church was laid to rest. We then went to uncle Jacob Metz's for dinner, and the same evening returned to Graybill's. On the morning of the 18th we visited Bro. Christ. Ebersole's and in the evening attended a meeting at Kernstown. On the 19th we went to Hagerstown, Md., stopped at I. W. Eby's over night, and the next morning we went to Hanover, Pa., to Sister Maria Forey's, who took us to Bro. and Sister Wimer's for the night. The next morning Bro. Boyer and I visited George Hoke's and also called on Henry Herr's, near Abbottstown. From there we went to Jacob Richcreek's. Old mother Richcreek is 71 years old.

Sunday the 24th, went to church at Hostetter's where communion services were held. Here we were fortunate in meeting many friends and relatives. While in this neighborhood I visited with my brother, S. L. Roth, whom I had not seen for many years. On the 22d he took us to Emanuel Miller's, and in the evening Mr. Miller went with us to Abram Roth's, where we remained all night. The next afternoon my nephew, Wm. Roth and I, went across the country where I used to play in my boyhood days, visiting Pigeon Hill church and cemetery, where are buried my father, mother, three sisters, and many relatives that my memory holds dear. I wept over my parents' graves as I thought of the long ago and their love for me. We then returned to my brother's for the night.

Sunday morning all of us attended church near Dover, and after services went to Bro. Jacob Hershey's, and the next day to Bro. Jacob Thomas' where we remained nearly all day, to take a much needed rest.

On the morning of June 3d Bro. and Sister Thomas accompanied myself and wife to York City, where we called on Andrew Stambaugh's, Dr. B. F. Halley's, Jacob Baer, Kindig Brothers and others.

The next day, accompanied by Alph. Smyser, we went to Benj. Stauffer's, and to Elias Kindig's for the night. The next morning to York City where we visited friends till 11.30, when we boarded the train for Lancaster City—called at Christian Stoner's and Lizzie and Lydia Stoner's—here we remained all night. The next morning we returned to Lancaster, and taking a street car for Millersville, five miles west, where we stayed with Jacob Breneman. On the morning of the 7th it rained. After visiting a number of friends at Petersburg, we went by way of Lancaster to Columbia, and from there to York City. On the morning of the 10th, J. A. Thomas met us and we accompa-

nied him to his home where many of our relatives had met to welcome us. We had a pleasant time, saddened only by the thought that for many of us it would be our last meeting. We spent the night with brother and sister Thomas.

After visiting a number of friends here, we visited on the 12th, Uncle John Baer, who was very ill, and has since died; also Grandmother Baer, who is 89 years old, and who is enjoying remarkably good health and is still very active for one of her age. The following morning we visited the Hanover market and called on a few friends, visited Sarah Roth near Gettysburg, and the battle field and cemetery where 6,600 Union soldiers are buried. From here we returned to Mummasburg. On the morning of the 19th we visited Bro. Michael Horst, who furnished us with a team, and we drove to Samuel Martin's in which neighborhood we visited a number of friends. The next morning it rained and we stopped at the Cross Roads until after dinner. We then went to Reiff's church, where we buried one of our children 18 years ago. From here we returned to Hagerstown, and after visiting a number of friends and relatives in the vicinity, we started home on the 24th of June, and arrived there on the 26th, in good health finding our children and neighbors all well, and feel thankful to God for his kind care over us and our family during our absence.

A. L. ROTH AND WIFE.

N. B.—In the above account a large number of the names and places visited were left out, as being of no interest to the general reader. We trust our friends will bear with us.—Editor.

CHRIST'S TEACHING TO THE WORLD IN THE NEW TESTAMENT.

We believe Christ's teaching not only in every way discountenanced war, but even the right of self defense.

His forerunner, John the Baptist, said to the soldiers, "Do violence to no man," or, "Put no man in fear." Did Christ ever alter or question John's apparently absurd advice to the soldiers? We expect John was in a pretty practical state of mind when he said it, for the tax-gatherers had just been talking to him and he seems to have satisfied them that he was not their man, for his reply, "Exact no more than that which is appointed you," had a little sting in it which would have caused many men now in an American Sheriff's office to leave. But "the soldiers likewise," not only asked, but demanded of him, saying, "And what shall we do?" and he said unto them, "Do violence to no man, neither accuse falsely and be content with your wages." Is there anything

sounding like lack of business in that? Every one perfectly understands it all but the first sentence, and to that we say: It is impracticable—well, it matters not what you and I say. After Jesus Christ was transfigured before Peter, John and James, Peter wanted to build three tabernacles, "One for thee, one for Moses, and one for Elias," but then God spake, and what did he say? "This is my beloved Son, hear him." Just as Moses foretold, 1450 years before. Never mind putting up immense buildings, or cities, or fortifications, or anything of that kind, but just *hear Christ, hear him*. That is what we have to do as Christians, we are not talking of others. We all want the full experience that such men as J. Hudson Taylor, D. L. Moody, George Muller, and others say they have. *Hear him* in this way.

Now, did Jesus Christ ever mention, advocate, or confirm this teaching which John then apparently sprung upon the world?

It is now a great thing to have a war record. *Jesus Christ* had one; what was it? He refused the devil's aid in the temptation of power, selected twelve men, and after spending a whole solid night in prayer to God, probably that he might speak what he had to say in a good terse way, and fully appreciate how he would be received, he reaffirmed John's saying by the following texts, so familiar to you all, yet carrying not the slightest meaning to you because you have been taught to allow for them as not meaning anything. Let us read it in the Book: "Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth,' but I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." And that there may be no misunderstanding, a little further on he not only commands you to be on good terms with your enemies as you would be with your friends, but he actually tells you to do something for them, *love them*. Now, no one of common sense can make but the one thing out of all this, and there is nothing to contradict it. Here is new law, just the same as if the English Parliament should this day pass a law that gold should no more be money. It is just as radical and the common humanity cannot grasp it. Why? We don't know, but the fact remains the same. They can not because they will not—what? Either carefully investigate or believe.

The testimony of the people at this very time when preaching the sermon on the Mount, was to his earnestness and power, "that he taught not as the Scribes, but as one having authority." Did he live it? *Always, universally, without exception.* Look at the crucifixion time.—They came up how?—Armed like a rabble—and Peter started in good earnest, probably with no unmeaning blow, but fortunately his sword

only grazed his opponent's head, but our Savior, with all *His* work on earth finished, had to straighten things out for Peter and cure the ear.

Suppose Christ had been your friend, could you stand by *still*? Would you not feel that you were denying him if you let a set of scoundrels run him off to jail? Don't make a mystery of a reality; put it right down here in a London street.

You have been with him, seen him cure the sick, the lame, the blind, raise the dead, and you have gone out into the country a little piece, say upon the hill of your Richmond, yonder. He has told you since you have been lying under those magnificent trees on the hill, to draw all your cartridges from your six-shooters, for says he: "They that take the revolver shall perish with it. Yet soon after this comes some policeman and rabble to take him in to your jail. Is there any dozen men in this audience whose human judgment would not command them to show fight, and take the chances? Yet *Christ* turning to the one most active of you, says: None of it. Control all, thinkest thou that I can not now pray to my Father and he shall presently give me ten legions of angels?"

No, friends, Christ's war record is free from force, and we can give hundreds of instances where he has protected those who believe in his power, just as much as God did Daniel. And we know many now living whose lives he has kept because they trusted in him. You will find also that those who live nearest him, under the daily control of the Holy Ghost, *generally*, if not universally, believe these truths, though of course the Holy Ghost only slowly overcomes education. Except when God wants a quick actor, and then he uses means that reveal his teachings as clearly and convincingly as they came to Saul of Tarsus, and the chosen ones respond promptly, "Lord, what wilt thou have me to do?"

"HE OPENETH HIS HAND."

"He openeth His hand and satisfieth the want of every living thing." This is the way David speaks of the Father almighty, as caring not only for man, whom he has made lord and ruler of the world, but of all living beings in earth, sea, and air. Whether it be done by what we call "natural processes," or according to natural law, or by miracle, it is still the work of God.

On a similar occasion formerly he said, "I have compassion on the multitude." So, if our Lord heal our bodies of sickness, or clothe us with raiment, or provide food for us, it is his compassion that moves him to it; and whether it be by miracle or by causing grain, vegetables, fruits, and animals to grow for us, by which he maintains the food-supply of the

world of mankind, or rain manna, or send clouds of quail, or multiply a few barley-loaves and fishes by thousands or by millions, it is still the same almighty energy, moved by the same compassion for helpless, hungry, weary humanity. Ignorant, sinful, degraded they may be; but he pities them, pardons them, provides for them, "as a father for his children."

And, as "he sends the rain on the just and unjust," so he is not narrow or slack in the provision he makes for his children. No doubt there were many unworthy ones among these "fifties" who sat on the grass; but the compassionate Jesus bountifully fed them all. So, everywhere in the earth "he leaves not himself without witness, in that he does good, and gives us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

Does God provide only for the body, or also for the soul? For the soul as certainly and graciously as for the body; and he designs his goodness to us in temporal matters to lead us to repentance, and to be partakers of the bread that came down from heaven. As the body can not be healthy and live without bread, so the soul must starve and perish without Jesus Christ. He is full of "compassion" for our souls, long-suffering, not willing that any should perish, but waits to bestow the bread of life on all.

W. M.

THE THEATRE QUESTION.

A favorite mode of meeting objections to the modern theatre is by the rejoinder that the objector, in the pulpit or the editorial chair, is not himself a theatre-goer, and therefore is incompetent to pass upon the moral measure of that with which he is personally unfamiliar. Waiving the question of the real force of such an objection in this case, it will be admitted by all that the testimony of the best dramatic critics, of prominent theatre managers, and of veteran actors, cannot fairly be called unintelligent or hostile criticism of the theatrical profession. And such testimony is of itself more than sufficient to put the theatre of to-day in a light—or in a shadow—that might well cause a pure and sensitive mind to recoil from any unnecessary association with it.

When, not long ago, Clement Scott, a leading theatrical critic of London, was asked to give to the public his matured views of the stage as a place for a pure-minded girl to seek a livelihood and to pursue dramatic art, his answer was: "A woman may take a header into a whirl pool, and be miraculously saved—but then, she may be drowned. If a good girl knows how to take care of herself, she can go anywhere; but I should be sorry to expose modesty to the shock of that worst kind of temptation, a frivo-

lous disregard of womanly purity. One out of a hundred may be safe; but then she must hear things that she had better not listen to, and witness things she had better not see. In every class of life women are exposed to danger and temptations, but far more in the theatre than elsewhere." That view of the case, by a trained observer, would hardly encourage a lover of his fellows to give any more encouragement to a profession with such exceptional risks in it than he was compelled to.

When, at a prior date, *The North American Review* had a symposium on "The Moral Influence of the Drama," three such experts in the theatrical profession as John Gilbert the actor, William Winter the critic, and A. M. Palmer the manager, bore important witness to facts which ought to have weight in a decision on the entire merits of the question under discussion. Gilbert began his papers with these words: "I believe the present condition of the drama, both from a moral and an artistic point of view, to be a subject of regret. Many of the plays that have been adapted from the French are open to the severest criticism on the ground of immorality. I say, as an actor, without any hesitation, that such plays have a very bad influence on nearly all people, especially on the young. Some argue that, even in these productions, vice is punished in the end; but when a whole play is filled with amorous intrigue, and fairly bristles with conjugal infidelity, when, in short, all the characters are infamous, there is no question in my mind but that its influence is bad." Be it remembered these are the words of a veteran actor, not of a poorly informed preacher!

As to the subject-matter of modern plays generally, Palmer affirmed: "The chief themes of the theatre are now as they have ever been, the passions of men. Ambition leading to murder; jealousy leading to murder; lust leading to adultery to death; anger leading to madness." And, in explanation of this fact, Winter added, "Christian ethics on the stage would be inappropriate.... The worst mistake ever made by the stage, and the most offensive attitude ever assumed by it, are seen when it has to deal with the consequences of sin in the human soul. And here it makes a disastrous and mournful failure."

There certainly is no need of any fancy sketch, on the part of men who are not theatre-goers, in order to make a case against the modern theatre, when such admissions as these are made by those who are attempting its formal defense. A seeker of instruction would have to be pretty badly off, who went to the theatre to learn lessons of godliness or personal purity, if what such experts as these have to say about it be accepted as true.—*Sunday-School Times*.

BE CAREFUL HOW YOU SPEAK OF OTHERS.

In speaking of a person's faults,
Pray, don't forget your own;
Remember, those with homes of glass
Should never throw a stone.

If we have nothing else to do,
Than talk of those who sin,
'Tis better to commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company
We know the world is wide.

Some may have faults, (and who has not?)
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
I find it works full well,
To try my own defects to cure,
Ere other's faults I tell.

And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all, when we begin
To slander friend or foe,
Think on the harm one word may do
To those who better know.

Remember, blunders sometimes, like
Our chickens, "roost at home;"
Don't speak of others faults until
We have none of our own.

Sel. by E. S. GEHMAN.

Blair, Ontario.

PATRICK, OF IRELAND.

The name of the self-denying man who is often spoken of as the "Apostle of Ireland," is one which in the public thought has become so intensely Irish—and Roman Catholic Irish as well—that it is worth while to recall the fact that he was not a native of the Emerald Isle at all (though the locality of his birth is not certainly known), and that the land wherein he labored so long did not fall into the hands of the English by conquest of Henry the Second, and so come more directly under the ecclesiastical yoke of the Papal power, until nearly seven centuries after the death of Patrick. It was not, indeed, until the close of the fifth century, a few years after Patrick's death—which occurred about 471—that a bishop of Rome, Symmachus, received for the first time the distinctive appellation of "Pope," to be forthwith addressed by the self-assertive and exalted title "His Holiness."

In a late account of Patrick, by Thomas Connellan—who quite recently was an Irish priest—and which account I find in *The Converted Catholic*, copied from *The Christian Irishman*, it is stated, in alluding to the fact that Patrick had by no

means been lacking in biographers, that Colgan, who lived in Flanders in the time of Charles the First, published seven lives of Ireland's so-called "patron saint." The first of these, in verse, and in the Irish tongue, is thought to have been originally written in Patrick's lifetime; the three that follow are full of fables, and are stated to exhibit ample evidence of "having been patched up at a late period;" the fifth of Colgan's lives is admitted to have been written five centuries after Patrick; the next, which was penned by a certain Joceline, who lived in the reign of Henry II., and came to Ireland in the train of John de Courcey, is the source from which most of Patrick's biographers have drawn their narratives, notwithstanding Dr. Lanigan, the Roman Catholic historian calls it "the worst of all." The seventh, which abounds with the usual miracles, prodigies and wonders which the monks of the Middle Ages loved so well to dish up for the delectation of the general public, is given but scant credit by Tillemont, the French Roman Catholic writer, who turns with relief from the mixture of fable and fact to the "Confessions" of Patrick, a writing which is accepted as undoubtedly his own.

From the Confessions we learn that Patrick was taken captive, and carried into the present County of Antrim, in Ireland, when he was about sixteen years of age. He tells us that he was then "ignorant of the true God" and "destitute of faith in Him," but that the chastening which he underwent in slavery was the means of turning his heart to a Higher Power, so that the love of God grew stronger, faith in Him increased, and day and night he was engaged in prayer. Patrick escaped, after six years' captivity, to his father's house (which appears to have been in Scotland), but the voice of the pagan Irish seemed to ring in his ears; and after some years spent in preparing himself the better (as he deemed it) for his religious duties and prospective engagements, he went back to Ireland. Without attempting to follow his forty years' course therein, it will be instructive to repeat several expressions indicating his religious belief, and to note how priestly interposition, the invocation of the Virgin and saints, etc., are made conspicuous by their absence.

The opening of the Confessions makes evident the fact that the teachings of the Romish faith concerning celibacy were very different in that early day from what they are at the present. T. Connellan says, in introducing this part of the subject:

"At the very opening words we find ourselves in difficulty. Here they are: 'I Patrick, a sinner, the rudest, and the least of all the faithful, and most contemptible to very many, had for my father Calpornius, a deacon, a son of Potius, a priest' We are told every day that the religion

established by St. Patrick did not differ in a jot or tittle from that which the Church of Rome professes to day. St. Patrick was the child of Christian parents, yet both his father and grandfather were in Holy orders. We will, of course, be told that this is merely a matter of discipline; nevertheless we should fancy the discipline of the Church in the fourth century is more likely to be conformable with apostolic teaching than in the nineteenth."

A second extract, showing that the early missionary to the pagan Irish did not rely on the outward rite of baptism, or on anything that might have been said over him by a priest for inducing a change of heart, or conversion from a state of nature to a state of grace is as follows: "Therefore I, first a rustic, a fugitive, unlearned—indeed not knowing how to provide for the future—but I know this most certainly, that before I was humbled, I was like a stone lying in deep mud; and He who is mighty came and in his own mercy raised me and placed me on the top of the wall." So we find he went directly to the appointed Source of all consolation, was healed and raised up. No seeking out a priest, saying confession, and receiving absolution of his sins at the hands of fallible man.

As a natural consequence of the efficacious healing of his soul's hurt, "the love of God and the fear of Him," he says, "increased more and more, and faith became stronger, and the spirit was stirred."

Connellan continues: "In the Roman Catholic dispensation the priest is always placed between the sinner and God. When one of the people falls sick or meets with any affliction, he never thinks of going direct to God, but always asks the priest to intercede for him. Now this was not what St. Patrick taught the people. When he was making his escape in company with heathen companions, food failed as they traversed a desert. The leader, turning to our saint, said: 'What is it, O Christian? You say thy God is great and mighty; why, therefore, couldst thou not pray for us, for we are perishing with hunger?' Did St. Patrick immediately put on his stole and commence to 'read an office' for their intention? I am afraid that stoles and offices had yet to be invented. No, but he directed them to go straight to God themselves. 'But I said to them plainly, 'Turn with faith to the Lord my God, to whom nothing is impossible, that he may send food this day for us in our path, even till you are satisfied, for it abounds everywhere with Him.'" And God assisting, it so came to pass."

Patrick's constant reference to illustrative Scripture texts, in his Confessions, shows his familiarity with Holy Writ as well as his readiness to consult the first outward source of knowledge rather than the dicta of the "Fathers," the traditions

of the church, or the decrees of its councils.

"The modern doctrine," T. Connellan remarks in concluding his interesting sketch, "is that salvation dwells with the Church of Rome. However, it is well to know that such was not St. Patrick's doctrine. The road traveled by him ought to be good enough for us; and, thank God, the humblest sinner [redeemed by grace] may walk it without money and without price."—*Josiah W. Leeds, in The Friend.*

CHRISTIAN COURTESY.

The elders of Ephesus beautifully exemplified their Christian courtesy when the Apostle Paul taking leave of them to go to Jerusalem, "they accompanied him unto the ship." If they had been Christians of coarser mold they would have given the parting kiss and allowed him to find his way to the ship alone, while they at once repaired to their homes or returned to their accustomed pursuits.

Such acts of courtesy were common among the early Christians. When it had been determined that Paul and Barnabas and others should be sent as delegates to the council at Jerusalem "they were brought on their way by the church," that is, publicly escorted part of the distance.

In this matter of fact age of ours, there is so much rush and hurry, that we think we have no time for the little civilities of social and Christian life. But neither custom nor circumstances may be allowed to justify the Christian in forgetting or neglecting those words and acts of kindness required by the laws of our religion and prompted by its generous spirit.

In no place is Christian courtesy more becoming or more appropriate than in the home, at the family table, and family fireside. And yet how little of it is exemplified even in many Christian homes? The true and tender affection which the husband and wife feel exists between them, it would seem, is sometimes thought to be so deep and sincere, that the little formalities and civilities, observed in intercourse with strangers, may be dispensed with in the family.

But because Satan sometimes transforms himself into an angel of light, we must not reject the loving ministries of the holy angels, neither must we undervalue Christian civility because its counterfeit deceives many.

Christian courtesy is one of the loveliest products of Divine grace. Its exhibition in the lives and conduct of God's people beautifully illustrates the beneficent and gentle spirit of the religion of the Lord Jesus. The closer we follow the example of Christ, the more fully and constantly will we display it in our words and actions, and in all our intercourse with brethren.

If parents are uncivil, it is not to be expected that the children and the servants will be otherwise. Roughness and rudeness, rather than urbanity and kindness, will characterize the household. There is, we believe, more Christian courtesy exhibited among ministers of the gospel, than among any other class of men. And yet, particularly in public meetings and church courts, there is occasionally a lack of conversational decorum and brotherly courtesy hurtful to both harmony and dignity.

Courtesy in social life is too often artificial and constrained. It is sometimes employed for unworthy ends. The innocent and unsuspecting have been beguiled by it. What seemed to be an act of genuine kindness, performed with delicacy and tenderness, was nothing but the art of the deceiver.

If there was no such selfishness in us by nature, and so much of it still remaining in us even after we become the subjects of Divine grace, there would be a better development of the generous affections and kindly qualities of the new heart.

A more conscientious recognition of the rights, the interests and the happiness of others, which, through selfishness and inattention, are too often overlooked, would greatly promote that benevolent spirit, that kindly sympathy, that Christ-like tenderness, which is the very soul of Christian courtesy. *United Presbyterian.*

THE RELIGIOUSNESS OF ALL LIFE.

It is commonly assumed that there is a department or range of duty and action which may be called religious, and another which, as opposed to this, may be called secular,—that, for example, prayer, attendance upon church services, and the reading of the Bible, are religious, while buying goods or working at one's trade is secular.

Is there a just ground for this distinction? The Apostle Paul clearly holds that all life in all its activities and duties should be religious. He says that whatsoever we do should be done to the glory of God. This expression has a wide sweep. It seems to take in all the activities and duties of life. Is there anything then left to constitute that secular sphere which men commonly distinguish from the religious? It is certain that in Paul's view religion is as comprehensive as life, and there is no department of life which can possibly lie beyond its scope and power.

How, then, are we practically to understand and apply this truth? Must not the answer be that we are to carry the spirit and power of religion into all spheres of life, that all things are to be done under conviction that they are a part of our life work, and are to be regarded in their re-

lation to the whole significance and usefulness of life?

The Christian is always to act worthily of himself and of his profession. He is to be a man among men. He need not advertise his Christian profession by any strange or striking eccentricities, but should always evince the spirit of the Christian man, and that no less in his business than when at church, no less in trade and in conversation than when occupied with the duties technically called religious. There is no range of action within which alone he must be religious, but outside of which he need not be.

This conception of the subject implies that religion does not consist of certain exercises to be performed. It consists rather in subjecting life to the truest motives, the noblest spirit, and the highest purposes which can inspire and direct our action. Religion is life. It must therefore penetrate all our activities and relations. It is the all-prevailing power and spirit. It cannot be had on Sundays and omitted the rest of the week. Indirection in business cannot be compensated by church attendance on Sunday.

Is there, then, no reason for the common distinction drawn between religious and secular acts and duties? It is, of course, to be admitted that there are Divinely appointed means of special religious service which are adapted to secure the ends of religion in life; but religion itself is for the whole life; and special services, which may be called in a peculiar sense religious, are of real value to us only as they help to secure Christian living. All services, meetings, and exercises must have Christian life and character in view as their ultimate end. Religion does not consist primarily in these exercises, but in the life which they are intended to serve and develop. They fail of their purposes if they do not secure this end.—*S. S. Times.*

JOHN WESELEY ON DRESS.

I exhort all those who desire me to watch over your souls, wear no gold, no pearls, or precious stones, use no curling of hair or costly apparel how grave soever. I advise those who are able to receive these sayings, buy no velvet, no silks, no fine linen no superfluities, no mere ornaments, though ever so much in fashion. Wear nothing, though you have it already, which is of a glaring color, or which is in any way gay, glittering and showy; nothing made in the height of fashion; nothing apt to attract the attention of bystanders. I do not advise women to wear rings, ear-rings, necklaces, laces of whatever kind or color, or ruffles, which may easily shoot from one to twelve inches deep. Neither do I advise men to wear colored waist-coats, shining stockings, glittering or shining

buckles or buttons, either on their coats or on their sleeves, anymore than gay, fashionable and expensive perukes, and whosoever says that there is no harm in these, might as well say that there is no harm in stealing and adultery. This is a melancholy truth. I am ashamed of it, but I know not how to help it. I call heaven and earth this day to witness that it is not my fault.

The trumpet has not given an uncertain sound. For nearly fifty years past, I have borne a clear and faithful testimony. In print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God. I am therefore clear of the blood of those that will not hear. It lies upon their own heads. Let your dress be cheap as well as plain. Otherwise you do but trifle with God and me, and your own soul.

ITEMS.

THE NEW YORK STATE CONVENTION of Christian Alliance members, held at Saratoga, N. Y., July 5-15, did a commendable thing in the way of contributing freely to foreign missions. The interest for aiding the cause reached its height on the 14th, when foreign missions were the subject of sermons and prayer. Many of the parties present on that day were so impressed with the necessity of having the Gospel spread and taught among all nations, that they took their costly gold watches, chains, rings, breast-pins, etc., and laid them upon the altar of the Lord. The value of jewelry thus presented was \$1,500. This is taking a step in the right direction, and if every Christian could be led to see the folly and inconsistency of spending money for luxuries and "that which satisfieth not," "costly apparel," and cast more freely into the treasury of the Lord, the light of Christianity would shine out farther and brighter both at home and abroad. S.

ONE OF OUR NATION'S REFLECTING CURSES brought upon her by the late Civil War, will in the coming month manifest itself in Detroit, Mich. This is what the *Journal* of that city says of the G. A. R. banquet:

A banquet will be held at which six hundred favored members will sit down. Ten thousand dollars has been appropriated for the spread, which is to be expended thus:

Decorations, music, flowers and souvenirs.....	\$2,000
Six hundred plates, \$5.00 per plate	3,000
Liquors	5,000
Total.....	\$10,000

War, or any great evil, is most always followed with a train of curses, and this truth is again vividly brought before our minds in the great expenditure, not only for luxuries but for intoxicating drinks, at the metropolis of Michigan. Think of it, a banquet at \$5.00 a plate and champagne and whisky to the amount of

\$5,000 which gives each "favored member" over \$8.00 worth of rum! Here may be seen some of the fruits of our late Rebellion.

FASHIONABLE WORSHIP.—In a gorgeous building we recently saw a large congregation listen to the most feeble kind of talk in lieu of a sermon. There was nothing said beyond the merest humanitarianism, nor was there anything new of the kind, and to us it was only an exhibition of how some were possessed with the power of rolling out words, *vox et preterea nihil*—sound without sense. Yet the congregation, or the greater part of it, listened intently.

The music was very fine, but to an intelligent hearer it was a poor substitute for the refreshment which comes from true gospel preaching. This kind of thing is going on all around us. Fine buildings and fine music are made to take the place of the truth, and the poor, carnal heart is willing to go along with the current, though it derives no real spiritual support therefrom. For souls really hungering and thirsting, there is but little provision, and the responsibility of those who provide only such refreshment for sin-oppressed creatures is a great one.—*Episcopal Recorder*.

A BLUNDER IF NOT A CRIME.—Some of the Republican leaders who exert great influence in the United States Senate are evidently ashamed and penitent for the action of that body in rejecting the Congo State treaty in which seventeen nations agreed, notwithstanding the large gin trade of Holland, to exclude spirituous liquors, fire-arms and slaves from Africa. It seems the Arab slaves feel stronger when near the United States flag floating proudly on some naval ship. (And yet our newspapers cry for a big navy and President Harrison advocates the placing of warships in all great commercial ports abroad.) [Speech at Galveston, Texas].

In the same way rum-makers and rum-sellers shelter themselves, on the high seas, under the stars and stripes. We are glad to learn that the King of Belgium has given the United States more time—till after Congress meets—in order that it may reconsider the vote rejecting the treaty. The United States entered into the Conference of Nations and should adopt and abide by its decisions.—*The American Advocate of Peace and Arbitration*.

JUDAS ISCARIOT DAY.—In Guadalajara, Mexico, occurred what is termed "Judas Iscariot Day," when the concentrated vengeance of the Christian world is supposed to be visited upon the vile betrayer of his Master. The whole object of the occasion is to heap contempt, derision and dishonor upon the name of Judas. Extensive preparations are made a week or more before the special day. The town presented an appearance similar to the

Fourth of July in the United States. The streets were full of temporary booths, and all the inhabitants were out of doors. Figures, twelve or fifteen inches long, made of paper, rags, or other combustible material, in various colors, representing Judas, and stuffed with fire-crackers and powder, were sold to men and boys, to be fired at the proper time. Some of these figures were of life size, containing rockets and blue lights. Judas was represented with folded hands, arms akimbo, with legs in a running posture, and in short, in every conceivable attitude. Some of the larger figures bore mottoes about their necks, in Spanish—such as, "I am a scion of the devil," another, "I am about to die for my treachery;" and a third, "I have no friends, and deserve none." "Let me give up the ghost," etc. Hundreds of these toy figures were tied to a rope and hung across the thoroughfares at the height of the second story, reaching from one balcony to another. Small pyramids were raised for them in the open squares. People carried hoops of Judases elevated on the top of a long pole. Some men had a single large figure with the convent on Judas face, dressed in harlequin colors. Everybody on the streets had at least one toy-Judas, and some had a dozen.

Finally, at ten o'clock in the forenoon of Judas'-day, the great bell of the cathedral sounds, a score of other church bells follow suit, and the matches are applied to the fuses with which each emblematic figure is supplied. Young Mexico is almost crazed. Old Mexico approves and participates. Everybody is elated to the highest point. Side walks and balconies are crowded with both sexes. Senoras and senoritas are hilarious, and little children clap their hands. The noise of the bells is great; that of the fire-crackers, rockets, and fuses is greater, and the shouts of the excited multitude who swarm about the Plaza Mayor is greatest of all. People become mentally intoxicated with intense excitement. The large Judases in exploding go to pieces, first losing one arm, then a leg, followed by another arm, until at last the body bursts into fragments, at which one universal shout rends the air. The small Judases keep up their snapping and explosions for an hour or more. At last, Judas is utterly demolished—literally done for. Then the bells cease ringing, and the overwrought people gradually subside. The whole is a queer, strange piece of ludicrous mockery, ending as a good-natured annual frolic.—*M. M. Ballou, in Astec Land*.

DIED.

STAHL.—On the 16th of July, 1891, near Hagerstown, Md., Harvey L., son of Daniel and Amanda Stahl, aged 24 years, 6 months and 8 days. He was living away from home

when he took sick, came home and was severely afflicted with dysentery. During his sickness he requested the family to send for the minister, who came and held devotional exercises with him, joining with them in the singing of the hymn: "Tell it to Jesus." He told the family not to grieve for him after he was gone; that Jesus was with him. He did not only pray for himself but for all, and admonished them to meet him in heaven. He was buried at the Salem church, where services were held by Brothers Snyder and Foltz. He leaves a father, mother, and seven brothers and sisters.

BOYER.—On the 16th of July, 1891, in Mahoning Co., Ohio, after a lingering illness, Susanna Boyer, aged 80 years, 3 months and 7 days. Interment at Oberholzer's where services were conducted by Peter Basinger, Joseph Bixler and Jacob Stauffer.

STRYER.—On July 4th, 1891, near Leitersburg, Washington Co., Md., Joseph Strife, aged 58 years, 3 months and 9 days. He was a member of the Mennonite church for 30 years; he was afflicted for a long time, but bore his afflictions patiently. His prayer was that God might take him home. Services by Pre. Adam Baer and Michael Horst, from Heb. 4:9.

Yes, he longed to go to Jesus,
To the heavenly life above,
Where there is no pain and sickness;
But where all is joy and love.

Oh, our father! how we miss you,
And we feel so lonely here,
As we gather round the table,
And we see the vacant chair.

Yet a silent voice keeps saying:
"Children, dry those mournful tears,
Father's now beyond the River,
Where there is no sin or care."

Yes, Oh yes, we sadly miss you,
And your loss we deeply mourn,
Yet we hope to meet in heaven,
When the angels call us home.

REIST.—On the 27th of June, 1891, in Waterloo Co., Ontario, of inflammation of the lungs and apoplexy Bro. Daniel Reist, aged 74 years, 10 months and 18 days. Buried in Cressman's graveyard on the 30th. He leaves 2 sons and three daughters to mourn their loss. Many friends and acquaintances paid Bro. R. their last tribute of respect at the burial. Services by N. Stauffer in German and J. Woolner in English, from Rom. 6:23, and John 11:28.

RUPP.—On the 12th of July, 1891, in Ford Co., Ill., of consumption, Samuel D. Rupp, aged 35 years, 5 months and 22 days. He leaves a sorrowing widow and 5 small children to mourn their loss. He lived in matrimony 11 years, 2 months and 13 days, and spent a happy life. Samuel D. Rupp was the eighth child of Jacob and Elizabeth Rupp, and the first of the 11 children to try the Spirit world. Father, mother, brothers and sisters and many others followed the deceased to the place of burial. He was a member of the church and desired to be interred near his old home at Tremont, Ill., a distance of 75 miles from where he lived. Services by Joseph Stuckey and others, from Phil. 1:21.

SCHAAD.—On the 29th of May, 1891, near Noble, Washington Co., Iowa, Fannie, wife of Jacob Schaad, aged 32 years, 1 month and 17 days. Buried in the Emmanuel cemetery, on the 31st of May. She leaves a sorrowing husband and 7 children to mourn their loss. Services by S. T. Miller and Jos. Augspurger in German and Benj. Eicher in English, from 1 Cor. 15:55, and 2 Cor. 5:10.

REB.—On the 6th of July, 1891, near Thurman, Arapahoe Co., Col., Barbara, daughter of Daniel and Catharine Erb, aged 9 years and 5

days. Buried in the Amish cemetery near Thurman, on the 7th. Services by J. Schlegel and J. Schrock, from John 5:19-29.

ZIEGLER.—On the 5th day of July, 1891, in Telford, Montgomery Co., Pa., of enteritis and dropsy, Michael Zeigler, aged 61 years, 9 months and 22 days. Buried at the Salford meeting-house. Services by Abel Horning and — Becker.

BERGER.—On the 7th of July, 1891, near Telford, Montgomery Co., Pa., of heart disease, son of Henry and Sarah Berge, aged 9 years, 3 months and 9 days. He had to suffer more or less all his life. He was buried at the Franconia meeting-house on the 11th. Services by Michael Moyer and Josiah Clemmer.

SUMMER.—On the 13th of July, 1891, near Milford, Seward Co., Neb., daughter of Christian and Phebe Summer, aged 15 years and 30 days. She was buried at the Amish Mennonite cemetery. Services by Joseph Gasho, from Matt. 25:13; and Joseph Rediger, from 1 Peter 1:24, 25.

DIRSTEIN.—On the 3d of July, in Buffalo county, Nebraska, Isaac G. Dirstein, aged 48 years, 9 months and 9 days. He was born near Sellersville, Bucks Co., Pa. In 1832 he removed to Nebraska, bought 160 acres of land, and commenced farming, in which he was very successful. He was at the time of his death the owner of some 600 acres of land, with cattle, horses, etc. Suddenly, however, circumstances changed, and the declaration "Set thine house in order, for thou shalt die and not live verified itself, in Him." On the 1st of July, as he was hitching his horses to the corn cultivator, one of the horses kicked him. He took the horses to the barn, went to the house, and thought he would soon recover, but instead, he began to suffer severe pain. A physician was called, but inflammation had set in, so that there was no hope for him. He then requested of a neighbor that he should see that his body would be brought to his former home for burial. After death his friends were informed by telegram, and his brother Noah, and John Souder went at once on the sad mission. The body had already been prepared, and properly placed in a metallic casket for the purpose. They left Kearney on the 8th and arrived at Sellersville on the 10th. The funeral took place on Sunday the 12th, at the Rockhill Mennonite burying ground, where a very large concourse of people were present. Services were held at the house of his brother Noah, by Samuel Detweiler, and at the meeting house by Abel Horning, from Isa. 45: last part of 19th verse. He lived 52 hours after he had been hurt. He sought to make peace with his God before he died, and had a minister sent for who baptized him. We hope, though in the eleventh hour, he yet found consolation for his soul through faith in Jesus Christ.

MILLER.—On the 18th of July 1891, near Elkhart, Elkhart Co., Ind. Simon, son of Moses S. and Elizabeth Miller, aged 15 years, 11 months and 2 days. Simon with one of his brothers was repairing a fence along the railroad which runs through the farm only a short distance from the buildings. Several hogs got out of the field on the track. Simon went to drive them off, just as an excursion train from Elkhart to Rome City was approaching. Passenger trains were usually run on the old track (an additional track has recently been laid along this part of the road) and Simon had no doubt, though the train was running on the old track, that he was on the new. When he discovered the train immediately behind him, it was too late to get out of the way, and just as he was outside of the track he was struck, receiving a severe bruise on the side of his head and face and shoulder. It was about ten o'clock A. M. His father was not far away, came and carried

him to the house where he remained in an unconscious condition until 3 o'clock when he died. He was for some time an attentive scholar in the Elkhart Sunday-school, and seemed to be especially interested in the remarks of his teacher the previous Sunday. He was of a kind and cheerful disposition, and while every one that knew him spoke well of him, he was especially beloved and esteemed at home, both by his parents and his brothers and sisters. It was a sad time for all of them, especially sad was the funeral day. He was buried at the Sugar Grove cemetery. Services were conducted by J. S. Coffman, J. F. Funk, and S. Yoder. Text Eccl. 12:1. May God sanctify this severe affliction to this dear family, that all may be better prepared for the duties of life and the blessed enjoyments of heaven.

HARSHBERGER.—On the 7th of July 1891, in Somerset Co., Pa., Sister Lucy Ann, daughter of Bro. Henry Harshberger, aged 37 years, 11 months and 12 days. Buried on the call in the family graveyard. Services by Bishop Jonas Blough.

BLOUGH.—On the 13th of July 1891, in Roxbury, Cambria Co., Pa., Harry, son of Bro. A. A. and Sister Lydia Blough, aged 2 months and 12 days. Buried on the 16th at the Blough Church in Conemaugh Twp., Somerset Co. Services by Jonas Blough and Samuel Gindelsperger.

LIVINGSTON.—On the 30th of June, 1891, in Conemaugh Twp., Somerset Co., Pa., Ellen Livingston, aged 11 years, 3 months and 9 days. This was indeed a very poor child, because it could never speak nor walk, nor in any way help itself. Services at the Brethren Church near Kaufman's by Bishop Jonas Blough.

Letters Received

A—H F Andrews, Wm Augspurger.
B—J L Beale, S Biecy, S J Buckwater, Harriet Blossom, J W Benner, L A Blough, W I Brubaker, J J Buckwater, John Blosser.
C—J B Culler, Peter Christener, Jos. Camp.
D—J M Denlinger, H L Denlinger, Jos. S Detweiler, E—S E Ebersole, Margaret Eby, Peter Eby, Chr Ebersole, Chr Engle, D B Harhart, J M Eby, Aaron Eberly, J J Kintz, S E Ebersole, J P Esau, D E Ebersole.
F—R G Fretz, L B Fretz, John J Funk, Jacob Fast, C Friesen, Paul Fretz.
G—B L Garber, Levi Groff, D A Goertz, Simon Greaser, H Gindelsberger, S Guegrich, Andrew Good, P P Goertzen, C G Garber, D Graber, H Godshall.
H—Kate Horn, J E Hershey, Geo Hostetler, J H Hackman, E Hackman, Mary H Hoover, N W Hochstetler, J B Harshberger, J L Hofer, W Hauenstein, Mrs B H Heise, J G Hiebert, G K Herr, M E Harshberger, D Hoover, J C Hershey, D H Horst, Anna Hanselman.
I—Peter Imhoff.
K—G N Kauffman, Chr Kropf, A K Kuriz, D Kauffman, J B Kerner, Jacob Krupp.
L—Jacob Leatherman, B Loewen, Levi H Leatherman, Daniel Lauder, Anna M Lechly, P Litwiler, W H Lons, A V Leaman, G H Leaman, Jacob Lons.
M—Moses S Miller, A J McGilgory, Frank McIntosh, H K Miller, A Metzler, S Metzler, C Meizer, C H Mosier.
N—Lucie Newcomer, Newhouse & Umbler.
O—J W Otto, J A Gryl.
P—D Peters, J H Paul.
R—John Roosen, G W Ruby, J Rediger.
S—E B Stokfus, Abel Strawn, V L Schrock, Llanie C Smucker, S H Schrock, Peter Schantz, J Sinton, Susanna Swan, Samuel Sholler, R F Simmar, H Stouffer, Jacob Shubert, J J Smucker, D Schmidt.
T—Mrs M F Throckmorton, P W Thiesen.
V—F Voth.
W—G D Williams, C W Wall Peter Wiens, Hannah M Wlat, Elizabeth Warner.
Y—C M Young, C E Yoder, H B Yoder, J J Yoder.
Z—Ben Zentner, Ella B Zook, David Zook, Rachel Zook.

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Passenger trains after June 7th, 1891, depart at Elkhart as follows standard time:

GOING WEST, leave

No. 21, Toledo Express..... 3.00 A. M.
No. 9, Pacific Express..... 3.45 "
No. 13, Chicago Mail..... 6.30 "
No. 27, Chicago Acc..... 7.30 "
No. 15, Boston & Chicago Sp'l..... 11.59 "
No. 3, Special Chicago Express..... 3.05 P. M.
No. 5, Fast Cincinnati & Chicago Ex..... 5.50 "

GOING EAST—MAIN LINE, leave

No. 14, New York Mail..... 11.10 A. M.
Carries Passengers daily, chair car and sleeper.
No. 12, Night Express..... 3.30 A. M.
Train A Grand Rapids Express..... 4.45 "
No. 22, Mail..... 11.20 "
Train C Grand Rapids Express..... 1.35 P. M.
No. 6, Fast New York Ex..... 6.15 "

GOING EAST—AIR LINE, leave

No. 2, Special New York Express..... 11.25 A. M.
No. 10, Chicago & Boston Sp'l..... 1.35 P. M.
No. 4, (Limited) Pass. for Buffalo..... 8.30 "
No. 24, To Goshen only..... 8.35 "
No. 8, Atlantic Express..... 11.40 "
Train E to Goshen only..... 7.45 A. M.
Train G to Goshen only..... 3.10 P. M.

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Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 17th, 1891, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave

No. 2, Daily Express..... 9.32 A. M.
No. 4, Mail and Express..... 4.52 P. M.
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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28.—No. 16.

ELKHART, IND., AUGUST 15, 1891.

Whole No. 449.

For the Herald of Truth,
ADDING TO AND TAKING FROM.

Rev. 22:18, 19.

Behold! the Savior's warning voice
Issuing from the courts above,
In a 'cents sweet and full of love.
It is the Savior's warning voice.

And it appeals to you and me,
To take heed what he has to say,
That we from sorrow and dismay
And from all censure be kept free.

The words were spoken by our Lord
To teach, instruct, direct, and guide
Sinners, that they may find the light
The life, the truth, the sovereign Lord.

That saints may all His fullness know,
Comforts for body, mind and soul;
Sure guidance for body and soul.
While in these changing scenes below.

All this for our eternal good.
The price he paid upon the cross,
Endured the shame and pain and loss,
And sealed it with His precious blood.

And hence he cries, beware, beware!
How thou dost use my words both sure,
And steadfast and fore'er endure;
Do thou not any evil share!

Doth any man add to my words,
Which in this holy book are found,
To him the plagues of hell are bound,
Of the eternal plagues and woes.

Dost thou take from this holy book,
Of the words of eternal life,
God will take from the book of life,
Your part of the promise in that book.

Your part from the City of God
Will also be taken from you,
That part will be given to you,
The abode where misery endeth not.

How sad and pitiful the thought
(It makes me shudder as I write),
That sinful, trifling souls who might
Have been to the bliss of heaven brought,

Should trifle with the Word of God
And lightly think and speak of it,
By choice, add to, or take from it,
Thus lose an unspeakable reward.

There is another class of men,
Who claim to know and love the Lord,
Who change and rechange his blessed
Word

In order that it may please them.

Or they will interpret His Word
To suit the ideas they were taught,
Although these ideas may not
Agree with God's will and written Word.

While others still are left to doubt,
What other passages mean,
They confess to have never seen
In this light, or that, so they doubt.

They doubt that have veiled their better sight,
They see not, do not understand,
Yet dare, point out the way, and stand
In the way of those who found the light.

Would you the Lord's will fully know,
(As revealed in his holy word),
Where doubts and unbelief hold the ford,
You can ne'er better learn to know,

Then to take it to God in pray'r
Pleading in all sincerity,
And honestly his will to see
And know, God surely answers prayer.

Ever free from these errors live;
Implore his aid to lead and guide,
And in all his fullness provide,
While here, *this do and thou shalt live.*

T. D. YODER.

THANKSGIVING FOR THE HARVEST.

"When thou hast eaten and art full;
then thou shalt bless the Lord thy God for the good land which he had given thee." Deut. 8:10.

The custom of holding harvest services, or observing a day of thanksgiving unto God for the blessings with which he has crowned our fields, is an old one, but nevertheless to every Christian soul a pleasant one.

At the same time when the law was given unto Moses, from Mount Sinai, the Lord said unto Moses: "Now these are the judgments which thou shalt set before them," and then after repeating to him a long series of instructions on various subjects, he says unto him, "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread," (Thou shalt eat unleavened bread seven days; as I commanded thee, in the time appointed of the month of Abib, for in it thou camest out from Egypt, and none shall appear before me empty.) And the feast of harvest, the first fruits of thy labors, which thou hast sown in the field, and the feast of ingathering which is in the end of the year, when thou hast gathered in thy labors out of the field. At the feast of harvest or Pentecost, they brought the first of

their first fruits to God. The feast of ingathering or the feast of tabernacles, was the last of the three great feasts of the year. This feast of ingathering or feast of tabernacles was celebrated from the 15th to the 22d of the seventh month Tizri, corresponding to our October.

This feast was continued eight days, during which all the men of Israel were required to be present at Jerusalem, and to dwell in booths or tents made of the leafy branches of certain trees. Nehemiah describes the gathering of palm-branches, olive branches, myrtle branches, etc., from the Mount of Olives for this occasion.

These tents or booths were reared on the roof of the houses, in the courts and also in the streets.

Josephus in his "Jewish Antiquities" speaking of this feast says, That the law enjoined upon them, that they should pitch tabernacles in every one of their houses at the season when the year is changing for winter so that they might preserve themselves from the cold, and that they should offer burnt-offerings, and sacrifice thank-offerings, and should carry in their hands a branch of myrtle and willow, and a bough of the palm tree and the pome citron. This feast like the feast of the Passover and pentecost, also had a double signification.

It was designed first to commemorate the dwelling in tents in the wilderness, and secondly, it was a feast of thanksgiving for the harvest, and hence called the feast of harvest or feast of ingatherings, or of tabernacles. Ex. 23:16; 34:22.

It was an occasion of rejoicing with the people; numerous sacrifices were offered, and every seventh year the law of Moses was read in public in the presence of all the people. Deut. 31:10-13. Neh. 8:18. To these it is also said that "the later Jews added a libation of water mingled with wine which was poured upon the morning sacrifice of each day."

The priests having filled a vessel of water from the pool of Siloam bore it through the water gate to the temple, and there, while the trumpets and horns were sounding, poured it upon the sacrifice arranged upon the altar. . . . This was accompanied with the singing of Isaiah 12, "With joy shall ye draw water from

the wells of salvation;" and may naturally have suggested our Savior's announcements while attending this festival, "If any man thirst let him come to me and drink." Jn. 7:37, 38.

David says, "It is a good thing to give thanks unto the Lord" and to sing praises unto the name of the most high. And again he says, enter into his gates, utter thanksgiving, and into his courts with praises: Be thankful unto him and bless his name. (Ps. 100:4.)

The apostle admonishes "in everything to give thanks" (1 Thess. 5:18) and further declares that we are "bound to give thanks to God always." This shows us that it is both a privilege and a duty to be thankful and to give thanks, and whether we consider it as a privilege or as a duty it is a good thing, and the Lord delighteth himself in those that come before him with praises and thanksgiving. And as it was required of Israel to come before the Lord and give thanks to his great and glorious name for the blessings of the harvest—if it was good for Israel so to do, if according to the teaching of the apostle, we are required to give thanks always and for everything, then surely we have reason to-day to give thanks unto the Lord for the good things which he has done for us, and not only to-day, but through all time, and I hope, our people will never forget this pleasant duty; the good old custom, but year after year, as the harvest is gathered, appoint a time and meet together at their respective places of worship and devote a few hours to the praise and honor of his name, for God has truly done great things for us.

The propriety of this service becomes all the more evident when we consider carefully our entire dependence upon God.

The Bible plainly teaches us that "God is the giver of every good and perfect gift," and "that in him we live and move and have our being."

He is our Creator and our preserver. He has given us our being and day by day he watches over us and sustains us.

We cannot move a hand or a foot, or a single breath without his sustaining power. So he is the Creator of all things. He formed the earth and sky; the stars and all the hosts of them are the works of his hand. He gathered the waters into their places; he clothed the earth with verdure and made it to be beautiful and to yield her strength to man; every flower of the field, every spear of grass, every green tree, and every leaf that trembles in the noon-day breeze, all owe their existence to God; so the wheat, the rye, the barley, the corn, and every thing that he has given for the comfort and sustenance of our lives are only the generous gifts of his Almighty hand.

Adam and Eve were put in the Garden of Eden which they were enjoined to dress

and keep. It was a beautiful Garden, and they enjoyed there the fullest measure of happiness—Who gave it to them? They had not formed the Garden nor planted it; they could do nothing but dress and keep it; the Lord had done all the rest. It was a most glorious and precious gift and they had received it as a gift—it had cost nothing; so they knew not its value, until they had transgressed and their eyes were opened and they saw their great and irretrievable loss.

So the Lord brought the children of Israel up out of Egypt, out of the house of bondage and gave them the land of Canaan, which he had sworn unto their fathers, driving out before them the inhabitants of the land and giving it to his own people, goodly cities which they had not built, and houses full of good things, which they had not filled, and wells which they had not digged, and vineyards and olive trees which they had not planted. All this the Lord did for them; they did not do it themselves; they had not the power to do it; it was the Lord, and to him alone must their hearts be lifted up in songs of praise and thanksgiving; and what the Lord was to our first parents, to Israel and to his people in all the ages past—he is to us. He is the same God, unchangeable in all his ways, yesterday, to-day and forever. It is God who has given us the goodly land in which we dwell, this fertile soil, these fruitful years; it is the Lord, who, according to his promise that seed time and harvest shall not fail unto the end of time, has given us a time to sow, who has given us a time to reap, who has given us plentifully the early and latter rain; the warm sunshine and the refreshing rain and dew; and caused our fields to teem with fruitfulness; it was he who permitted us to reap and gather into our barns and to lay in a store of good things for another year. According to recent estimates this is the largest harvest ever gathered in this country; more bushels of wheat have been raised this year than in any previous year since our country has existed.

When we realize that all this is a free gift bestowed upon us from the bountiful hand of our heavenly Father, Oh, what reason have we to humble ourselves before him and praise his goodness with a full heart; for we must truly confess that we are altogether unworthy of such an abundant blessing. Truly we have reason to break forth with David of old: "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles." Ps. 103:1-5.

Another reason of thankfulness to God presented to us by the judgments which he oft permits to fall upon men. Cain, because he was wrath and slew his brother, the Lord laid a curse upon him and said, "When thou tillest the ground it shall not henceforth yield to thee her strength;" a fugitive and a vagabond shalt thou be in the earth." So the Lord may often and does permit a blight to come over our most sanguine expectations and all we can do, will not help us, for it is the hand of the Lord that is lifted up against his people.

Drouth may parch our fields; rain may drown out and rot it both in seeding and in harvest time; frost and hail may destroy; flies and worms, caterpillars, grasshoppers, locusts and other insects may be used as a means under the mighty hand of God to bring to nought the labors and the hopes of man; and even when gathered into our barns and seemingly safe, fire and storm may overtake us and the labor of years perish in a very brief space of time. The Lord brought a famine in Egypt after the seven years of plenty in the days of Joseph, and so in the days of Ahab and Elijah in the land of Judah there was sore distress when the heavens were closed and it did not rain for the space of three years and six months. So we hear to-day in the far off countries in other parts of the world where there is famine and death, hunger and starvation, because there is no bread; because the earth did not yield her strength; because God saw fit, in his eternal wisdom for his own wise and good purposes to bring affliction upon that portion of the human family.

But us has he spared and blessed. To us he has given an over abundance.

Let us not forget to thank Him for His loving care and his abundant mercy. He has blessed us abundantly already in the present year; may he continue to bless us and may we ever remember that he is indeed to all his creatures a very present help in every time of need.

J. F. F.

For the Herald of Truth.

FAITH.

According to your faith, be it unto you. Matt. 9:29.

Faith in Jesus Christ is a saving grace. Through faith we receive and rest upon Him alone for salvation. To have true faith is to believe and trust in God, as the only true God. Without faith in Him, we need never hope to receive a home in the mansions above, which he has prepared for all those who love and obey Him in this world. It is not until we have faith in Him, that He will send His Holy Spirit, the Comforter, unto us to take away our sin and make of us new creatures. How great must have been the faith of the woman of which we read

in Matt. 9:20-22, who said within herself, "If I can only touch the hem of His garment, I shall be made whole." Jesus knowing that some one had touched Him, turned round, and when He saw her, He said, "Daughter, be of good comfort, thy faith hath made thee whole." How few there are nowadays who have such faith as this; but how many there are who have no faith at all in Him, who died on the cross to save their souls. They think they can get along and live as well without faith in Jesus Christ, as those who try to love and serve Him. Perhaps some may in this world, but what will be their doom in the eternal world? Will it not be with them as it was with the rich man, who had every thing that any one would desire in this world, while Lazarus, the poor beggar, had nothing, and desired to be fed by the crumbs which fell from the rich man's table? But in the end which received the heaven y crown and the robe of righteousness? Lazarus. When he died, he was carried by the angels into Abraham's bosom; but where was the rich man? He was tormented by the flame which was prepared for the devil and his followers. He then cried, "Father Abraham, send Lazarus that he may dip his finger in water and cool my burning tongue." But no; if we have lived an unfaithful and an ungodly life, it will be too late to cry for mercy, when we have once left the shores of mortality. What we have left undone, will be undone forever. We should all become more faithful and earnest in our work for Jesus, that when our time comes to leave, we can say, "Welcome death, I will gladly go with thee." There we can dwell with Him forever, and sing his praise around the great white throne, with teachers and scholars, fathers and mothers, and all of His loved ones. There will be no more sorrow, no more sighing, nor sickness nor death, and the tears will be wiped away from our eyes by the tender hand of Jesus, who suffered and died that we might live.

SISTER B.

For the Herald of Truth.

HEAVENLY REST.

Is there such a rest remaining for us, why then are not our thoughts more upon it? Why are not more hearts continually there? Why dwell we not there in continual contemplation? What is the cause of this neglect? Are we reasonable in this, or are we not? Hath not God provided us such a glory, and promised to take us up to dwell with himself, and is not this worth thinking of? Should not the strongest desires of our hearts be after it? Do we believe this and yet forget and neglect it? If God will not give us leave to approach this light, what mean all his earnest invitations? Why doth he so condemn our earthly mindedness and command us

to set our affections on things above? If God says, "Love not the world, neither the things of the world," we dote upon it. How freely and how frequently can we think of our pleasures, our friends, our labors, our flesh and its lusts, yea, our wrongs and miseries, our fears and sufferings; but where is the Christian whose heart delights itself continually in this rest? What is the matter? Are we so full of joy that we need no more? Is there nothing in heaven to satisfy our joyous thoughts, or is it only that our hearts are too carnal and too stupid? Let us humble these sensual hearts that have in them no more of Christ and glory.

If this world were the only subject of our discourse, all would call us ungodly. Why then may we not call our hearts ungodly, that have so little delight in Christ and heaven? I am speaking to those whose portion is in heaven, whose hopes are there, and who have forsaken all to enjoy this glory. Shall I be discouraged from persuading such to be heavenly-minded? Fellow Christians, if we will not hear and obey, who will? Well may we be discouraged in exhorting the blind ungodly world, and say as Moses did, "Behold, the children of Israel have not hearkened unto me, how then shall Pharaoh hear me?"

I require thee, dear brother, dear sister, if ever thou hopest to take a part in this glory, that thou presently take thy heart to chide it for its willful strangeness to God; turn thy thoughts from the pursuits of vanity, bend thy soul to study eternity; habituate thyself to heavenly contemplations, and let not these thoughts be seldom and cursory, but bathe thy soul in heaven's delight. If thy backward soul begin to flag, and thy thoughts begin to scatter, call them back, hold them to their work, bear not with their laziness, nor connive at one neglect; and when thou hast in obedience to God tried this work, gotten thyself acquainted with it, and kept a guard on thy thoughts, till they are accustomed to obey, thou wilt then find thyself in the suburbs of heaven, and wilt know that there is indeed a sweetness in the work and way of God, and that the life of Christianity is a life of joy.

Thou wilt then meet with those abundant consolations for which thou hast prayed, sighed, and groaned, and which so few Christians do ever here obtain, because they know not his ways, or make not their conscience seek after them.

Say not, We are unable to set our own hearts on heaven, that this must be the work of God only. Though God be the chief disposer of our hearts, yet next unto him, we ourselves have the greatest command of them. Though without Christ we can do nothing, yet through him we can do much, and *must* or else it will be undone and be undone through your neglect.

B. ELLA ZOOK.

For the Herald of Truth. FORGIVENESS.

"Then said Jesus, 'Father, forgive them; for they know not what they do.'" Luke 23:34.

What a glorious manifestation of divine love in the dying words of the Savior. Was ever love like his? While in the very depths of anguish, he forgets his own pain and prays the Father to forgive those who are so cruelly punishing him. Ah! what a lesson for us.

When we are afflicted and persecuted, do we follow the example of our suffering Savior? Oh that Christ's followers had more of his forgiving spirit. The text teaches us that we shall not only forgive our enemies, but we must also ask God to forgive them.

We must forgive, no matter how great may be the offense. We shall never be called upon to endure what Christ endured.

"For they know not what they do." In one sense they knew what they were doing, but they knew not that they were crucifying their best Friend—the one who was to suffer for the sins of a polluted world. They were blinded in prejudice and sin.

Dear unconverted reader, here is something for you to think upon. Do you realize that every time you reject the Savior, you crucify him afresh, and he is pleading with the Father and crying; forgive, forgive? You are blind in sin and know not what you do.

But there is a remedy. Jesus is the fountain of light. He can heal the spiritually blind just as he did natural blindness. I plead with you to forsake the way of darkness and walk in the light, where you can have Jesus as a companion. You already deserve punishment, but Christ is making intercession with the Father for you, but you know not how long your life will be spared. Oh do not harden your hearts, but think of the loving prayer, "Father, forgive them."

Dear Christian reader, let us earnestly pray for more of that loving, forgiving spirit, which makes us willing to bless those who curse us, and pray for those who despitefully use us, for then, and *not till then*, will sinners see that we are in earnest, and that there is reality in the religion of Jesus.

Let us put on the whole armor of God and serve him faithfully.

I saw one hanging on a tree,
In agonies and blood;
He fixed his languid eyes on me
As near his cross I stood.

A second look he gave which said,
"I freely all forgive;
This blood is for thy ransom paid
I die that thou may'st live."

CLARA M. BRUBAKER.

Leonard, Mo.

For the Herald of Truth.

THE ABOMINATION OF DESOLATION.

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the mountains. Mark 13:14.

I do not feel myself capable to fully explain Mark 13:14, but will nevertheless offer a few thoughts on the same.

All the commentaries I have ever consulted on the phrase "Abomination of Desolation," say it refers to the Roman Army. See Luke 21:20-21; "And when ye shall see Jerusalem compassed with armies, then know that the desolation is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it (the city) depart out; and let not them that are in the countries enter therein. For the phrase, 'Spoken of by Daniel,' see Daniel 9:27; 12:11.

Luke says, "Standing where it ought not," Matt. 24:15, has it, Stand in the Holy place. All Jerusalem was regarded as Holy, Matt. 4:5 but the phrase "Holy place," was usually applied to the Sanctuary of the Temple. Josephus remarks (Wars, book 6 ch. 6, sec. 1), that the Romans "brought their ensigns into the temple, and set them over against its eastern gate; and there did they offer sacrifices to them, and there did they make Titus Imperator, with the greatest acclamations of joy." Truly it was an abomination to Judea for the Romans to set up their Ensigns (flags or banners) in the Temple, and then offer sacrifices to them. The Romans had an eagle printed upon their ensign, the same as Americans have the stars and stripes printed on their flags. So they "worshiped their eagles in the Holy place." But says some one, how could they get out of the city, and flee to the mountains, when once surrounded or compassed with armies? As an answer to this question I will give an extract from the works of David Nelson, Cause and Cure of Infidelity, beginning on page 59:

"The time the Redeemer fixed and left on record for his followers and children to depart from that devoted city, was the time when it must seem to them that they could not get out of her.

How were they to escape after the invaders had surrounded them? The church in Jerusalem had increased sometimes as fast as several thousand in a day. How were these families to depart, when Jerusalem was compassed with armies?

The sign named by the Savior as the token of their flight, was of itself an impossible barrier in the way of their travel. The incident which dictated their hasty

journey must necessarily hedge up their way.

If the reader wishes a particular recital of many striking incidents, turn to the writings of the contemporary historian, Josephus, who was himself prominent in the military department at the time. This much admired and much respected writer does not seem to have known or to have remembered that the Savior had said anything of the Roman Eagle standing where it ought not, or of Jerusalem being compassed with armies. When this siege did occur, he relates the circumstances truthfully although it is evident that he did not know that they were the fulfillment of prophecies.

The banner, which the soldiers worshipped, and which the prophet called the "abomination which maketh desolate," waved before the gates of the Temple.

Josephus accurately relates the movements of the Roman General, Cestius, on that occasion. He informs us that when he might have taken the city speedily, and with comparative ease, thus terminating the war at once, he led his army away. He retired "without any just occasion in the world." Josephus seems to want words to express his surprise at the conduct of this command. Perhaps Cestius scarcely knew himself why he thus acted so much to the astonishment of his beholders, but had he been there, knowing what we now know, we could have told all spectators and historians the reason why he withdrew. *God's people were in that city.* His little flock—little in comparison with the multitude of the ungodly—never noticed by the haughty of this world unless to deride or calumniate, are never forgotten by Him.

They were to seek safety in the mountains. They were to have an opportunity to retire, and to afford them an opportunity, the Roman legions must retreat to a proper distance.

They were thus conducted, and the followers of the Savior with their families did flee. The reader is here again reminded that these facts are not only given by Christian writers, but they have as well been noted by the pens of ancient and modern unbelievers, if their testimony is preferred.

When those who had vociferated, "Crucify him, Crucify him! his blood be upon us and our children," were crucified themselves, with their children, around the walls of their blazing city, nailed many on the same cross, until there was no more space on which to plant a cross, and no more wood of which to make one; when famine, gnawing unrelenting famine, was doing a work along those streets, the bare recital of which would cause the stupid, the callous, or the cruel to faint with sickening horror; *there were no Christians there.* They had gone to Pella. They had watched

for the Redeemer's token, and obeyed the signal.

Those words spoken by the man of Calvary, unheeded by the world then, unnoticed by after generations, and which scoffers of the present age scarcely know are in the Bible, were the means of their salvation. R. J. HEATWOLE.

For the Herald of Truth.

GOD IS LOVE.

Since God is love, and we are created in his image and are to follow him, we should indeed exercise love. If we do not exercise love, we are not created in the image of God, for God is love.

Love is a royal law—it is the law given by the king of kings—it is the law of our Lord and Savior, who gave us the command not only to love those who love us, but to love our neighbors and our enemies even as we love ourselves. If we do not observe this royal law, we are guilty of it and deserve the penalty. God would have us show forth love in our lives. Let us then endeavor to fulfill this law of love so that we may at all times be known as Christ's disciples; for "He that loveth not, knoweth not God; for God is love."

Paul in 1 Cor. 13, shows that love is desirable above everything else, that it suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth though everything else will fail.

If this love is so precious, it is indeed needful that we should have it perfected in us. "If we love one another, God dwelleth in us, and his love is perfected in us." God showed his love for us in sending his only Son into the world to save us from sin. What love sacrifices are we offering for the salvation of sinners? If Christ so loved us as to lay down his life for us, ought we not to lay down our lives for the brethren? In 1 John 3:17 we read: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" If we then have experienced the love of God in our hearts, let us in all earnestness love our brethren in need, (the sinners) and not shut up the bowels of compassion, as though we were unwilling to share with them the heavenly goods which we have received.

May God help us to be perfect in his love, that we may indeed love the Lord our God with all our heart, and with all our soul, and with all our might, and our neighbor as ourselves.

For the Herald of Truth.

THE STUDY OF GOD'S WORD.

"Seek ye out of the book of the Lord and read." Isaiah 34:16.

In this, as in other texts that we might quote, the Lord commands his people to search the Scriptures—to "seek out of the book of the Lord." It therefore becomes the duty of every one to read His word; and especially is it necessary that we, who are striving after heavenly things should daily study and meditate upon it.

Do we as Christian professors, devote some time each day, to this all important duty, or are we so much taken up with the affairs of our every day life that we altogether neglect God's word? If we expect to keep the spirit alive within us, we must do it through the reading of the Bible, and this with prayerful hearts. It is not enough for us to open our Bibles once a week. The temptations of this world are many, and we can remain free from them only by keeping close to God and his word. "Draw nigh unto God and he will draw nigh unto thee."

The Israelites were so prone to wander away from God and indulge in the worship of idols, that they entirely lost their Bible. Even so are our Bibles lost to us, if we neglect to study them. May the Lord help us to think less of the things of this world, and more of the things eternal. *

For the Herald of Truth.

THE LORD MY SHEPHERD.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the path of righteousness for his name's sake. Ps. 23:1-3.

Among the many beautiful and instructive words penned by the Psalmist, none are more consoling than the above in which he expresses his confidence in God's grace. Do we as Christians realize these blessed facts? can we say with a faithful heart, "The Lord is my shepherd; I shall not want"? O! that we like the Psalmist may have confidence in the Lord, and trust Him to take care of and defend us; to supply all our wants; and to deliver us out of and help us in time of trouble. Indeed, very blessed are they that put their whole trust in the Lord. For who in heaven or earth can be compared unto Him! It is through his tender mercies alone, that we are daily loaded with benefits.

Christian friends, let us not neglect to esteem His bounties and benefits, though He does not extend His aid in that which we should consider His help most needful, but let us ever remember that "He knows best."

If we can say, "He leadeth me" whom or what shall we fear? It matters not what we are called to bear, because we realize with the Psalmist—Thou art with me, thy rod and thy staff they comfort me. Thou anointest my head with oil; my cup runneth over.

O, how great is the Lord's goodness, which He has laid up for those that love Him. His mercy is in the heavens, His faithfulness reaches unto the clouds, His righteousness is like the great mountains, and His judgments are a great deep. How excellent is his loving-kindness! Therefore, ye children of men put your trust in Him.

O, praise the Lord, all ye nations, praise him, all ye people. For his merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord.

LENA N. GINGERICH.

Bradford, Ill.

For the Herald of Truth.

"WATCH AND PRAY."

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing but the flesh is weak."—Matt. 26:41.

These words fell from the Savior's lips while in the garden of Gethsemane when He had left the disciples to watch with him and returning, found them asleep.

Comparing all the accounts of this mysterious scene, the facts appear to be these: (1) He commanded nine of the twelve to remain "here" while He went and prayed "yonder." (2) He took the other three, Peter, James and John, and because of his sorrowful condition he said, "My soul is exceeding sorrowful even unto death." (3) Soon, however, the burden of sorrow was too great for him: He must be alone. He moves away from them about a stone's cast and kneeling down, utters that most affecting prayer, recorded in Mark 14:36. (4) He returned to the three and finding them sleeping He then spake affecting, but more to Peter, saying: "Couldst not thou watch one hour?" (5) Going back He does not kneel down but falls on his face on the ground and offers a second prayer, Matt. 26:42. (6) Returning to the three he again finds them "sleeping for sorrow." (7) Once more returning to his solitary spot, He prayed still more earnestly. Again the cry, "If it must be, Thy will be done," issued from his lips.

The Savior in the above text teaches us to guard against temptation and encourages us by saying, "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, 'which the Lord hath promised to those who love him.' Let no man say when he is tempted, 'I am tempted of

God,' for a man is tempted when he is drawn away from God by his own carnal nature. God is our friend, and since each day draws us nearer to our journey's end, let us also draw nearer to God. We should sow to the spirit so that we may reap life everlasting. We can be saved if we only will, for God has sent His only begotten Son into the world that whosoever believeth on him shall be saved.

Let us give ear to the teaching of God's word and be active in the cause of Christ. Reading the word of God and prayer are duties mutually assisting each other, since Christ's words "watch and pray," are intended for us as well as his disciples in Gethsemane. Let us be every day Christians and not only Sunday Christians. Let us pray for each other and especially for our ministering brethren that we as a church may become so united in the bonds of love that others may see our good works and glorify their father in heaven. Let us also be awake, active and earnest in Christ's vineyard. Though we suffer greatly, our agony will be nothing in comparison with that of Christ. "I will suffer," is the grand result of Gethsemane. "It is finished," is the shout that burst from the cross. EMMA HORST.

North Lawrence, O.

For the Herald of Truth.

REPENTANCE.

Repentance is the conversion from sin to God. We must be truly sorry for our sins and seek forgiveness of God, if we wish to be saved.

Christ said, Except ye repent, ye shall all likewise perish. Repentance is a step heavenward. First, a person must have faith, believing that God is a rewarder of them that diligently seek him. When once a person believes in God with all his heart, he begins to understand something of the great debt we owe to Him, for having redeemed us from under the curse of the law. He now feels a spirit of humility on account of his imperfections; he feels sorry for his transgressions against his creator; sees how ungrateful he has been to Him for all the blessings he has bestowed upon him; makes a firm resolution to forsake his evil ways; seeks to do the will of his heavenly Father the remainder of his days, and on bended knees exclaims: Oh God, be merciful to me a sinner! Did not the prodigal repent, when he said, I will arise and go to my father? That is the way our heavenly Father would have us do, when we have wandered away from him into forbidden paths.

Return to him in true repentance. "There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance." LILLIE MINNICH.

For the Herald of Truth.
OUT OF THE ABUNDANCE OF
THE HEART THE MOUTH
SPEAKETH.

"If any man among you, seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26.

As children of God, we are not at liberty to give full rein to our tongue. Our conversation should be seasoned with gospel truth, and not consist of foolish talking and jesting.

"A good man out of the good treasure of his heart bringeth forth good things." David prayed the Lord to set a watch before his mouth, and keep the door of his lips. "A soft answer turneth away wrath; whoso keepeth his tongue, keep his soul. If the fountain is pure, the stream will also be pure, if our hearts are cleansed from evil thoughts by the blood of Jesus, then our conversation will be of an elevating character.

"Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

James vividly reminds his brethren of the evils Satan can accomplish through the tongue. The tongue is a little member and boasteth great things; behold how great a matter a little fire kindleth.

"Beasts, birds and serpents can be tamed by man, but the tongue can no man tame, deliverance is alone to be found in the power of God. Therewith bless we God and therewith curse we men that is created after the image of God."

My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Who is a wise man and endued with knowledge among you let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom is not from above, but from Satan. Where envy and strife is, there is confusion and every evil work.

The stream must correspond to the fountain, and the fruit to the tree. The heart that sends forth the bitter water of curses towards man cannot have the good water of love towards God. To form the habit of continually talking of other people's faults is very hurtful to spiritual life. If we were accompanied by God's presence everywhere, we would not judge others so harshly. The day of grace will soon be past, there is no time to be lost. The souls of men and women are going to destruction everywhere. It is high time for God's people to awake and stop faultfinding, and get to leading lost souls to Christ.

If the Savior's command in Matt. 18:15 was more obeyed, how much contention might be prevented? It seems to be quite a delight for some to use harsh accusations against those, who as they think, have injured them.

A child of God, that is full of the Holy Spirit, will not be so easily offended. "Charity suffereth long and is kind, seeketh not her own, is not easily provoked. Thinketh no evil. Beareth all things, believeth all things, hopeth all things, endureth all things."

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits without partiality and without hypocrisy.

O Lord, guard my lips, now I pray,
Lest in word I offend or do wrong,
Having care that my yea and my nay
With the truth and the right may be strong.
ELLEN PLANK.

For the Herald of Truth.
NARCOTICS.

"It is estimated that 400,000,000 of the human race make use of opium, not as a medicine but for its exhilarating effects. From 200,000,000 to 300,000,000 employ hashesh for the same purpose. The betel nut is masticated by 100,000,000 inhabitants of Farther India and the islands of the Pacific and Indian oceans, while 10,000,000 more indulge in the use of cocoa. The need of, or rather the desire for, some nerve stimulant is common to all nations. The savage tribes of Siberia intoxicate themselves with a kind of mushroom, the Indians of New Granada with the juice of a kind of thorn apple. The American Indian, not satisfied with tobacco, will pawn his blanket and gun for firewater enough to make him a raving lunatic. In India, in Central Asia, in the heart of Africa and among the savages of the American continent there is the same strange seeking after something that will give a temporary exultation and enable the individual to be insensible for a brief period to the discomforts that environ him. The habitual use of the more powerful narcotics is local; that of opium is principally confined to China and the countries south of it that have immediately felt its influence; the betel nut is only used in Farther India and the island near it, and hashesh in India and to a certain extent among the Arabs. The use of tobacco is universal or is only limited by the ability to obtain it; that of opium and cocoa seem to be rapidly extending among civilized nations."

It seems strange that the human race is so universally addicted to the use of narcotics. About 800,000,000 which is more than half the entire population of the globe, make use of a narcotic drug. In

many countries the habits of using narcotics are so universal that to oppose them is looked upon by the great mass to be fanatic. Like war, it is considered a necessary evil. One that is quite injurious to humanity, but one that has been so deeply imbedded into the body of the human race, that all efforts to remove the venomous sore seems useless. The popular idea of all great evils is 'let people have their choice to do, or not to do as they see fit.' 'Let people enjoy liberty.' 'What use is there in opposing such a mighty current.' But the question with the Christian is, is the habit, custom, or whatever it may be, a good one? With him it is a matter of right or wrong, and he acts accordingly no difference how many may oppose him.

Tolstoi, the great Russian moralist, holds that within man there are two distinct beings, one the sensual, which eats, sleeps, drinks, etc., and the other the mental, which reasons and thinks, which should control the sensual. That these are continually at war with each other and frequently the sensual being comes out victorious. But with the habit of using narcotics, he says, it is not as many suppose, an indulgence to gratify the sensual being, but rather stupefy or silence the higher being—the conscience. A dose of hashesh, or rum, a few draughts of opium or several whiffs of tobacco is no pleasure to the sensual being but it does accomplish its purpose—eases the conscience. In order to prove out his theory, he relates several instances where men and women indulged in narcotics before attempting to commit a crime. "Why," says Tolstoi, "are gamblers invariably inveterate smokers? Why is the use of the cigarette so rare among women of irreproachable lives? Why do women who lead bad lives and those whose nervous systems are prostrated smoke incessantly? Habit no doubt goes for something, but in most cases the motive is the stifling of that disagreeable monitor, the conscience."

The Russian moralist's idea of why so many, become addicted to the use of narcotics is biblical, but he makes use of new terms to express the carnal and spiritual natures. I have frequently noticed drinkers 'clean their throats' or 'wash it down' after taking a drink of whiskey, and the tobacco user take his seat near a spittoon where he could freely throw out that which the system, or as Tolstoi calls it "sensual being," did not desire. The one who uses tobacco and the drinker indulge much more frequently when they are 'in trouble.' And when those addicted to the use of narcotics wish to do that, which otherwise would excite their feelings, or move their sympathies, they seek relief in the long practiced habit. In most cases the conscience is silenced and that is all that is sought and desired by the narcotic slave.

This is why the slave to any filthy habit, when addressed on the subject of his pet sin, so frequently becomes impatient and seeks to release his conscience by making use of such things as will stunt it.

The great evil in using any nerve stimulant is not only because it wrecks our physical, but much more because it wrecks our mental and spiritual nature. The soul as well as the body suffers from anything that stupefies the mind. Paul, the great apostle, frequently warns the Christians not to do anything that dulls the conscience. The Scriptures are not at all silent on this great question and we have every reason to believe that anything which goes to stupefy, deaden or insane the conscience, as do narcotics in general, is by God looked upon as one of the abominable sins—"wickedness in high places." What will we do to stay the mighty current? M. S. S.

For the Herald of Truth.
THAT DEFINITION.

Brother Burkholder has written concerning my review of his article on *Sanctification*, stating that I have "left the impression on the minds of the readers that he has pretended to quote something from Webster's Dictionary which it does not contain." It was not my purpose by any means to leave such an impression. I did not think so. I simply stated that Bro. B. or the printer has made his article say, 'And man is more or less holy as his heart is more or less sanctified or purified from evil dispositions.' I do not find this correct. My opinion was that this part of the definition was Bro. B's definition, and that through a mistake of the printer it was given as a part of Webster's definition. I have no objection to the definition whether it be B's or Webster's. I think it represents the truth of the Bible. The only reason I referred to it was to excuse Bro. B. For I supposed that other readers, with myself, would look for the definition and fail to find it. He however states that his definition is correctly copied from an edition published in 1856. I have, however, since examined several editions of Webster's Unabridged dictionary, and find the newer editions different from the older ones. When I wrote my review I had examined only the newer editions.

The definition in Bro. B's (older) edition is: "Holy, 1. *Properly*, whole, entire or perfect, in a moral sense. Hence, pure in heart, temper or disposition; free from sin and sinful affections. Applied to the Supreme Being, *holy* signifies perfectly pure, immaculate, and complete in moral character; and man is more or less *holy* as his heart is more or less sanctified, or purified from evil dispositions.

We call a man holy when his heart is conformed in some degree to the image of God, and his life is regulated by the divine precepts. Hence, *holy* is used as nearly synonymous with *good, pious, godly*. Be ye *holy*; for I am *holy*. 1 Peter 1:16." J. S. COFFMAN.

For the Herald of Truth.
CHARITY.

Charity is a virtue much talked of, but little understood. Charity sweet as is its nature, may be turned into a curse. It is a mistake to give to all who ask. Often those who ask are the least deserving of help. We should first see if they really need help. And if they do, give to them and it will be an act of true charity. The man who can not give without talking about it, had better not give at all. We may learn a good lesson from the dew. It falls silently at eventide upon the thirsty earth. We do not see it, and we can not hear it, but in the morning it is there, bright, beautiful and refreshing. The flowers take it lovingly to their hearts and the roots of the grass drink it. Vegetation rejoices in its sweetness, and the earth is blessed.

Charity should be like the dew, refreshing and invigorating in its object, and silent in its operation. To some people the exercise of charity appears very burdensome. I think to make charity easy, we must learn to need little, and we will always have something to give. It is astonishing how many things we gather about us, for which we have no real use, and the cost of which if given to the poor, would be a great benefit to them. The very essence of charity is self denial.

When our Lord beheld the people of Jerusalem casting their mites into the treasury, he above all others justified the widow who cast in two mites, and this he did because she cast in all her living. True Charity is merciful, a truth ever to be remembered and cherished. True charity boasteth not of itself. It is not proud of itself. There is nothing humbles us more than charity. Yet it is a mighty power for good. In the words of Paul, charity beareth all things, believeth all things, hopeth all things and endureth all things.

NORA B. BRUNK.

SUNDAY-SCHOOL LESSONS.

LESSON VIII.—AUGUST 23.

CHRIST THE BREAD OF LIFE.—John 6:26-40.

Golden Text.—Lord, evermore give us this bread.—John 6:34.

Time.—April A. D. 29, closely following the incidents of the last lesson.

Place.—Capernaum, now Tell Hum, on the north-west shore of the lake of Tiberias.

DAILY READINGS.

M. Christ the Bread of life. John 6:26-40.
T. Obey and be Fed. Deut. 8:1-20.
W. God provided Bread. Neh. 9:13-33.
T. Not by Bread Alone. Matt. 4:1-4.
F. Prayer for Bread. Matt. 6:11-15.
S. Bread not First Object. Luke 9:1-6.
S. Bread Repres. Christ. 1 Cor. 10:15-21.

INTRODUCTION.—*Jesus Prayed*. Jesus departed in haste from the multitude he had fed because of their endeavors to make him king. Instead of consenting to their wishes he sent them to their homes and retired to the mountain to spend the night in prayer (ver. 15).

He walked on the water. In the evening the disciples started by boat back to Capernaum. A violent storm arose. In the "fourth watch" of the night (between 3 and 6 o'clock) Jesus walked toward them upon the sea, and seeing their terror, said, "It is I; be not afraid." They gladly received him into the ship, and immediately the ship was at the land whither they went. The multitude followed with diligent search, and finding him at Capernaum asked, "Rabbi, when camest thou hither?" Christ's reply is given in this lesson.

LESSON IX.—AUGUST 30.

CHRIST AT THE FEAST.—John 7:31-44.

Golden Text.—If any man thirst, let him come unto me and drink.—John 7:37.

Time.—October, A. D. 29. The feast of Tabernacles, which occurred about six months after the feast of the Passover, about which time the incidents of our last lesson occurred.

Place.—In the court of the temple at Jerusalem.

DAILY READINGS.

M. Christ at the feast. John 7:31-44.
T. Mira, by divine Power. Matt. 12:22-37.
W. Christ Believed on. John 8:12-32.
T. Christ as a Teacher. Isa. 11:1-16.
F. Christ the Fountain of Life. Isa. 55:1-13.
S. The Fountain from the rock. Deut. 8:7-20.
S. The Prophet of God. Deut. 18:15-22.

INTRODUCTION.—*Jesus* was now nearly 33 years old. The third year of his ministry was drawing to a close. The last year and a half had been spent in Galilee. Every good Jew was expected to go to Jerusalem to some one of the three great feasts. Jesus had been to the Passover in A. D. 28 (John 5:1), but did not go to the Passover feast of A. D. 29 (John 6:4), and therefore he went to the feast of Tabernacles in the face of the danger from the Pharisees; but he went up secretly.

The Feast of Tabernacles is called in Exodus 23:16 the feast of *gathering*—a thanksgiving for the produce of the year. It was also a commemoration of the life in the wilderness, hence they dwelt in booths (or "tabernacles") during the week the feast lasted. The arbors or booths were made of branches of trees. No body was living at home; everybody in these booths.

The Ceremonies of the feast were the outpouring of water from the golden pitcher repeating lines from the 18th Psalm, shaking palm branches toward the altar, etc. Probably at the close of these ceremonies Jesus stood and cried, "If any man thirst, let him come unto me and drink, etc."

HERALD OF TRUTH.

JOHN F. FUNK, Editor.
J. S. COFFMAN, Asst. Editor.
A. B. KOLB, Asst. Editor.

August 15, 1891.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

PRICE ONE DOLLAR PER YEAR.

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ENGLISH CATALOGUE.—Our stock of English Catalogues has been exhausted for some time. We have now, however, printed a new Catalogue of our English books, which will be sent free to any address. Any one contemplating the purchase of books, will do well to send for a catalogue, either English or German. We call especial attention to our books, Bibles, Testaments, Sunday-school supplies, etc.

ALMANACS FOR 1892.—Our family almanac for 1892 will soon be completed. Orders will be received now and placed on the books, and as soon as the Almanacs are out the orders will be filled. We will have a good Almanac filled with valuable reading matter, and the best Astronomical calculations, and expect from our people this year a liberal patronage. Buy your own church Almanac by all means in preference to those from other publishers.

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TO THOSE WHO ARE OWING US.—We must make an appeal to our friends who are owing us. We have a large number of subscribers to whom the paper has been sent for several years, and a few to whom we have sent it for a number of years who are back on their pay. The amounts that we have outstanding in small amounts of one dollar, two dollars, or three dollars as subscription for the paper, and for books, amount to several thousand dollars. We are under the necessity of adding to our building, which has become too small for the work we have to do. Now if these dear friends will kindly remit the small amounts they owe, we can readily pay for the new building, and have some left. Please dear friends do your best now, and send us the amount at once. Even if you have to try real hard, and make some sacrifice, just consider that it is a debt which ought to be paid, and that we have waited very patiently for it, and that we need it very much. It is a small amount to you, but with the hundreds that are owing us these small amounts, it makes a large sum to us. Now brethren try and help us out.

CORRESPONDENCE

FROM CASS Co., Mo.—The church in Cass Co., Mo. was visited by Pre. D. F. Driver of Morgan Co., on Aug. 1st and 2d. Three discourses were given before meetings that were all well attended at Bethel Church 2½ miles from Garden City. He reached this point from Johnson Co., Kans. in time to assist in the funeral service of Bro. Christ Plank's child on Aug. 1st. We trust that his labors with us will redound to the honor and Glory of God. L. J. H.

FROM YORK Co., ONT.—On the 18th of July, Brother Elias Weber and Deacon Peter Reist from Waterloo Co., visited in Markham, and preached in Weidman's church on Saturday and Sunday. The meeting on Sunday was well attended. Baptismal services were held on Sunday, and Brother Weber spoke on the subject of baptism from the 6th chapter of Ephesians. He spoke an excellent and an instructive sermon which we hope may prove to be a blessing to many present. The brethren returned home on Monday.

COR.

OLATHE, JOHNSON Co., KANSAS, AUG. 4TH.—The unusual amount of rainfall during each of the six months just ended, has interfered, both with assembling for worship, and with planting, cultivating and gathering the crops. This is especially the case in the dozen or more counties comprising the limestone lands in the vicinity of Kansas city, where there was a large acreage of wheat, corn, timothy and clover.

Although much detained by wet weather, so that few of the farmers were at leisure, we, with a few of our friends, held a Harvest meeting on Wednesday, July 29th. The day was fair, and the meeting was well attended, considering the busy time. This was the first appointment of the kind in this county. Bro. D. F. Driver of Morgan Co., Mo., conducted the services.

On the 30th our daughter, Sister Anna Wanner, started for Manheim, Lancaster Co., Pa., which will be her address for a month or more, in care of Dr. Isaac Detweiler. She has gone to take treatment for cancer. May the Lord grant her a speedy recovery and return to her family.

We expect to continue holding our regular meetings for worship on the second and fifth Sundays of the month. Our traveling ministers are invited to give us a call, at least long enough to fill one appointment, which will be made at any time. SAMUEL ERNST.
Box 252.

SUNDAY SCHOOL ITEMS.

FROM BLUFFTON, ALLEN Co., OHIO.—The Riley Creek S. School is prospering nicely. The attendance has steadily increased all summer to such an extent that they found it necessary to order more S. S. Lesson Helps.

Any school in order to be successful must have what this school has—the co-operation of parents and children, brothers and sisters, and fathers and mothers. We will never be successful in any Christian work unless young and old are knit together in the bonds of peace and love, and all feel an interest and do all they can for the salvation of the unconverted.

OUR SUNDAY SCHOOLS IN WATERLOO Co., ONTARIO seem to be in a prosperous condition, and much good work is done, as is always the case when teachers and all those connected with the school are consecrated to their work, and zealous in their endeavors to teach and direct the minds of the young in the better way of life. There are now some six Sunday schools in this county, with a prospect of one or two more by next spring.

CONFERENCES.

THE ANNUAL CONFERENCE of the Mennonites for the state of Missouri will be held in Cas- Co., at Bethel church 2½ miles from Garden City on Thursday and Friday of Sept. 24th and 25th, 1891.

Ministers and Deacons are expected to meet on Wednesday the 23d at 2 o'clock P. M. for the purpose of arranging the preliminaries and order of business previous to the opening of conference. A general invitation is hereby extended to the brotherhood, both, at home and abroad, to attend. This also includes our Amish brethren, and especially their ministers who are requested to be present and assist in the important work that shall come before this conference. Those coming from the East should stop at East Lynoe on the Missouri, Pacific R. R. and notify I. B. King or Isaac Greaser who will meet them at the depot. Those coming from the west can stop at Garden City on the Kansas City and Clinton R. R. where they will be met, if previous notice be given, by Eli Kauffman, Chris. Kauffman, or the writer. L. J. HEATWOLE.

A VISIT.

On the 18th of July, 1891, my wife and I left Danvers, Ill., and, going by way of Bloomington to Lexington, were very kindly received by Bro. Joseph Unsicker and Chr. Zehr and taken to their home. Amos Yoder and wife also came to spend the evening with us. On the 19th Bro. Zehr conveyed us to the new meeting-house at Meadows, where the Sunday School was already in progress when we arrived. It was a great pleasure to see so many children and brethren and sisters together, engaged in the work. After the classes were over I had the privilege of making a few remarks. We took dinner with Jacob Roggy's and supper at the house of Bro. V. Neuhauser. After supper we assembled at the meeting-house at Flanagan. A large congregation was present to receive of the bread of life. One person was also received into church membership, who had long remained without the fold, and whom I had not seen for forty years. Oh, what joy when a soul finds grace!

On the 20th, we in company with Bro. Stephen Shaley and wife, visited several families, and at 8 o'clock P. M., we attended a large meeting in the Meadow's meeting-house. May God richly bless this church. We shared the hospitality of Bro. Andrew Vircleker for the night, and next morning he conveyed us to the station at Chenoa, from whence we traveled via Bloomington to Danvers. We feel thankful to God and the dear brethren and sisters for the pleasant time spent on our visit.

JOSEPH AND
MAGDALENA STUCKEY.

For the Herald of Truth.

THOUGHTS GATHERED BY THE WAY.

On the morning of July 14, 1891, I in company with my little daughter and Miss Barbara Diller left our home in Allen Co., Ohio, for Jasper Co., Mo., where we arrived the day following. We found Bro. Jos. Weaver's enjoying good health. We have reason upon reason to be thankful for the kind protection while traveling through many dangerous looking places. We should ever remember the One who cares for us in our afflictions and in the many dark hours through which we pass. Dear Christian friends, why do we pass so much of our time in idleness? Could we not improve our time by being more Christlike? Do we remember that our time is limited, our days are numbered, and we know not how long we may remain here?

I also fear some of us are too negligent about our own affairs and talk too freely about the duties of others. We too frequently find fault with others and speak evil of each other which causes confusion, hard feelings and often tears to flow. Let us be on our guard and rather speak comforting words to our friends. A kind word makes a deep impression in our heart. How much better we feel when we so speak that we cheer others up on their pilgrimage than when we feel as though we marred some one's good feelings through our unkind words. Let us be more careful how we speak of others, and when evil thoughts arise in our mind let us fight to keep them down and make room for pleasant thoughts, for in this way we may overcome evil with good. Unpleasant feelings in families arise frequently by some one giving vent to harsh words, which could easily be avoided. One unkind word brings on another which always makes bad worse.

We should ever be careful how we speak to the little ones around us. They have hearts too as well as we and every cross word spoken to them will not be unnoticed. We should feel glad to say something to them that makes their little faces look bright and happy.

There is another evil against which we do not guard enough. And that is envying. This evil we find to exist among those who care to possess more of this world's goods than others. We should guard against such things and pray God to give us such things as will prove beneficial to us and those around us. We should also be contented with what we have, be it much or little. We surely have all we need, then let us pray God to give us wisdom and love to use everything and do every thing to His glory, that He may at the end save us in his upper kingdom where we can be happy through eternity. I ask an interest in your prayers.

LESSIE SHANK.

HOW TO BE SAVED.

Continued.

WHAT IS MEANT BY FAITH IN CHRIST.

If the Lord Jesus were to make such declarations as these directly to *you*, while standing visibly in your presence, and looking upon you, *would you believe him?* Would you be satisfied? Would you rely upon him to fulfill his promise? Are you so much in earnest about your salvation, that you would trust him at once, and be willing even *now* to become his disciple, asking nothing, wanting nothing beside his own divine word to impart a hope of final blessedness? Stop and think before reading further. Think seriously, I ask again, would you believe these promises, if made personally to you by the gracious Redeemer?

O, if you would, rejoice and be exceedingly glad, for *he does* make these promises in his word, and he makes them as truly, as directly, as sincerely to *you* as though you were the only sinner on earth, or as though he stood visibly in your presence. He hath said, "*Whoever believeth shall not perish but have eternal life.*"

He might commission an angel to convey to you the assurances of his power to save, and of his tender concern for your soul; he might engrave the declarations of his grace upon tables of stone for your special benefit; he might write his sweet invitations in a letter and send them in that form, but what would be the use of all this, when he has already addressed you, and addressed you personally, in his glorious gospel? If you believe not his earnest and solemn words found in the Bible, neither would you "be persuaded though one rose from the dead." Luke 16:31.

Faith, then in the first place, is to believe that what Jesus Christ says in his word is true; and in the second place, it is to rely upon him to fulfill his promise to save your soul.

It is, therefore, as simple and easy to exercise faith in Christ, as it is to believe that what an earthly friend tells you is true, or as it is to trust an earthly friend to do what he says he will do. Nay, it ought to be far easier, because an earthly friend *may* change, or *may* be unable to execute his purpose, but "Jesus Christ is the same yesterday and to-day, and forever." Heb. 13:8, and "doeth according to his will in the army of heaven, and among the inhabitants of the earth; and there is none that can stay his hand, or say unto him what doest thou?" Dan. 4:35. When he who is "mighty to save" Isaah 63:1, offers to deliver you from sin and hell, there should be on your part a prompt and heartless acceptance of the offer, and a calm unshaken reliance upon him to secure your salvation.

You are not to make yourself worthy of the offer in any respect, or in any degree, for self righteousness is at the bottom of all these efforts "to get fit to come," and pride is at the bottom of all this apparent humility that keeps the soul away from the Redeemer. There is no promise in the Bible to those who are g-d enough to come, for "they that be whole need not a physician, but they that are sick." Matt. 9: 12. There is no promise for to-morrow, but "behold, *now* is the accepted time; behold, *now* is the day of salvation." 2 Cor. 6: 2.

Several years ago, a missionary among the Indians was visited by a proud and powerful chief, who had been deeply convicted of his sin by the Spirit of God. The savage, while trembling under a sense of his guilt, like a great many civilized persons, was unwilling to take the water of life freely, and hence offered his wampum to avert the dreaded punishment. The man of God shook his head and said, "No, Christ c not accept such a sacrifice." The Indian went away, but unable to rest beneath the frowns of his Maker, came back, and offered his rifle, and the skins he had taken in hunting. The missionary again said, "No, Christ cannot accept such a sacrifice." The wretched sinner withdrew, but the Spirit gave him no peace, and he returned once more to offer his wigwag, his wife, his children and all that he had, if he could only find pardon and eternal life. The missionary was compelled to say, "No, Christ cannot accept such a sacrifice." The chief stood for a moment, with his head bowed, as if on the verge of despair, and then raising his streaming eyes to heaven, his heart poured itself forth in a cry of unreserved surrender and consecration, "Here, Lord, take poor Indian too."

Yes, my friend, and this is the position to which you must come, if you would experience the joy of pardoned sin, and "the peace of God which passeth all understanding," Phil. 4: 7. You must give up your pride, and your efforts to make yourself better, and committing your guilty soul and all its interests into the hands of Christ, exclaim from the heart,

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

Wherever you may be while reading these words, at home or abroad, standing or sitting, in health or in sickness, *now*, just now, believe in the Lord Jesus Christ. Believe that he came to save you, believe that he is able to save you, believe that he is willing to save you, believe that he offers to save you, and at once, without delay, without doubt, without hesitation, trust in him to do what he promises to do; and I tell you, heaven and earth shall pass away sooner than your soul shall be lost.

You have nothing to do with the past, you have nothing to do with the future, you have nothing to do with the secret things of God, you have nothing to do with the false professors of religion. All you have to do *now* is with Christ. Do not let Satan divert your attention from the one precious thought that the compassionate Savior is standing, as it were, before you, and offering to pardon you just as you are, and this very moment. Only believe that he is making this offer, and take him at his word, and faith will be to you "the substance," the ground, or confident expectation of "things hoped for," and "the evidence," or clear proof and demonstration "of things not seen." Heb. 11: 1. Then shall you know in your own experience of the doctrine taught in this book, "whether it be of God, or whether I speak of myself" John 7: 17. Then shall you obtain the peace for which you sigh, and the love which you desire to feel, and other graces and joys which spring out of this act of childlike faith as naturally as a stream springs from its fountain-head. Then shall you be able to testify, that it is no hard task which the Savior requires when he asks sinful men "to believe on him, for 'the righteousness which is of faith speaketh on this wise: Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above;) or, who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him; for *whosoever shall call upon the name of the Lord shall be saved.*" Rom. 10: 6-13.

DISCUSSION IN THE CLASS.

Extended discussions in the Sunday-school class are always to be avoided. There are frequently persons, in adult classes of course, who have fondness for argument, sometimes cranks with reference to particular points, who are quick to seize an opportunity for a discussion. If a man should in any company of eight or ten persons start the question whether the other side of the moon is inhabited, he would very likely raise a warm discussion in five minutes. A variety of opinions and hypotheses would be advanced, with varying degrees of confi-

dence. But the discussion, while it would excite interest, would lead to no conclusion, and so be in the main unprofitable. So are most of the discussions that are started in the Bible-school classes. Those who started them generally have given a degree of thought to the points involved. They are apt to be ambitious to air the wisdom they fancy they have acquired, and generally urge their own views with a good deal of dogmatism, while they are sometimes quite impatient with the views of others who may think differently. But one rule applies in all such cases. It is that the person seeking argument must be restrained, courteously, but resolutely. This is one of the duties which the teacher owes to his class and to himself. A question from any member of the class is always to be encouraged; but if it lead away from the proper field of the lesson, it must be disposed of with the briefest answer, but always with due courtesy to the questioner. The teacher must never suffer himself to be annoyed, even though the question is seen to be irrelevant. If the teacher himself is inclined to run into such objectionable discussion, the class is unfortunate, and it is full time to hold an election. It is one of the duties of the superintendent to weed out all teachers so deficient in correct practical wisdom. No class should be compelled to bear an affliction of that kind.

OUR BIBLE TEACHER.

FAITH IS REAL.

A person owes you one hundred dollars. You call for payment, and he hands you a bill for that amount on "The—Bank." "Did Mr. A.—pay you the amount he owed you?" asks a friend. "Yes," you say, "and I have the money in my pocket." "Let us see it," continues the inquirer; whereupon you draw out the bill and read, "The President, Directors, and Co., of the—Bank promise to pay, etc., one hundred dollars." "Do you call that one hundred dollars?" rejoins your friend; "why sir it is only a promise of that amount." "True," say you; "but the paper of that institution is just the same with me as the gold." Here is *faith*—faith that recognizes the thing promised in the promise. How pleasing to the proprietors of a moneyed institution must such demonstrations be, of confidence reposed in their veracity! Does not the above illustration agree with, "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature?" Thus it is that "faith is the substance of things hoped for."—*Tract.*

"NOTHING is more amiable than true modesty, and nothing is more contemptible than the false. The one guards virtue, the other betrays it."

THE PERFECT ONE.

The only perfect being who ever lived for any length of time in the world among men was the man Christ Jesus, He said "If I be lifted up I will draw all men unto me."

Infidels and sinners can and do find fault continually with men who profess Christianity. The Bible chronicles the sins of its most renowned and chief men and plainly declares that "All have sinned and come short of the glory of God", but the more we lift, examine and scrutinize the character of the man Christ Jesus the more the whole world is compelled to echo the words of Pilate "I find no fault in him". No fault in his person, no fault in his work, no fault in his life, "In him was no guile".

Looking at ourselves and others, our ignorance, our sinfulness, our uselessness, our unworthiness or at the exceeding broad command of the law will not help us or others, only to show our need of help; the deep pit in which all men are the miry clay, the deadly quicksands into which they sink.

Looking to Christ Jesus the perfect one alone we find the only place in the Universe when we hear "Thy sins which are many are all forgiven thee". Looking to Jesus we see strength for the weak, power for the faint, wisdom for the ignorant, health for the sick, help for the helpless and life everlasting for those who are dead in trespasses and sins.

All men say he was a perfect man, but he said "I and my father are one." He was either what he professed to be or he was an impostor, a gross deceiver, an outrageous blasphemer and suffered justly. The universal assent of the world is he was a perfect man. Thousands upon thousands that clamored for his blood were soon convinced of his divinity and converted to God through the love of God as shown forth in the blood of His cross. He was perfect man, perfect God, Immanuel. Pure minds, and pure hearts are drawn towards Christ as particles of steel are drawn towards a magnet. Only those who choose darkness rather than light fail to come unto Him. He is the chief among ten thousands and the one altogether lovely. "If any man love not the Lord Jesus Christ let him be Anathema Maranatha, i. e. accursed when the Lord cometh", because he is essentially being a rejecter, a murderer of Supreme goodness exemplified in our Lord and Savior Jesus Christ.

What think of ye Christ is the test
To try both your state and your scheme,
You cannot be right in the rest
Unless you think rightly of Him.
As Jesus appears to your view,
As He is beloved or not,
So God is disposed towards you
And mercy or wrath is your lot.

Miscellany.

THE HIGHEST TYPE OF FAITH—Living without plans is shiftless. Living above plans may be the highest life of faith. The ordinary traveler must look to the beaten track as his guide in journeying; but he who is competent to be an explorer may strike out from the traveled way, and be guided by the circumstances of each hour in his action beyond that path. But if a man is to do without the ruts and the finger boards of the common highway, he must be able to read the signs of the heavens in order to be sure of his bearings as he journeys. A man has occasion to rely on rules and patterns of conduct, unless he has the ability to comprehend and apply principles in every special emergency. Only he who has faith that God has called him to act a l by himself in the world is justified in starting out in life not knowing whether he goes; but he can move forward fearlessly.—*S. S. Times.*

ONE YEAR FOR GOD.—A recent statistician says that human life now has an average of only thirty-two years. From these thirty-two years you must subtract all the time you take for sleep and the taking of food and recreation; that will leave you about sixteen years. From those sixteen years you must subtract all the time that you are necessarily engaged in the earning of a livelihood; that will leave you about eight years. From those eight years you must take all the days and weeks and months—all the length of time that is passed in childhood and sickness, leaving you about one year in which to work for God. Oh, my soul, wake up! How darest thou sleep in harvest-time and with so few hours in which to reap? So that I state it as a simple fact that all the time that the vast majority of people will have for the exclusive service of God will be less than one year!—*Talmage, in N. Y. Observer.*

PEACE BETTER THAN WAR.—The advocate of disarmament and of universal arbitration have on their side the whole logic of the situation. Not a single rational argument can be advanced for the continued maintenance of the vast military system of Europe, and it is this argument, which added to the other miseries caused by war, and a consideration of the awful guilt of bloodshedding on such a tremendous scale, which will yet rouse the nations to throw off the burden even if in so doing they should throw off the governments which now persist in maintaining and increasing them. But can this result be reached in time to prevent another great armed struggle? We do not believe it can. Meanwhile the friends of peace and arbitration should deliver their testimony with increasing earnest-

ness and hopefulness. Never was that testimony listened to as it is to day. And why should not the good offices of all friendly nations be employed to induce Germany and France to submit even so difficult a matter as the Alsace-Lorraine grievance to arbitration?—*Christian Statesman.*

A COLLEGE CLUB.—A very delightful specimen of righteous administration of the laws occurred last week in Cambridge, Mass. There is connected with the college a "high toned" Greek letter club, which used to be regularly connected with a fraternity honored in other colleges, but which has for many years been practically severed from it, and which has degenerated into a mere club of swells and *bon-vivants*. This club provides liquors and sells them to its members and visitors. That is forbidden by the laws of the State, as Cambridge is a prohibition city. The members of the club, including a number of the best-known students, famed in athletics if not in studies, were arrested last week and brought before a fearless and impartial judge, and fined sixty-five dollars each for what they were told was evidently a willful infraction of the laws. And the judge gave them a faithful warning that if they were caught guilty of the offence again they would be liable to a fine of one hundred dollars and three months in the penitentiary. We most sincerely hope that the officers will keep a sharp lookout on that club, and if they continue to keep and sell liquors that they will all be again arrested, and all sent to the penitentiary, though they be baseball captains, or stroke oars, or sons of millionaires. College students should be made to keep the laws just as much as any uneducated rumseller.—*The Independent.*

THE TRIUMPH OF PEACE.—When great armies meet in conflict and leave behind them only smoking ruins of cities, towns and hamlets, and splendid fields of grain trampled by combatants and ploughed by shot and shell for their harvest of dead and wounded, great note is taken of it, and it is said revolutions are being wrought out to a conclusion, and history is being made. It is not so commonly noted, but is equally true and important that revolutions are progressing and history making in these piping times of peace as in times of war.

The latest of these victories of peace has been achieved in far-off Brazil, and by a woman, too, the Princess Isabella—Princess Regent. It was she that brought the dismissal of the anti abolition ministry about, and formed another pledge to abolition.

The new government introduced its Emancipation Bill only recently to the Chambers of Deputies, which promptly passed it, as subsequently, with like celerity, did the Senate. It is law now; and

the venerable and Democratic Emperor, Dom Pedro, the hope of whose life was to see the emancipation of the slaves in his empire, has had the good news sent to him at Milan, while he lay ill and suffering, by the Princess Regent, that his desire has been accomplished.

It required four years of war to make freedmen of the 4,000,000 chattels in this country. In 1861, Alexander II of Russia abolished serfdom—thus making free men of 48,000,000 serfs. Now Brazil adds 2,000,000 to the ranks of freedmen.

In less than thirty years, war has freed 4,000,000 slaves, and peace 50,000,000. In the working out of revolutions, and making of history in that time, peace has much the better of it.—*Philadelphia Ledger.*

THE SUPREME COURT OF THE UNITED STATES declares the Wilson case valid, which puts an end to the validity of the Original Package decision. Since the Supreme Court of March 19th, 1888, rendered the decision "that those sections of the laws of Iowa, prohibiting the importation of liquors from other states were unconstitutional, because in effect they undertook to do what Congress alone has the right to do—regulate commerce between states," those sections of the country and especially the states prohibiting the sale and manufacture of liquors were thrown into a great disadvantage, and ever since struggled to be freed from the bonds of suppression. It has been stated time and again, that the prohibitory states have within their borders as much drinking as any other states. This was too much the case within the last two years, but how could things well be otherwise, when the Supreme Court virtually declared prohibitory laws unconstitutional? A state could prohibit the manufacture of liquor within her borders, but under the Original Package decision had no power to prohibit the sale of liquor imported from other states.

As stated Congress alone has the power "to regulate commerce with foreign nations, and among the several states and with the Indian tribes". The Wilson Act, which will stand as long as the Constitution of the United States, gives to a state no new power, but "removed an impediment to the enforcement of the state laws in respect to imported packages in their original condition," i. e. "it simply allowed imported property to fall at once, upon its arrival, under the local jurisdiction." Liquors may, under the Wilson Act and the decision of the Supreme Court which in the Seisy vs Hardin case in Kansas occurring a few weeks ago declared the act constitutional, be transported from one state into any state, but the imported liquors will be dealt with according to the laws of the state in which they land. This gives to each prohibitory

state the right to enforce the law as seems best.

The friends of temperance have now a better footing to stand on and defend their cause than they have had for many years, and it is hoped they will use their liberty and privilege in the way that will be the greatest benefit to our nation and honor to Him who rules Supremely.

MORE ABOUT THE STUNDISTS OR RUSSIAN NONCONFORMISTS—In the 1st June No. of the HERALD OF TRUTH, page 172 appeared an article on the Russian Stundists stating briefly their customs, faith and doctrine, and of their cruel treatment on the part of the Russian Government. We especially call your attention to these peculiar people because they as may be seen in the 1st June No. in point of doctrine, bear close resemblance to some of our own people, the Mennonites. This is what the *Independent* says of them:—The most important of the dissenters from the Russian Orthodox Church [Greek Catholic] are the Stundists. The sect is pietistic throughout, and was begun by the holding of meetings for the purpose of edification and instruction out of the Scriptures. They began by rejecting the use of images and the making of the cross as being contrary to the Bible. This was followed by their withdrawal from the Orthodox Church and by the organization of independent congregations. In 1871 Balabok began a very aggressive propaganda, but was punished by imprisonment at one year in Kiew. Against Ratushny and the other leaders a sensational criminal suit was instituted at Odessa in 1873, which, after a trial covering five years, ended in a failure to convict. A rather remarkable coadjutor was found in a Syrian, from Persia, named Jacob Deljukow, who for twenty years labored quietly but effectively, and through his influence many became Stundists or Baptists. His method was to ask as a peddler, going from house to house, and improving these opportunities to urge a better Christianity. One of his wares that helped him most was the Bible. He was repeatedly imprisoned and once banished to Orenburg. But while here he succeeded in organizing a Stundist congregation, which, in 1887, was in a most flourishing condition.

The Stundists have no ordained ministry. The congregation select from their own ranks as leaders those who have the necessary gifts. They have no fixed rites. Sometimes there is even no singing in connection with the services, although there are now several collections of Protestant hymns published in Russian and used by the evangelical sects. The sermons and prayers are the chief features of worship. Three services are generally held on First-day, and often each lasts

from two to three hours. Prayer-meetings are regularly held. Once a month the Lord's Supper is celebrated, and many congregations have the ceremony of foot-washing on Maunday Thursday. The congregational affairs are in the hands of chosen elders, who consult the whole congregation in important matters. A Church Council as such they do not have. The Stundists lay great stress upon an upright and moral life. For this reason they favor early marriages, the young men becoming husbands at the age of from sixteen to eighteen; the girls wives as early as fourteen. In a number of particulars they still adhere to certain features of the Mosaic ceremonial law. Smoking, drinking of intoxicants, dancing, card playing and the like are absolutely forbidden. Chiefly on account of their early marriages, they are, as a rule, not much better educated than the average Russian peasant. Poor people often do not send their children to school at all; and there is a strong prejudice against higher education as detrimental to piety, as this was entertained formerly by the Mennonites. The young are subject to strict discipline, in many cases not even being allowed to speak in the presence of their parents without permission. Family worship is insisted upon, and during this service boys of twelve and thirteen are taught to make extemporaneous prayers.

Since 1884 the Stundists have General Conferences, to which each congregation sends a delegate. The Conference meets each Spring, and among other things elects officers to manage the mission moneys and work. This mission work is done chiefly in Southern Russia, and is accomplished through traveling preachers, who in all cases are only peasants, but well-gifted and especially well-read in the Scriptures. Only one of them has enjoyed the privilege of a higher education, having attended a German university, and he labors exclusively among the German colonists. Naturally, no official statistics of the Stundists, who live only because the Orthodox authorities cannot suppress them, are in existence. But the testimony of friend and foe agree in this—that they are rapidly spreading, and that they number tens and even hundreds of thousands.

VERY painful is it to read the announcements of recent defalcations in Philadelphia and other cities, and to learn that some of these men who have betrayed their trust have been prominent in Church life. It raises the question whether honesty has been as firmly insisted on as it should be in Sunday-school and pulpit teaching as fundamental to Christian character. It should lead the churches to inquire if they have been always strictly honest in the administration of their own business affairs.

DIED.

ROBINSON.—On the 23rd of July, 1891, in Elkhardt, Elkhardt Co., Ind., of pneumonia, of which she suffered about three weeks, Emma A., daughter of Zachariah and Sarah Robinson, aged 24 years, 2 months and 8 days. She was an active church member, a devoted Sunday-school teacher. In the family circle she was a source of cheer and sunshine, and the love and kindness she manifested toward others won for her the esteem and respect of all. She will be greatly missed in the circle of her acquaintance. Some six months ago she was betrothed to a worthy young man, and was soon to become a bride, but her bridal dress served for her shroud before the wedding day arrived. Her affianced no doubt feels the loss more deeply than any other. During the first days of her last illness, she expressed herself both willing and ready to give up this life for the future. She frequently made use of the expression, "The Lord's will be done." When her mother wept as she saw the end approaching, she bade her be calm. She also spoke of going home to her sister and brothers who had preceded her, and expressed herself as being perfectly happy and comfortable. Funeral services were held by W. J. Funkey from Acts 2:14, and J. F. Funk from 2 Cor. 4:17, 28. The loss to one so dearly beloved falls indeed heavily upon the parents, and brothers and sisters, but we should all remember that our kind heavenly Father knows best, and whatsoever he does is well done. May all these sorrowing ones say, in humble submission to the will of God, The Lord gave; the Lord has taken away: blessed be the name of the Lord.

MYERS.—In May 1891, near Mt. Cory, Hancock Co., Ohio, Leah Elizabeth Myers, in the 30th year of her age. She was a daughter of Benjamin F. and Sarah Myers. This is the third one that has been called from a family of twelve grown children within one year and four months. All were victims of consumption. Leah was a devout member of the Methodist church. Many relatives and friends mourn her early departure.

Peaceful be thy silent slumber,
Peaceful in the grave so low,
Thou no more wilt join our number;
Thou no more our songs shalt know.

MARTIN.—On the 31st of July, 1891, in Spring Grove, Lancaster Co., Pa., Mary M., wife of Ezra Martin. Buried at Weaverland. Services by John M. Zimmerman in English, and Bishop Jonas Martin in German, from 2 Tim. 4:6-8. She was a faithful member of the Mennonite church. She leaves a sorrowing husband and one son to mourn her death. She was in her 28th year.

ALBERT.—On the 25th of July, in Waldheim, Mountain Co., Man., Helena (Dyck) Albert, aged 71 years, 1 month and 28 days. Leaves a husband, 3 children, and 6 grandchildren. She was born in Ellerwalde, bei Elbing, West Prussia, Europe. Emigrated to Canada in 1869.

BRENNEMAN.—On the 20th of July, 1891, near Orrville, Wayne Co., Ohio, of paralysis, Bro. Henry Brenneman, aged 77 years and 4 days. He was a faithful member of the Mennonite church for many years, and was the father of eight children, four sons and four daughters, the result of the union with his first wife, who died eighteen years ago. Three of his sons preceded him to the Spirit world. He leaves a sorrowing wife and five children to mourn the loss of husband and father. He was afflicted with the above disease for over five years, and for the last two years or more

was entirely helpless, but he bore it all patiently until God released him from his sufferings, and we have reason to believe that he has gone home to rest from all his labors. Funeral on the 31st, at the Mennonite meeting-house near his home, where many friends and neighbors had assembled to pay their last respects to one whom they had learned to love. Services by David Hostetler and Michael Horst from Rev. 21:1, 7.

LANDES.—On the 24th of July, 1891, in Tuscarawas Co., Ohio, of a disorder of the stomach, Tobias Landes, aged 45 years, 3 months and 10 days. He leaves a sorrowing wife and 6 children to mourn the loss of one who was dear to them, but when God doth call us home we must obey. Funeral on the 26th from the Culp meeting-house, in Holmes Co., Ohio. Services by Henry Kilmer at the house, and Abraham Mast and Adam Kornhaus at the church from Rev. 14:12, 14.

EICHER.—On the 29th of June, 1891, near Milford, Nebraska, daughter of Joseph and Eicher, aged 1 year, 1 month and 1 day. Buried in the Amish Mennonite cemetery. Services by Joseph Schlegel and Joseph Gascho, from 1 Thess. 4:13.

LEAMAN.—On the 22nd of July 1891, in Little, Lancaster Co., Pa., Sister Mary, wife of Bro. Benjamin Leaman, aged 51 years, 11 months and 11 days. Buried at the Hess meeting-house on the 25th. Text, Rev. 22:14. A large congregation assembled to pay the last tribute of respect to the beloved sister. She was a faithful member of the Mennonite church. May the Lord comfort the bereft family.

HERROLD.—On the 25th of July, 1891, in Washington Twp., Elkhardt Co., Ind., Simon H. Herrold, aged 73 years and 11 days. He was born in Snyder Co., Pa., July 14, 1818. In 1839 he was married to Elizabeth Strawser, to whom nine children were born—three sons and six daughters—two of whom father Herrold has now seen, and to whom the other seven are still living, four still residing in Pennsylvania, the other three in this state, namely, Elias S., Simon J. Herrold, Mrs. William Painter, and Mrs. Daniel Sholly, Mrs. Elizabeth Houser, Mrs. Catharine Stahl and Andrew Herrold, of Penn. Bro. H. was a faithful member of the Mennonite church, lived a devoted Christian life for over 50 years, and though he was stricken with paralysis and the end came without warning, yet he was prepared for the great change from this mortal life to that immortal life in glory. His funeral was one of the largest ever held in the township, showing the great respect the community had for him. The sermon was preached by S. Volder of Elkhardt and the body laid to rest in Trout Creek Cemetery. Text, Job 7:1, 2.

ERR.—On the 20th of July, 1891, near Thurman, Arapahoe Co., Col., of diphtheria, Joseph aged 1 year, 7 months and 3 days, and Jacob on the 27th of July, aged 5 years, 11 months and 7 days, children of Daniel and Catharine Erb. Joseph was buried on the 21st and Jacob on the 28th of July, in the Amish Mennonite cemetery near Thurman. Services by J. Schlegel, J. Roth and J. Schrack.

WEAVER.—On the 21st of July, 1891, in Carnarvon Twp., Lancaster Co., Pa., of Bright's Disease, Isaac Weaver, aged 65 years, 7 months and 21 days. Interred in the Weaverland Mennonite burying ground. Services by Pre. John M. Zimmerman, Benjamin Horning, and Bishop Isaac Eby, from 2 Tim. 4:6-8. He was a member of the Mennonite church for many years. He leaves a wife, nine sons and two daughters to mourn his death. Deceased was a brother to the late Bishop George Weaver of the Weaverland church, and has been a miller by trade from his youth.

'Tis hard to part with you, dear father,
We can only wonder why,
Thou hast left us grieved and lonely;
May we meet thee by and by?
Human hands have tried to save thee,
Tender cares were all in vain;
Holy angels came and bore thee,
From this weary world of pain.
Your suffering now is o'er,
Your warfare now is ended;
We shall see you here no more,
To God your soul ascended.
With saints and angels there,
You can praise the Lord our King;
The great reward you'll share,
And the heavenly anthers sing.
Your wearied brow is cold in death,
Your gentle eye-lids closed;
Your languid tongue from us is hushed.
We miss you, Oh, how much!

PLANK.—On the 1st of August, 1891, in Lagrange Co., Ind., after an illness of three months, Leander, son of John and Elizabeth Plank, aged 12 years, 8 months and 23 days. He bore his sufferings with great patience and we trust he is safe in the arms of Jesus. Funeral services were held Sunday, August 2, at the home of the parents on Brushy Prairie by Pre. Peter Long, also Monday, Aug. 3, at the Maple Grove church by J. S. Hartzler and J. Kurtz. Buried at the Amish burying ground, in Hlaw Patch. May God be with this family in the loss which they deeply feel as Leander seems to have been the jewel of the family.

PLANK.—On the 31st of July, 1891, near East Lynne, Cass Co., Mo., of inflammation of the bowels, Myrtle Ann, daughter of Christian and Lydia Plank, aged 10 months and 22 days. Services at Clear Fork church from 1 Cor. 15:22 by L. J. Heatwell, D. F. Driver and J. C. Kenagy.

BRUBAKER.—On the 20th of May, 1891, in Dakota, Stephenson Co., Ill., H. K. Brubaker, aged 65 years and 1 month. He was buried at the Mennonite burying ground. Services by C. Snavely and Joseph Colwell. Deceased was a faithful member of the Mennonite church, beloved and respected by all who knew him. He leaves a wife and two sons to mourn their loss. Three daughters have preceded him to that land from whence no traveler ever returns.

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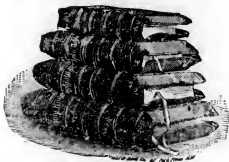
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May none disrepute this,
Thy sacred day given
To rest from our toil
And culture for Heaven.

Still reveal thou thyself
To earth's fallen race
And double thy portions
Of spirit and grace.
Thy covenant mercies
Our own feeble love
And bring a lost world
To that Sabbath above.

Orrville, O. ELLA K. GEISINGER.

THE TRUE GROUND OF PEACE.

When I see the blood I will pass over you."—Exodus 12:13.

The blood on the lintel secured Israel's peace.

God did not add anything to the blood, because nothing more was necessary to obtain salvation from the sword of judgment. He did not say, "When I see the blood and the unleavened bread or bitter herbs, I will pass over." By no means. These things had their proper place and their proper value; but they never could

be regarded as the ground of peace in the presence of God.

It is most needful to be simple and clear as to what it is which constitutes the groundwork of peace. So many things are mixed up with the work of Christ, that souls are plunged in darkness and uncertainty, as to their acceptance. They know that there is no other way of being saved, but by the blood of Christ; but the devils know this, and it avails them naught. What is needed is to know that *we are saved*—absolutely—perfectly—eternally saved. There is no such thing as being partly saved and partly lost; partly justified and partly guilty; partly alive and partly dead; partly born of God and partly not. There are but two states, and we must be in either the one or the other.

The Israelite was not partly sheltered by the blood, and partly exposed to the sword of the destroyer. He knew he was safe. He did not hope so. He was not praying to be so. He was perfectly safe. And why? Because God had said, "When I see the blood, I will pass over you." He simply rested upon God's testimony about the shed blood. He set to his seal that God was true. He believed that God meant what he said, and that gave him peace. He was able to take his place at the paschal feast in confidence, quietness, and assurance, knowing that the destroyer could not touch him, when a spotless victim had died in his stead.

If an Israelite had been asked as to his enjoyment of peace, what would he have said? Would he have said, "I know there is no other way of escape but by the blood of the lamb; and I know that that is a divinely perfect way; and, moreover, I know that that blood has been shed and sprinkled on my door-post; but, somehow I do not feel quite comfortable. I am not quite sure if I am safe. I fear I do not value the blood as I ought, nor love the God of my fathers as I ought?" Would such have been his answer? As surely not. And yet hundreds of professing Christians speak thus when asked if they have peace. They put their thoughts about the blood in place of the blood itself, and thus in result make salvation as much dependent upon them-

selves as if they were to be saved by works.

Now, the Israelite was saved by the blood *alone*, and not by his thoughts about it. His thoughts might be deep or shallow; but deep or shallow, they had nothing to do with his safety; he was not saved by his thoughts or feelings, but by the blood. God did not say, "When you see the blood, I will pass over you." No; but, "when I see." What gave an Israelite peace was the fact that Jehovah's eye rested on the blood. This tranquilized his heart. The blood was outside, and the Israelite inside, so that he could not possibly see it; but God saw it, and that was quite enough.

The application of this to the question of a sinner's peace is very plain. Christ, having shed his blood, as a perfect atonement for sin, has taken it into the presence of God, and sprinkled it there; and God's testimony assures the believer that everything is settled on his behalf.

All the claims of justice have been fully answered; sin has been perfectly put away, so that the full tide of redeeming love may roll down from the heart of God along the channel which the sacrifice of Christ has opened for it.

To this truth the Holy Ghost bears witness. He ever sets forth the fact of God's estimate of the blood of Christ. He points the sinner's eye to the accomplished work of the cross. He declares that all is done; that sin has been put far away, and righteousness brought nigh—so nigh that it is "to all them that believe." Believe what? Believe what God says because he says it, not because you feel it.

Now, we are constantly prone to look at something in ourselves as necessary to form the ground of peace. We are apt to regard the work of the Spirit *in* us, rather than the work of Christ *for* us, as the foundation of our peace. This is a mistake. We know that the operations of the Spirit, of God have their proper place in Christianity; But his work is never set forth as that on which our peace depends. The Holy Ghost did not make peace; but Christ did. The Holy Ghost is not said to be our peace; but Christ is. God did not send "preaching peace" by the Holy Ghost; but "by Jesus Christ"

(comp. Acts 10:36; Eph. 2:14, 17; Col. 1:20).

The Holy Ghost reveals Christ; he makes us to know, enjoy, and feed upon Christ. He bears witness to Christ; takes of the things of Christ and shows them to us. He is the power of communion, the seal, the witness, the earnest, the unction. In short, his operations are essential. Without him we can neither see, hear, know, feel, experience, enjoy, nor exhibit aught of Christ.

Yet, notwithstanding all this, the work of the Spirit is not the ground of peace, though he enables us to enjoy the peace. He is not our title, though he reveals our title, and enables us to enjoy it. The Holy Ghost is still carrying on his work in the soul of the believer. He "maketh intercessions with groanings which cannot be uttered." He labors to bring us into more entire conformity to the Lord Jesus Christ. His aim is "to present every man perfect in Christ." He is the author of every right desire, every holy aspiration, every pure and heavenly affection, every divine experience; but his work in and with us will not be complete until we have left this present scene, and taken our place with Christ in the glory.

Not so the work of Christ for us. That is absolutely and eternally complete. He could say, "I have finished the work which thou gavest me to do." John 17:4. And, again, "It is finished." The blessed Spirit cannot yet say he has finished the work. He has been patiently and faithfully working for the last eighteen hundred years as the true—the divine Vicar of Christ on earth. He still works amid the various hostile influences which surround the sphere of his operations. He still works in the hearts of the people of God, in order to bring them up, practically and experimentally, to the divinely-appointed standard. But he never teaches a soul to lean on his work for peace in the presence of divine holiness. His office is to speak of Christ. He does not speak of himself. "He," says Christ, "shall take of mine and show it unto you." He can only present Christ's work as the solid basis on which the soul must rest forever. Yea, it is on the ground of Christ's perfect atonement that he takes up his abode and carries on his operations in the believer. "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." No power or energy of the Holy Ghost could cancel sin. The blood has done that. "The blood of Jesus Christ his Son cleanseth us from all sin."

It is of the utmost importance to distinguish between the Spirit's work *in* us, and Christ's work *for* us. Where they are confounded one rarely finds settled peace as to the question of sin. The type of the passover illustrates the distinction very simply. The Israelite's peace was

not founded upon the unleavened bread or the bitter herbs, but upon the blood. Nor was it by any means a question of what *he* thought about the blood, but what God thought about it. God has found a ransom, and he reveals that ransom to us sinners, in order that we might rest therein, on the authority of his word, and by the grace of his spirit. Inasmuch as God tells us that he is perfectly satisfied about our sins, we may be satisfied also.

Beloved reader, if you have not as yet found peace in Jesus, we pray you to ponder this deeply. God is well pleased in the finished work of Christ—"well pleased for his righteousness' sake." That righteousness is not founded upon your feelings or experience, but upon the shed blood of the Lamb of God; and hence your peace is not dependent upon your feelings or experience, but upon the same precious blood which is of changeless efficacy and value in the judgment of God.

What then remains for the believer? To what is he called? To keep the feast of unleavened bread by putting away everything contrary to the hallowed purity of his elevated position. It is his privilege to feed upon that precious Christ whose blood has canceled all his guilt. Being assured that the sword of the destroyer cannot touch him, because it has fallen upon Christ instead, it is for him to feast in holy repose within the blood-stricken door, under the perfect shelter which God's own love has provided in the blood of the cross.

For the Herald of Truth.

THE SHADOW OF THE ALMIGHTY.

Hide me under the shadow of thy wings. Ps. 17:8.

What a glorious refuge to hide under the wings of the Almighty in time of sorrows, of trials and temptations.

There we can find rest unto our souls, joy and peace that passeth all understanding and knows no endings, and a balm for the weary. Have you realized the Savior's overshadowing care for them that fear Him? If not, do not neglect it; "To-day if ye hear his voice harden not your hearts." you may say I want to enjoy myself in the world a while yet, some future day I will accept Christ and go to heaven when I die. But remember God's to-day, and man's to-morrow will never meet. He might call you from time to a ceaseless eternity without a moment's warning, in the twinkling of an eye wherein you can not even say, "God be merciful to me a sinner." "If the righteous scarcely be saved where shall the ungodly and sinner appear?" Dreadful thought to be banished from the Lord's presence forever, to dwell in the regions of darkness below. I hope you will with God's grace reject Him no longer, but

will try with all the united effort you can employ to bring perishing souls to Christ, in the afternoon hours of our present world, before it is forever too late, and before our earthly sun will set to rise no more on this terrestrial ball.

Thanks be to God, we have the grand privilege of coming to Him, and make our calling and election sure, that when all earthly things are dissolved, we have a building not made with hands, eternal in the heavens.

"He that dwelleth in the secret place of the most high shall abide under the shadows of the Almighty." But remember, we can not go to the saloons, theaters, festivals, horse races and many other sinful inventions of Satan, and say, "Lord, hide me under the shadow of thy wings."

God's wings will not overshadow us at such places, nor will he, the Friend of all friends, accompany us, but will pass on, and unless we deny all and follow Him we can not be His followers. We are to abstain from all appearance of evil, and all that we do we are to do to the honor and glory of God. It is a sad picture to see how pride and worldliness are gaining the over ruling power, not only in the world but also the church. Can we decorate our mortal bodies in the gaudy fashion of the day, and then say, "Hide me under the shadow of thy wings?" The Scripture says it is impossible to serve God and Mammon at the same time. We will love the one and hate the other. A recent writer says a little 7x9 closet, with God, has more of heaven in it than a 40x60 church full of pride and worldliness.

God resisteth the proud but giveth grace to the humble. We are to hold fast our professions without wavering. And not to be driven about with every wind of doctrine, but stand firm on the rock Christ Jesus, for all else is sinking sand. It grieves God and His followers to see Christian professors, when they return from church with their plain attire, then to lay it all aside when they want to go to some other place, and put on something more fashionable in order to suit their fashionable comrades, or for fear they would be laughed at. I tell you the world points the finger of scorn at such conduct, rather than at our plain attire. By so doing we hide our light under a bushel, and lose favor with God and man. How often we hear the ex-ression by the so called worldly people if only the Christian professors would be more true to their confession, and show by their conduct on which side they are. Are you on the Lord's side? Dear friends, just think for a moment. What will those polluted earthly rags help us in that great and awful judgment day where we shall all appear to give an account of our life? The robe of righteousness will stand the test in time and eternity.

When we shall have done all that was our duty we are yet unprofitable servants. Friends, let us lead such a life that it will not be said of us as of the inhabitants of Jerusalem, How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not: would that all would gather with the happy brood beneath the Savior's wings and learn the things that belong to their peace. They who have found the shelter of His love alone know how safe and blessed is their refuge. Your most unworthy but well-wishing friend.

"All my thoughts on thee is stayed,
All my help from thee I bring;
Cover my defenseless head
With the shadow of thy wing."
ELLA H. BRUBAKER.

For the Herald of Truth.

WITH CHRIST IN SEPARATION.

"The Bible rings with the cry for separation. Those words, Divide! Divide! speak through its pages, from those earliest verses which tell how God divided the light from the darkness. This call came to Abraham, bidding him get out from country, and kindred, and father's house; to Moses as the herald of the Exodus; to the children of Israel as the language in Babylon, bidding them return to their fatherland; and along the New Testament church."

In Christ's prayer for believers we read, "I pray not that thou shouldst take them out of this world, but that thou shouldst keep them from the evil." (John 17:15). We are not to be separated from living in this world, but we must be separated from the evil in the world. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" Eph. 6:12.

If we allow ourselves to be attending a place of Christless amusement, the net will be drawn closer around us. What will be the result of such. Stop and think! We must abandon those things that do not tend to make us more spiritual. Those who follow and "live after the spirit, are free from condemnation," but those who walk after the flesh are carnal, and "to be carnally minded is death." (Rom. 8).

What shall we do if the world offers and invites us to spiritless pastimes? Dear reader; if you are such an one who feels almost overcome by the rulers of the darkness of this world, I think I can point you to a beautiful example of Christ, when he was tempted of the devil in the wilderness for forty days and forty nights. There Satan tempted Christ and said, I will give you the kingdoms of this world and the glory thereof, if thou wilt fall down and worship me. Jesus saith, "Get

thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:1-11.

Now let us when we are invited or tempted with the glory of this evil world, rebuke Satan every time and say, "Get thee behind me!"

The Bible teaches us to follow after the spirit—things unseen! We have not a forty day's temptation. No. Sometimes only for a few moments. Oh let us be faithful, and ask Christ to help us shun the baits of sin! But some readers will say, "There are professing Christians who will allow certain amusements. May we not look to others for an example, but to 'Christ the Author and Finisher of our Faith.'" Heb. 12:2.

Let us be with Christ in separation. Better be one with Christ, than to be with hundreds assisting them in their vanities. Far be it from me to glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. May we study the life of Jesus Christ, and his will concerning us, and he will (by the holy spirit) teach us all things which pertain to our eternal welfare. In so doing we shall not be ashamed at his second coming, but shall receive an abundant entrance into the celestial city. "Wherefore come out from among them, and be ye separate, saith the Lord." E. S. HALLMAN.

Berlin, Ont.

For the Herald of Truth.

ETERNAL LIFE.

And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John 17:3.

These words spake Jesus when the hour had come for him to suffer for fallen humanity. He could say, I have overcome the world. I have glorified Thee on the earth; I have finished the work which thou gavest me to do, and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. The whole chapter is one of Christ's touching prayers to his dear heavenly Father. O, the joy that Jesus gives to a blood bought, saved, soul! One that knows the only true God, and Jesus Christ our Lord, whom God has sent to redeem us. If we can understand what a lost soul is, and what it means that Christ had to suffer to save us; if we can realize the reward of a saved soul, and the punishment of a soul that rejects the Savior, we may partly know the worth of a soul being saved. How miserable and unhappy would we be, if we were ushered into eternity without knowing God and without hope! We, the children of God's spiritual kingdom, are like a child in the natural sense. How swiftly do the little footsteps seek

their mother's fond caressing and loving words of consolation in times of disappointment or trouble; so do we in seasons of sorrow, seek our refuge in the Eternal, the only true Helper. Even as a mother comforteth her child, so will He comfort us, when the waves of sorrow beat upon us and the soul is battered with grief, and when the darkness of midnight rests over us. Let us go to Jesus and pray that our faith fail not; let us lay down our trembling, doubting, rebellious heart, and believe that all is for our good, and that God is leading us to the fullest blessedness, for God helps us weak creatures, if we are willing to be led in His own appointed way. If we yield ourselves wholly to His care, protecting care, confess Him as our Father, ask for grace to rise higher, and remain passive in His hands He will fashion us for heaven.

All we who have come to years of understanding are sowing spiritually, which will bring forth a harvest. If we sow to the flesh, we shall of the flesh reap corruption, which will be a harvest of eternal misery; but if we sow to the spirit, we shall reap life everlasting, which will be a glorious harvest. It matters not what we think or what we intend to do, for we must first sow to the spirit before we can reap thereof. The work of man is to do the will of his Master that he may obtain life eternal. The body is the temple, erected by the hand of God to this purpose, and is to be nourished by the sweat of the brow, let the cost be what it will, but let us be sure to obtain life eternal. We should daily come nearer to God, crucify our carnal desires, and become more spiritually minded, "for to be carnally minded is death, but to be spiritually minded is life and peace." "God is a spirit and they that worship him must worship him in spirit and in truth." Therefore, let us have our hearts prepared, that the spirit may dwell within us. Then only can we worship Him in spirit and in truth. Have we complied with the above command? If so, we can feel assured that the only true God is our dear heavenly Father, and Jesus our elder brother; for Jesus said, Woe sever shall do the will of God, the same is my brother, and my sister, and mother. And that in the world ye shall have tribulation, but be of good cheer, I have overcome the world. Let us overcome the world through the spirit and strength of our Lord, who is mighty to save. The spirit saith: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. He that overcometh shall not be hurt of the second death. The same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. O how necessary it is, then, to be found faithful unto death, in order to gain the crown of eternal life. The spirit also

said: Therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

"Take the name of Jesus with you,
Child of sorrow and of woe—
It will joy and comfort give you,
Take it, then, where'er you go.

"Take the name of Jesus ever,
As a shield from every snare;
If temptations round you gather,
Breathe that Holy name in prayer."
Sister C.

For the Herald of Truth.

WALKING WORTHY OF GOD.

"As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." 1 Thess. 2:11, 12.

This earnest admonition of Paul to the Thessalonian brethren also contains an impressive lesson for us, but do we heed the exhortation? Are we walking "worthy of the vocation wherewith we are called?" or are we walking after our own carnal desires forgetting God who has appointed us unto his kingdom and glory? The question too often is, "am I living up to the rules of the church?" "Am I living up to the doctrine of men?" instead of, "Am I walking worthy of God?" Christian professors are too much inclined to follow after the ways of the world as far as the church will allow them to go. The church sanctioning a thing does not make it right, if the Bible condemns it. I believe church rules should be respected if in accordance with God's Word but it is far safer to take the Bible as our guide.

God should be honored, loved and obeyed above everything else. Among our earthly friends we honor, love and obey him most, who does most for us. God loves us more than earthly friends can love. He bestows greater favors than earthly friends can bestow, and if we are faithful He will give us a greater reward than earthly friends can give, then should he not claim our highest affections and our most faithful service? It is distressing to see so many slight God, to whom they owe their life, their prosperity, their all.

If we walk worthy of God He will make us fruitful in every good work and increase in the knowledge of His word, and by so doing we may be the means of bringing others into the fold. One inconsistent Christian professor destroys as much good as two earnest Christians can do, for when urging sinners to turn to God, they generally refer to some person who does not live up to his profession; and hence sinners often use such themes as an excuse. But excuses are vanity, whether sinners or Christians, make use of them.

CLARA M. BRUBAKER.

For the Herald of Truth.

OUR CONVERSATION.

Dear reader: Have you ever reflected upon the words that left your mouth while in conversation? This is something that is perhaps less thought about than many other things of less importance. We oftentimes talk blindly, so to speak, without at all thinking what we are in reality saying, or without thinking what effect our conversation may have upon some one that may be round us, whom we might not know to be in our presence. I will just ask this question: Can we be any too careful in our conversation? I say "No." Again I will then ask: Can we be too careless in our conversation? I say "Yes," and it is often, yea too often the case. This carelessness in conversation is even going so far that some people (Christian professors) try to make it appear as though they could not see any harm in using some of these by-words which we so often hear. This is certainly a sin in the sight of God. When we, in the innermost recesses of our hearts, believe that it is wrong to use such language, which is entirely unnecessary, and which cannot help but make some kind of a wrong impression, it is most certainly a great wrong to try to encourage the idea that Satan may put into our minds that "it will do no harm." Dear reader: have you ever thought of the fact that it is wrong in the sight of God to try and make yourself believe, and then exercise, or make others think that you do believe in such things, which your own conscience tells you are not right and good? Perhaps you have, and perhaps you have not. However, whether you have or have not, think over it now, and do not just read over this carelessly, but spend a little time on this matter, and reflect over your own conversation, and see whether you have not done this very thing. And if you find that you have, what shall we do? Shall we do? Shall we, because other people around us just let the conversation run about as it would best suit the company they are in, follow their example? If we do, what will be the result? Will we not soon also come into somewhat the same channel of conversation? It has most always been the case, and the probability is, that such will continue to be the case. Now, what are we to do? Are we to stand still and do nothing, thinking that if we say nothing we will certainly not say anything in any way evil? I ask: Are we to stand still and do nothing? I say "No." We are to reprove people of their wrong, and show them to

do better. When this is done, should the one to whom it is spoken take it rather as an insult? I believe this is a great many times the case, and this also, it seems to me is wrong. We should think of it as a very kindly act, and should be thankful for the correction, and then try to do better. There are so many little things that will creep up and lead our thoughts astray. We are all aware of this fact, but then there are so many that do not in the least try to overcome these things. They say they cannot help it, that they talk as they do. In how many cases is it too that such persons do not *care to help it*. We of ourselves can do nothing that is pleasing in the sight of God, and how many seem to forget that it is necessary therefore, to come to God in prayer often, and ask him for grace and strength that we may overcome these things. I really believe that some people would ask God to help them in a good many instances, but they think they would have to pray for such a trifling thing that they dismiss the thought of praying, altogether. Is this pleasing in the sight of God? Ask yourself the question: "Has this ever been the case with me?" I believe that every one can say that it has. People sometimes try to make others believe that these little by-words, as they might call them, can surely do no harm. I say they can. You take any person who uses by-words, however few they may be, and place him where there are children. If he has been in the habit of using perhaps only one or two by-words, he will say those same words without being aware of it. One of the children may pick it up, and think: "Well he is a church member, and is grown up, etc., and if it is not wrong for him to say such words, I can say them too," and off he goes, repeating these words over and over to himself, so as to be sure and not forget them. Pretty soon he gets to some of his companions, and they soon get to talking about something, and the first thing you know you will hear this boy say the very same words which he heard this Christian professor say, and in this way exalt himself in the presence of his companions. Now these boys will all learn these words, and tell them to others, and so we see how fast this evil may spread, while, if this Christian professor had not said these words, had been careful in his conversation, this would never have taken place. When we see that such is the case, can we say that we are "shining lights in the world?"

While our fellow men may not think of what we say, or what our conversation may lead to, we must remember that it will not pass by our heavenly Father, unheeded. Everything is naked in his sight, and he also knows whether our conversation is of a pure character or not. As I have already said, it is true that we all

make mistakes in life, but then when some kind friend comes and tells us of our mistake, we should not be offended, for if we are offended over such an act of kindness, we are certainly transgressing the will of God, inasmuch as he wants us to love one another, and to dwell in love and peace. Satan is ever busy working evil things in us, and we must keep up a constant fight. He is not unconquerable, but he will conquer us if we do not flee to God for grace and strength. God is ever ready and willing to aid us when we come to him, and this is something that we should not forget. He will also help us to speak pure words, and lead such conversation as is becoming to all men. We must not think that we, as Christian professors can use the same language in every way as the worldling can. If we could, what good would our Christianity do. We would soon engage in all manner of evil according to our conversation, and could therefore not remain in close communion with God. God grant that we may all strive to speak only that which is pleasing and acceptable in his hearing, and strive to follow out what the apostle teaches when he writes: "Only let your conversation be as it becometh the gospel of Christ." Phil. 1:27. A. C. KOLB.

For the Herald of Truth.

CLOSE COMMUNION.

Our brother editor, H. S. Hallman of the *Gospel Banner*, has in the late number of his paper published some strictures on my reply to his article on *Close Communion*—very kindly however. It is but justice to both of us and to the readers that I should briefly notice his late article.

With regard to *judging*, let us allow all that God means by each of the passages to which we have referred. Second Cor. 5:12, 13 means something for us as well as Matt. 7:1. He admits that 2 Cor. 5 has "reference to dealing with unruly members in the church," and adds, "and not with reference to their faith." To this last clause I cannot agree. An unsound faith is wrong and cannot be sanctioned by silence any more than a wrong act. All wrong whether in faith, acts or teaching *must be judged* by the children of God applying "Scripture truth." If this is not to be done when expressing fellowship in the communion I see no time for it.

Our Editor asks whether it may not happen in my own church among my own brethren, that there are some who partake of the Lord's table who are destitute of this spirit of union, yea, even harbor an ill feeling towards their brethren? Truly such a thing may often occur. But when such a feeling is known to exist in one he is not invited to the communion. If he should, however, come

to the Lord's table with such feelings there is no union nor communion between him and the rest of the body. He is received upon his confession of peace and unity, as stated in the previous article, and God will judge him for what his brethren do not know. But there is a vast difference in expressing a communion with such an one, ignorant of his actual condition, and inviting to the communion one who professes beforehand that he is not in unity with us in faith and practice.

It is upon "Scripture truth" only that the children of God can be united, or can commune at the Lord's table as the one body of Christ. This our editor seems to realize to a degree, and I was highly pleased to find him in the last paragraph, save one, of his article applying the truth so forcibly as to show himself almost as much a close communionist as the people he finds some fault with for being such.

After all that has been written on both sides, I do not see that there is enough between us to cause any harsh words or unfriendly feelings, and I state this only because I feel assured that there are none and will be none. Yet summing all up I cannot see but that a certain class of free communionists take a position not warranted by the Scriptures and that makes it difficult, if it does not render them altogether powerless to teach and live such doctrines as "anti-secrecy, non-resistance, etc. God bless all the faithful, believing ones with a happy, blessed communion with one another in the spirit, and, where it is practicable, an outward expression of the same. J. S. COFFMAN.

A SERMON

BY REV. DANIEL RICHARDS, SUMMERVILLE, MASS.

Text Isaiah 2:5. "O house of Jacob, Come ye, and let us walk in the light of the Lord."

The cloistered one does not see nature in her varied beauty and sublimity. So the neglecters of the Bible lose one enjoyment among others; do not become acquainted with language, sentences, pages, as delightful to the mental, as scenes of natural beauty and grandeur to the literal eye. How genial, gentle, soft-voiced is this scripture; an invitation at once pleasant and salutary: "O house of Jacob, Come ye, and let us walk in the light of the Lord."

1. The invitation. Invitations of one kind or another are scattered all through the paths of life. Invitations to right doing, to wrong doing, to holiness and sin. Invitations by example, precept and argument.

The man of exemplariness, though he speak not, invites others to walk in his path by example. The individual who ig-

nores the claims and restraints, of piety and virtue, gives an invitation (too often accepted) to tread the paths of sin. Nature gives her invitations.

The beautiful plumaged singing bird invites us to be cheerful and hopeful. Every rising sun invites us to constancy in duty.

Every harvest field invites us to think of the Divine goodness. Every aged decaying tree, and fading leaf, invites to thoughts earnest and reflections sober. But of all the invitations we receive there are none like those found in the Bible. Invitations specific, direct, authoritative; coming from a source unquestioned, and with a fullness and impartialness inspiring, calculated to startle the last moiety of hesitancy from the heart most dull. Invitations to the burdened sorrowing sighing ones of the earth; "come unto me all ye that labor and are heavy laden, and I will give you rest."

Invitations to the transgressing, to change their course and cease their rebellion. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord."

Invitations to the world to accept of mercy and heaven. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." There is beauty and force in the simple idea; the gospel comes to us frequently as an invitation. The gospel is a divine voice of invitation to the needy, sinful subjects of moral government, "Come, for all things are now ready." "Whosoever will, let him come." "Blessed are they that hunger and thirst after righteousness." "If any man thirst let him come unto me and drink." And this pertinent hope and encouraging Scripture, "O house of Jacob, Come ye, let us walk in the light of the Lord."

II. The blessings to which we are invited. "To walk in the light of the Lord."

Isaiah saw in prophetic vision, that the gentiles were about to accept of the light of truth and grace. He would stir an interest in Jewish hearts, hence this fragrant Scripture, "O house of Jacob, Come ye." St. Paul quoted this Scripture in Eph. 1:8, and tells us that to walk in the light of the Lord, is to walk in "goodness, righteousness, and truth." To "Walk in the light of the Lord," is to enjoy the divine favor as we read in Ps. 89:15 16. "Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance; in thy name shall they rejoice all their days, and in thy righteousness shall they be exalted."

Many through the centuries have walked in the light, since the Divine Messiah announced, "I am the light of the world." Ignatius and Polycarp in the first centuries, defending and dying for the light—Eusebius, one of the most learned men of those early times, consecrating all his

massive mental powers to Christian truth, Augustine, burdened with gospel toil, Vigilantius in the fifth century, contending against the beginnings of the papal system. Descending the stream of time, we come to such men as Wycliffe, Huss, Jerome, Tauler, men of noble moral stature, who left the impress of truth on the minds of multitudes. The two Valdes, Spaniards of learning and grace one in the courts of Charles 5th; Madom, Guyon, Pascal and Fenton, the great lights of the Papal church, reproving and condemning her persecuting history.

Let us come nearer to our own day. Wesley, Fletcher, Bickerstith, Judson, and one lately departed, Asa Manan, in his 90th year—and these represent thousands more—see the history of the Menonite church in the HERALD OF TRUTH.

III. What is needful to the possession of this blessing or conditions of walking in the Divine light.

I. A good conscience; an instructed, obeyed conscience. Conscience is a sort of judge within us, convicting of guilt, passing sentence, enforcing moral obligation, smiling upon obedience, and frowning upon disobedience. We must have an approving conscience, to possess and enjoy the blessings of this text. Conscience must approve of our manner of life, our way of spending time, our frugalities, charities, pleasantries, activities, approbations and displeasures, habits of body, and states of mind. We must make business, social, and professional questions, moral questions.

Conscience is the moral eye, which sees the beauty of holiness, and the ugliness of sin; the moral sense which discerns between the good and the evil in one's own deeds. It very readily decides whether the life is in harmony with the law. A good conscience beautifully radiates the countenance. St. Paul says, "Herein do I exercise myself, to have a conscience void of offense toward God and man." i.e. He made it a point, a course of discipline, and at this he aimed, a mark upon which he fixed his mental eye.

A conscience without light, is like a human eye without light. The eye does not originate light, it is adapted to receive light, and constructed to perceive light; light must reach it, that it may perform its office well. So this moral faculty does not originate light, but is adapted to the reception of moral light, and empowered with mortal perception by the light that reaches it through the understanding.

To walk in the light of God's approving smile, we must live in harmony with the suggestions of an enlightened conscience. We must be such cowards as not to dare to break one of the Divine commandments, and thus encircle self with the truest magnanimity, and the most heroic courage.

II. Persevering resistance of temptation. Temptations originated in various sources. The wicked heart, unfriendly surroundings, Satan. Successfully resisted temptation is a severe discipline, but salutary. We are to resist this unseen but potent enemy, of whom the apostle James speaks (4:7). "Resist the Devil and he will flee from you." We learn from that wonderful book of Scripture, "Revelations," how the glorified saints were victorious: they overcame through the blood of the Lamb, (12:11) Peter pertinently admonishes (having once been a great sufferer by not resisting Satan's power), "Be sober, be vigilant, because your adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour."

It is a sad moment in the history of a probationer, a subject of moral government, when he concludes to cease the persevering resistance of temptation. The temptation may be severe, the conflict painful as holding the hand in the flame, but the remorse and guilt of sin is greater. O, it is awful to be at Satan's mercy one hour. The strange and distressing moral disasters in our world prove this. To turn from prayers, and the ordinances, the Scriptures and Christian fellowship, and be led captive by vanity and sin; how all this will look when a few more years are fled. The great Chalmers saw clearly that this was one of the conditions of Divine light (the resistance of temptation). He says in his journal, "I must school down vain glory, inability, and every thing that is envious, or malignant. I must not be too much elated by attentions, or depressed by neglect; let my chief ambition be to please God, to maintain that life which is hid with him in Christ, and to secure a quiet and virtuous passage through this, the country of my pilgrimage." The most brilliant star of the Scotland sky, tempted not to outward sins, but to mental states and emotions sinful.

See Job in the midst of his trials. Property and children turn away, and his wife herself speaking unkindly. Satan let loose upon him; his flesh full of fire and his bones of pain; some expressions of disgust escape, but he was not overcome; did not curse God as Satan said he would. He endured sufficiently to have the roots of his principles and faith strike down deep in the foundations of his moral being.

He righted up after a moments dimness and doubt, and cried out with new vigor of faith, "Though he slay me yet will I trust in him, and when he hath tried me, I shall come forth as gold."

Tempting agencies are permitted for the sake of the great ends of moral trial; part of the great scheme of earthly probation; test of our loyalty; trials of our graces and virtues. We shall never be above them; Jesus was not, and "The servant is not above his Lord."

If we perseveringly resist, we shall not be sorry in heaven. Resisted temptations only strengthen our virtues and brighten our graces, and will ultimately heighten our joys.

3. A constant and careful observance of the law of Christian reciprocity. This law is set forth in the following terms. "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12. Persons who live with reference to Divine requirement and their accountability, gave much thought to this reasonable, equitable, practicable rule. Such persons think, weigh, apply, test their doings and speakings, put themselves in the same circumstances, imagine the same prejudices, temptations, natural infirmities, knowledge, and necessities. The thoughtful ruler, pastor, teachers, exchanges places in reflection, with those whose position gives advantages, as officials, strong churches, editors, and persons of wealth and place.

The applying of this rule would have destroyed American slavery without a war—taken the ill out of it and prepared the way for the abrogation of the relation. The applying of this rule would stop the trade in drink and drug and equalize the burden of humanity.

See that young man; let him mentally exchange places with that solicitous father; how he would chide and guide his steps.

The applying of this rule would lift many burdens from troubled hearts, clear the vision of many an eye, multiply the rills of light and joy. Christian experience, without an endeavor to keep this rule, is fabulous. Christian life without the application of this law is radically and ruinously defective. Divine light will not encircle the path of him who forgets this precept of the Divine man.

IV. Direct efforts to accomplish something for Christ in the use of the means.—The Christian church was designed to be a moral force in the world. The great reason for the organization of the Christian church, is the consolidation of moral power; the perpetuity of moral influence. Jesus wanted to bring together the little rills of influence and make a great spiritual force, and hence ordained associate effort.

God designed the church to be a stern, solemn reprover of every form of sin, and come down on the vices of humanity like an avalanche of fire, rather than connive at sin.

When an individual Christian makes direct effort to accomplish something for Christ, the influence and result, if not transitive, will be reflex, come on himself—his own heart will experience some refreshing. Men in secular pursuits have tenacity of purpose that will not yield to obstacles. Hugh Miller, with mallet and chisel, persisted till success came, and he was as dextrous as Angelo. De Hane

For the Herald of Truth.

PSALM 119.

"O that my ways were directed to keep thy statutes." God's word gives us many rich promises, if we diligently keep the commandments of God and seek to do his will with all our hearts.

I was made to rejoice as I read, that during the past year, through the labors of earnest and zealous men, who went out to preach the gospel, hundreds of souls were converted and brought into the communion of the church of God. My prayer is that God may continue to bless this great work and that many more may be brought from darkness into light, and converted from the power of Satan to God.

It seems to me there is a necessity for more earnest work in the east as well as in the west. To have meetings once every four or eight weeks, as is the case in some places, is not enough to keep the church and the children and the young people together. I am acquainted among our churches to a considerable extent, and I know that in some places the church is losing ground every day. Other churches are using all possible means to keep their children under their own care. We sometimes neglect this, and in consequence the church loses. Let us then consider the best means to build up our churches, and gather in souls unto Christ, that through our efforts many may be brought into the vineyard. J. H.

SUNDAY-SCHOOL LESSONS.

LESSON X.—SEPTEMBER 6.

THE TRUE CHILDREN OF GOD.—John 8:31-47.

Golden Text.—As many as received him, to them gave he power to become the sons of God.—John 1:12.

Time.—October A. D. 29; the day after the last lesson. The last day of the Feast of Tabernacles; it was kept like a Sabbath. The temple would then be thronged with worshippers.

Place.—In one of the porches in the Temple at Jerusalem.

DAILY READINGS.

M. The true child of God. John 8:31-47.
T. Continuing in the Faith. Col. 1:9-29.
W. Children not Slaves. Lev. 25:35-46.
Th. Not Slaves to Sin. Rom. 6:9-23.
F. Not Servants, but Sons. Rom. 8:8-23.
S. The true Son is heir. Gal. 4:22-31.
S. Love of true Children. 1 John 5:1-12.

INTRODUCTION.—When the officers who had been ordered to arrest Jesus, returned to the Sanhedrim without him, their only explanation was, "Never man spake like this man." This led to a discussion, in which Nicodemus, who had come to Jesus by night, spoke in behalf of our Lord. During the Feast of the Tabernacles, the court in the Temple enclosure was nightly by night brilliantly illuminated. When the feast was over, the lights were put out, and with this probably for his text Jesus said (John 8:12), "I am the light of the world." His wonderful teachings led many to believe on him. (verse 30).

LESSON XI.—SEPTEMBER 13.

CHRIST AND THE BLIND MAN.—John 9:1-11, 35-38.

Golden Text. One thing I know, that, whereas I was blind, now I see.—John 9:25. **Time.**—On a Sabbath day in the fall of A. D. 29, between the feast of Tabernacles in October and the feast of Dedication in December. **Place.**—Jerusalem. (Specially the Pool of Siloam, called Siloth. Neh. 3:15).

DAILY READINGS.

M. Christ and the B. M. Jn. 9:1-11, 35-38.
T. Eyes that see not. Isa. 29:18-19.
W. The Gos. opens Blind eyes. Isa. 35:1-10.
Th. Christ to open blind eyes. Isa. 42:1-20.
F. Blessed, of see. Christ. Luke 10:21-24.
S. The blind man healed. Mark 8:22-38.
S. Paul's eyes opened. Acts 9:8-20.

INTRODUCTION.—Sabbath Miracles.—There were seven miracles of healing wrought on the Sabbath: (1) The withered hand. Matt. 12:9; (2) The demoniac at Capernaum. Mark 1:21; (3) Simon's wife's mother. Mark 1:29; (4) The woman bowed down eighteen years. Luke 13:11; (5) The dropsical man. Luke 14:1; (6) The paralytic at Bethesda. John 5:10; (7) The man born blind. John 9.

Pool of Siloam.—This pool is identified with the one which stands to the south of the temple mount, and consists of an oblong tank, partly hewn out of the rock and partly built out of masonry, measuring about 53 feet in length, 18 feet in width, and 19 feet in depth, with a flight of steps leading down to the bottom.

At Jerusalem.—Jesus still lingered for a time at Jerusalem, and in one of his walks, perhaps to or from a synagogue, for it was the Sabbath, he came across the blind man of to-day's lesson.

LESSON XII.—SEPTEMBER 20.

CHRIST THE GOOD SHEPHERD.—Jn. 10:1-16.

Golden Text.—The Lord is my Shepherd, I shall not want.—Psa. 23:1.

Time.—A. D. 29, probably October, soon after the last lesson. **Place.**—Probably at Jerusalem or the immediate vicinity. **Corresponding Scriptures.**—Matt. 18:12, 13; Luke 15:4-7; Ezek. 34:11-23; Isa. 40:11.

DAILY READINGS.

M. Christ the good Shepherd. Jn. 10:1-16.
T. Unfaithful Shepherds. Isa. 56:9-12.
W. Christ by God's appointment. Isa. 61:1-6.
Th. Christ ordained of God. Heb. 5:1-14.
F. Shepherd's care of flock. Acts. 20:28-38.
S. True Shep. preach Truth. Gal. 1:1-24.
S. False Shep. punished. Acts 5:33-42.

INTRODUCTION.—The Figure of this parable is drawn from the spectacle, likely at any evening, to be witnessed on the hillsides of Judea, of a flock of sheep gathered from the different fields in which they had been wandering, and following their shepherd, who conducts them to the sheepfold, which they enter one by one for protection, the shepherd going before them and leading them in. The metaphor is for a double purpose, (1) To show the Pharisees that they are false shepherds; (2) to represent Christ as a true leader and a faithful shepherd.

Connection.—There is a close connection with the last lesson, for by expelling from the synagogue the man who had been cured of his blindness, the Pharisees who held the place of shepherds of God's flock, had proved themselves bad shepherds, for they had driven away a member of their flock, instead of leading him into the green pastures. Jesus set before the leaders and the people a picture of the bad shepherd and the good shepherd, that they might be convicted of their sin, and the people might find the good shepherd and the true fold.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, { ASST. EDITORS.
A. B. KOLL, }

September 1, 1891.

Entered at the Post Office at Elkhart, as
second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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ENGLISH CATALOGUE.—Our stock of English Catalogues has been exhausted for some time. We have now, however, printed a new Catalogue of our English books, which will be sent free to any address. Any one contemplating the purchase of books, will do well to send for a catalogue, either English or German. We call especial attention to our books, Bibles, Testaments, Sunday-school supplies, etc.

ALMANACS FOR 1892.—Our family almanac for 1892 will soon be completed. Orders will be received now and placed on the books, and as soon as the Almanacs are out the orders will be filled. We will have a good Almanac filled with valuable reading matter, and the best Astronomical calculations, and expect from our people this year a liberal patronage. Buy your own church Almanac by all means in preference to those from other publishers.

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THE HERALD FOR THREE MONTHS FREE.—To all new subscribers sending us \$1.00 before October 1st, we will send the HERALD OF TRUTH to the end of the year 1892, or three months free. Readers, show this to your neighbors that they may take advantage of this offer. We want many new subscribers. Will you each secure one new name? Send your money by draft or P. O. money order, but do not send a check for the amount, as they cost 25 cents for collection.

THE SUNDAY-SCHOOL LESSON HELPS FOR THE FOURTH QUARTER will be ready for delivery about the first of September. While no doubt some of the schools will close with the end of the 3d Quarter, yet we trust the number will be small. Those which will close would do well to continue the lessons at home. You can order them as before, and distribute them among the scholars, so that each family can have one or two quarterlies. This plan was followed in some localities, and was found to be a very pleasant and profitable way of spending the long winter evenings and Sunday afternoons at home. Send in your orders early.

THE NEW GERMAN HYMN AND TUNE BOOK.—Our readers will remember the action of the Mennonite Conference held near Milford, Seward Co., Neb., in May of the present year. The object was to collect by voluntary contributions a sufficient sum to get up Electro plates for the book; then print it and sell at a low price.

The church in Seward Co., has made her canvass and they write us that they will give something over a hundred dollars towards it. We have sent out circulars to different churches, but have received only a few communications in reply. We hope the churches will reply and inform us what they are able to do in this direction, so that the work may be carried forward.

FOR CONSIDERATION.—With this number we send out a supplement containing a proposal by which the work of the Mennonite Publishing Co. may become more positively a work of the church. The circular fully explains itself. We ask our people to read and consider it, and if any one has any suggestions to make, write us, and give us your ideas about the matter. We should be glad to hear from many.

THE BRETHREN, Bish. J. P. Smucker, and Pre. D. Burkholder of Nappanee, Ind. paid us a very pleasant visit on Friday, the 21st of August.

HARVEST MEETING was held at Yellow Creek church, in Elkhart Co., Ind., on the 20th of August. At Salem church in the same county 27th of August.

HARVEST MEETING at Souderton, Montgomery Co., Pa., on Saturday Aug. 15th, was very largely attended. The seating capacity of the house was not sufficient for the attendance.

AFTER A DROUTH of many weeks duration we were blessed with a good soaking rain on Sunday night, the 24th of August. The weather, which had been extremely warm, has been delightfully cool since the rain.

ON A VISIT.—From an exchange we learn that Pre. Samuel Godshalk, Pre. Samuel Gross, his Bro. William Gross, Bro. William Detweiler, all of Bucks Co., Pa., are visiting the churches and friends in Virginia. They intend to stay about three weeks.

BRO. M. S. STEINER who has been in Illinois for some weeks in the interest of our Publishing House, returned to Elkhart Monday, the 24th of August. He will leave for his home in Ohio on the 29th of August. His address for the fall and Winter will be Oberlin, Ohio.

BRO. J. S. COFFMAN and wife, spent nearly two weeks among the brethren in Illinois. They spent a few days at each of the following places: Cullom, Sterling, Morrison and Freeport. They report a pleasant visit, and express themselves much pleased to find so many young people in the church at nearly all these places. Many of the members seem deeply interested in the spiritual life; but it is to be regretted that there is not everywhere that good feeling and charity manifested that characterizes truly loving brethren.

BRO. COFFMAN expects to leave Elkhart on the 28th for an evangelizing tour to Chariton, Johnson and Cass Counties, Mo. He will be gone about a month. May God's blessings attend him in his labors.

THE BRETHREN Abm. B. Herr and John Rank, of Lancaster Co., Pa. will start west again on the 30th of August, and hope to complete the unfinished trip which on account of the illness of Bro. Herr, terminated so abruptly last spring. We wish the brethren God's blessing and hope they may be able to accomplish much good among the churches they will visit. They expect to visit Indiana, Missouri, Kansas, Nebraska and other states.

BRO. E. HOSTETLER, of Garden City, Cass Co., Mo., is one of our live agents and looks after our interests in that vicinity. Orders for books kept in stock in our Publishing House. Sunday-school supplies, and subscriptions for the HERALD OF TRUTH and our other publications, which our brethren and friends in the vicinity of Garden City may entrust to Bro. Hostetler, will find him prompt in looking after their orders.

THE BRETHREN AND SISTERS of the Sugar Creek church, in Henry Co., Iowa, certainly show a zeal that is commendable and that might easily cause older and wealthier congregations to reflect. Notwithstanding the fact that they are about to build a new meeting house, which of itself will entail a financial burden upon them, they have not forgotten the Evangelizing work, but have contributed liberally toward the Fund. God bless you, brethren and sisters, and prosper you in all your efforts for good.

WHILE A NUMBER of our subscribers have kindly responded to the solicitation in a recent number of the HERALD, and have paid up their arrears, there still remains a long list of names of those who are in arrears for one, two, three and all the way up to ten and more years. We hope that we may be favored with remittances from all who are in arrears, now that the harvest is gathered in and money is more plenty. We are greatly in need of money to meet our obligations, and we hope you will assist us by kindly bringing up all your arrears.

LET US HEAR FROM YOU.—Correspondences and church news have been rather scarce in the recent numbers as compared with former numbers of the HERALD. We hope that the interest that our many

friends have shown in this department during the busy season of summer, will not lag now that the harvest has been gathered in, and the evenings are growing a little longer. Let us hear from the churches everywhere, whether it be in the line of Sunday-school work or labors in the church. Families who are related to one another are anxious to hear from each other, and it is, or should be just the same in the families or congregations of our church, for we are bound together in the ties of a common brotherhood and have an interest in one another's welfare. Let us all unite in doing our share to foster that interest, and thus work together to the glory of God.

SATAN'S GREATEST DEFEAT.—In his boldest stroke, Satan suffered his greatest defeat; he was beaten in his own game. He had power to do with Christ almost what he would, and he moved those who did his bidding to put Christ to death. But through this very death, the plans of God for the salvation and redemption of those over whom Satan had power, were carried out, and Satan was judged and overcome with his own weapon for all eternity. Christ was delivered into the hands of all his foes, but with an almighty power, he led captivity captive, he burst the bars that had shut into its narrow confines the human race, and triumphed at the inauguration of an era of grace and spiritual life in which he and the Father should be glorified, and Satan put to shame for all succeeding ages of time, and in the endless ages of eternity. Thanks be to God for the glorious victory of his adorable Son Jesus Christ.

LIBRARY NOTICES.

THE HAYDOCK'S TESTIMONY, 5 1/2 x 7 1/2, in 276 pages. Price, Paper cover 50 cts. Cloth bound \$1.00. Published by request of the Christian Arbitration and Peace Society, Philadelphia, Pa. A book portraying the principles of the Quakers, or Friends, their trials and triumphs in the war of the Revolution and the Rebellion of 1861-64, on account of their refusal to bear arms. The whole is written in the form of a story, and is very entertaining as well as instructive.

A KNIGHT OF FAITH.—A refutation of "Robert Elsmere," aiming to show that man is a free agent, and as such can choose or reject salvation of his own free will. In the development of the charac-

ters which form the personages of the work, the author, Lydia F. Hoyt, aims to furnish a helpful exemplification of the living force of Divine Truth, as a motive-power in human hearts. Published by J. S. Ogilvie, 57 Rose St. New York. Size of book 5x7 1/2 inches, 288 pages. Price in Cloth, \$1.00; Paper cover, 25 cts.

CORRESPONDENCE.

FROM ELKHART CO., IND.—At the regular services at the Salem church in Elkhart Co., Ind., on Sunday August 23d, five persons were baptized and received into church membership. There seems to be a continued interest in this church and we trust the Lord may still bless the work and others may be gathered into the fold.

FROM LA GRANGE CO., IND.—Saturday afternoon, Aug. 22., an instruction meeting was held at the Fork's (Amish) church. In the evening another meeting was held at the same place. Next day, Sunday, eleven young persons were received into church membership by baptism and one by letter. Bro. D. J. Johns of the Clinton church officiated at the services. May the Lord bless all these dear young people in the noble step they have taken, and lead them in the way of righteousness, happiness and peace.

D. J. MILLER.

FROM NORTHERN MICHIGAN.—Bro. J. P. Speicher of Kent Co., Mich., recently made a three week's visit among the churches in northern Michigan, visiting the brethren in the vicinity of Brutus and Petoskey, in Emmet Co., and also in the vicinity of Mancelona. At the latter place he held several meetings, and baptized one person. Bro. Speicher is not very robust in health, and was especially afflicted while on this journey, still the Lord blessed him with sufficient health and strength to fill all his appointments, though on account of his ill health, he returned sooner than he would otherwise have done. Cor.

FROM BELLEVILLE, MIFFLIN CO., PA.—On Sunday, Aug. 16th there were added to the church in the Kishacoquillas Valley, eighteen young persons by baptism on confession of faith. An unusually large congregation assembled to witness the solemn and impressive ceremony. The sermon on this interesting occasion was preached by Bro. David J. Zook, of Harvey Co., Kansas, who, with his wife, is now visiting his many old friends in Pennsylvania. Baptism was administered by Bro. A. D. Zook, of this Valley.

Our prayer is that these young people may all remain faithful and steadfast members of Christ's church. Cor.

SUGAR CREEK CHURCH, WAYLAND, HENRY CO., IOWA, AUG. 20, 1891.—According to a decision of Conference held near Milford, Nebraska we recently held a collection for the Evangelizing Fund at Elkhart. It is a pleasure to learn that our scattered members and congregations in the west who have no resident ministers among them, are not being forgotten or forsaken, but that the glad tidings of the gospel are being carried to them to comfort and encourage them on their journey through life.

Work was begun on our new meeting house this week. Until our new house of worship is completed, our services and Sunday-school will be held in the "Center Chapel." COR.

FROM WATERLOO CO., ONT.—We have been favored recently with visitors from Pennsylvania, among others, Pre. Jacob Mensch and wife, Bish. Josiah Clemmer, Bro. Adam Mensch and wife, and Bro. Abram Moyer. The brethren have been preaching in the different meeting houses, and visiting among the brotherhood. We are truly thankful for the many kind admonitions given, and we hope their visit may have been as enjoyable and profitable to them as it has been to us.

Sunday evening Aug. 14, a fierce storm accompanied by heavy thunder, passed through this section of country. A large number of buildings were unroofed, trees were blown down, and several barns were struck by lightning, and burned down. So far as known, only one life was lost, although a number of people were more or less injured. How will it be when the storm of God's just wrath will fall upon the wicked? COR.

FROM DEKALB CO., IND.—Bro. Samuel Yoder and wife of Elkhart, Ind., came into our midst, Saturday the 15th of August. Bro. Yoder held a meeting in the Pleasant Valley meeting house the same evening. The next morning he attended our Sabbath-school which meets at 9 o'clock, and gave a very interesting talk to the children and young people. After the Sunday-school he preached again, and again in the evening. The meetings were largely attended and the congregations were very attentive. We are greatly in need of direct and continued effort for the ingathering of souls in our midst, and we hope more of our ministering brethren will do like Bro. Yoder, and visit us and work earnestly in our midst.

On Monday afternoon Bro. and Sister Yoder left for the Haw Patch. They remained here until Tuesday evening. Only one meeting was held, which was not largely attended. They spent the time pleasantly visiting a number of the brethren. They left for home on Tuesday evening. COR.

FROM SMITHVILLE, WAYNE CO., OHIO.—Communion services were held at Bro. Jacob Hooley's, Thursday evening, Aug. 6. He is very weak bodily, but still has a desire for spiritual food, and seems willing to commit himself wholly to the Lord. We were recently favored with visits from a number of Sunday School workers. Bro. Levi Hooley of Champaign Co. was with the Sunday School and church Aug. 2, and favored the Sunday School and the Young People's Meeting in the evening, with short addresses. August 16, Bro. Newcomer of Medina Co., O., was with us; also Bro. Egly of Ind. We appreciate visits from our neighboring schools, it brings us more closely together in the work, and the great requisite in the Lord's work is union. Let us all be firmly united and earnestly work, for we know not how long we may have these glorious opportunities for gathering sheaves for our Master's garner.

"Crowd the garner well with the sheaves all bright,
Let the song be glad and the heart be light,
Fill the precious hours ere the shades of night
Take the place of the golden day."

"In the gleaner's path may be rich reward,
Tho' the time seems long and the labor hard;
For the Master's joy with his chosen shard
Drives the gloom from the darkest day." COR.

FROM YORK CO., ONT.—Greeting to all the readers of the HERALD. May God's grace and peace be with you all, and may you, who are enjoying the blessings of peace and happiness, remember us at the throne of grace.

We have lately been permitted to enjoy the presence and admonitions of the brethren Bish. Elias Weber and Dea. Peter Riest of Waterloo Co., Ont. Bro. Weber preached the Word to us at the Wideman meeting house on Sat. the 18th. He chose for his text, Eph. 4, and reminded us of our calling in Christ and how we should practice love and the unity of the Spirit. On the day following, he preached a baptismal sermon from John 1. The brother admonished those of us, who, in former years, erected a covenant with God to remain steadfast, and explained clearly by the Scriptures what water baptism really signifies, and how much weight should be placed upon these passages. I believe the brother has opened the eyes of many who heard him, as he told us what the gospel teaches about this subject and not what this or that church says about it. We believe the Lord was with us and blessed us.

On the following Monday morning, the brethren returned home. We are truly thankful to God and the brethren for the words of encouragement spoken to us. May He who has all power reward them richly. COR.

OPAL, FAUQUIER CO., VA., AUG. 16, 1891.—We were again encouraged by a visit from the brethren Anthony Heatwole and G. D. Heatwole. We had made an appointment for Saturday, the 25th of July for a harvest meeting, which was filled Sunday the 26th at 11 o'clock, they preached from the text Matt. 22:1-14; at 3 P. M. from Luke 13:23-27, and at 6 P. M. we held communion services. It seemed to be something new to the people in this part to have a harvest meeting. The meetings were well attended with good attention. All expressed themselves as being very much encouraged, and the texts which were chosen and the applications made were very striking. Many inquiries were made in regard to our faith. It was truly a joyful and refreshing time to us, as the words spoken seemed to take effect.

Let us be careful how we walk; we do not know why we are thus placed out on the borders, as it were, and we can not tell how much good we can do by our life. Though we have many trials and difficulties and temptations to bear, the precious promise of God is that he will lead us through, if we are only willing to submit ourselves and humble our hearts to Him. Let us look in to our own hearts more, and watch our own footsteps, and let our life-lamps be well trimmed and burning. By so doing we can preach great sermons.

I invite the ministers to visit us all they can. We are taking steps to build a union meeting house here, and if any one wishes to give a little mite it will be gratefully received. H. L. RHODES.

FROM BRESLAU, WATERLOO CO., ONT.—Sunday the 2d of August was again a time of refreshing, a number of persons having been added to the church by baptism on confession of their faith. God has indeed truly blessed us in the past months, with an outpouring of his Holy Spirit upon young and old. On account of sad and heavy affliction, caused by disension, our church in Waterloo county had, for some years, been at a standstill. Many of the young people were drawn away to other denominations, and the others seeing church matters in a turbulent condition, did not choose to cast their lot with us, while this condition of things remained. Beside this, the attention of the members was continually drawn to the troubles existing, and while nearly all felt that the church was losing ground rather than gaining, and that something must be done if the church was to prosper, yet no effort was made to stop the backward drift of spiritual life and energy. In the past winter however, by a little special and continued effort at Berlin, Breslau, Blenheim and Upper Street and earnest looking to God in prayer, under His

blessing a fresh wave of spiritual refreshing came over us, and the result has been, that during the spring and summer some 150 persons have given their hearts to God and united with us in church fellowship. Many of those who had grown indifferent in spiritual matters have been reinvigorated in the work and are enjoying the rich blessing of the life of Christ in their souls.

A cause for great joy and thankfulness is, that after months have elapsed these dear young people are not only still standing firm in the noble position they have taken, but are zealously striving for the truth and advancing in the spiritual life, and leading others into the Way which has proved to them such a wonderful blessing. May we all stand firmly together and may the riches of God's blessings continue to be ours. Amen.

COR.

This correspondence is truly encouraging. At the same time we cannot but wonder whether other churches who are making little or no progress do not feel moved by this to make a special and continued effort, and, trusting in God, do something to bring their young people to Christ, that they may help in the upbuilding of the church.—[E.]

SUNDAY SCHOOL ITEMS.

The different Amish and Mennonite Sunday Schools in Livingston, Woodford and McLean counties Illinois seem to prosper and be in a favorable mood to do more direct work for the Master, but I find the schools here, like elsewhere, need encouragement and more attention by the brotherhood in general. The greater number of these schools have an average enrollment of from 75 to 125 scholars, while one or two schools have an enrollment of about 300.

One of the obstacles preventing the desired progress in several schools is the difference of opinion about adopting the usage of either the German or English language. This question has caused much difficulty and I sometimes think much uncalled for controversy in a number of our schools. It is to be hoped that the schools who have this question to solve will practice charity and use the language that will be most beneficial to them and the cause of Christ in general, let that be what it will. We need to practice more charity and learn to live for others as well as ourselves. If charity is not to be practiced on such occasions, when is it to be practiced? Surely there is room for improvement with all of us in this particular. "Charity suffereth long, and is kind." S.

CONFERENCES.

ANNUAL.

The Fall Conference of the Mennonite churches in Kansas and Nebraska, will be held on Thursday and Friday, October 1 and 2, in the Roseland meeting house, Adams Co., Neb. The following Saturday and Sunday meeting will also be held. A cordial invitation is herewith extended to our brethren and sisters in the faith near and far. We also cordially invite our Amish Mennonite brethren to assemble with us at our conference, especially our bishops and ministers, of both branches of our denomination. The nearest stations are, Ayer, on the B. & M. Ry., and Roseland, on the K. C. & O. Ry., at which place there will be brethren on the day before the conference to meet those coming either way.

ALBRECHT SHIFFLER.

Roseland, Adams Co., Neb.

Conference in Elkhart Co., Ind. Conference in Elkhart Co., Ind., will be held in the Olive Meeting-house, seven miles south west of Elkhart, on Friday, Oct. 9th. Bishops, ministers and brethren from other districts, and from the Amish churches are cordially invited to meet with us on that occasion. Bishops are requested to meet on Thursday previous at the above mentioned place at two o'clock P. M. Conference on Friday to meet at 9 A. M.

SEMI-ANNUAL.

The Virginia Conference will meet at the Bank church, Rockingham Co., the first Friday in October, 1891. We extend an invitation to brethren and sisters that feel to do so, to be with us at that time, especially ministers and deacons. Those coming by rail will stop at Harrisonburgh, where they will be met. Those coming had better write to some of the brethren. Samuel Brunk, John and Eli Brunk and Jonas Blosser are the nearest. Any of the brethren will cheerfully meet those coming. EMANUEL SUTER.

LOVE.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—John 13:34."

The Christian faith is founded upon love. Its corner and cap stones are love. Its strength, its impregnability, its durability are all of love. Its source is God, and "God is love." Love is everlasting, for its work is constructive and preservative. Therefore "He that dwelleth in love, dwelleth in God, and God in him."

To endure we must become like God, love being the indwelling and motive power, so that what the Apostle said is of necessity true, i.e., "Though I speak

with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." God deals in love. His plans unfold in love, and their consummation will be the triumphs of love.

Whatsoever opposes itself to love, opposes itself to God, as God cannot be conquered, no more can love, there is therefore, but one issue for love's foes, viz: destruction. Man questioned the wisdom and love of God, and arose in opposition to him, so unreclaimed from such a position destruction must follow.

It is thought by some that man in sin is immortal, and though unredeemed, must live forever. This is impossible, either he must receive the preserving element, love, or perish forever, such is the only true philosophy. The natural man is in the way of sin, therefore of death. Divine love is the only antidote for sin, the only power that can rid man of its domination, that can turn the current from death to life. God offers that love to man, who will receive it? This is the question of life or death, it is the supreme one, the question of salvation. So long as man clings to sin, so long does he remain in enmity to God, and so long is love shut out; but if he repent, turning from his sins to God, love will come in and salvation will begin.

As we have said in order to effect man's salvation, love must work; the God of love has so provided, and this is every Christian's assurance of eternal victory. Love is aggressive, and rests not till every foe is vanquished. The key note of aggression was proclaimed in the Savior's statement "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The gospel is a gospel of righteousness, and its sum and substance is love. By this it fulfills all the law. The two great laws of God "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." and "Thou shalt love thy neighbor as thyself," are by it fulfilled and upon these hang all the law and the prophets.

The glory of this dispensation of grace is the triumphs of love. Christ, as the embodiment of it, was in our midst with constant demonstrations of its realities and of its invincible power. In his introduction he steps upon the scene with the calm assurance of one in the channel of victory. His supreme love of God, his boundless love of man is demonstrated at

every step. It renders implicit obedience to the Father. It weeps o'er the erring, and it is up the fallen, and longs to impart itself to all around. It leads him into constant acts of kindness and helpfulness to his fellows, till the multitudes thronged him, while those who had no response to love, hated him, and went about to kill him. Thus he goes forward to that crowning act of love, the gift of himself for his enemies. He groans; he agonizes; he dies; that love might find vent, and in so doing he conquers. "I, if I be lifted up, will draw all men to me." And the destructibility of love is seen in that: He rises through it from the grave to the power of an endless life. Here was a true Son of the God of love. Here is One who demonstrated that love's course is man's path to eternal life. It is thus plainly seen that according to our measure of this love is our hope of eternal life, and the mark of our divine sonship. By its possession is Christ in us "the hope of glory;" and by this shall all men know that we are his disciples. We must needs be living exponents of love, epistles of it known and read of all men. It separates from a sinful world and makes its possessors companions in tribulation and joy. We "weep with them that weep, and rejoice with them that rejoice." As brethren in Christ Jesus, we are members of one common family, and unspeakably dear to one another; we forget ourselves in our interest and concern one for the other; we are pitiful, kind, courteous, tender-hearted and forgiving. In all ways we strive to show our love. Our provocations are to love and to good works. To possess and retain this love, requires a constant looking unto Jesus, a keeping of the gaze fixed upon him, who patiently endured the heavy cross for us, who gave his life's blood that we might be reconciled to God, whose grace, flowing into our hearts, enables us to love one another as he has loved us. His coming to receive his own is at the very door—only this love will enable us to meet him with joy. May God help us to so realize.

PERSONAL HABITS OF PARENTS A FACTOR IN THE TRAINING OF CHILDREN.

The formation of habits is, after all, the great object of education. This is the work of parents. They are called upon, by the position they hold, to train immortal souls for the enjoyment and service of God forever. Every appliance for the work is theirs—in the natural affection of the parent for the child, and the child for the parent. Every facility is given for it in the free and constant steps and words of home life. Children naturally look to their parents for instruction and example, and of all influences to which

they are subject, save that of the Almighty Spirit of God, that which parents exert upon them is the deepest and most lasting.

In seeking to fulfill this duty, we must remember, as has already been said, that personal or parental habits are of the first importance. So completely are the habits of the child affected by the habits of the parents, that parents should be very careful in their habits before children, both in word and in deed. What is called natural disposition, as distinct from disposition modified by training, has its root here. A good temper,—kindly, cheerful, buoyant and generous, or a bad one,—one that is morose, sulky, or passionate,—may be thus derived. But without training, the good disposition will speedily find some evil development under the influence of the corrupt will.

The knowledge of ourselves and the fact that tendencies are, to a great extent, hereditary, will help us in our work. But just as this knowledge does not diminish our personal responsibility, but increases it, making the task of self-government more possible to us, so the knowledge that our children are likely to resemble us in disposition, may help us in training them. We know our own weak points, and we may thus more easily detect theirs. We know the direction of our own evil tendencies, and we may thus learn more effectually to watch over them, and adapt our government to their need.

A child's susceptibility to external impressions commences at the very dawn of life, and to the mother is intrusted the task of moulding it then for good or evil,—to a great extent. With her hand, her voice, her manner, the infant becomes earliest familiar, and with that familiarity commences its moral training. Its pain is soothed, its cries are hushed, its wants are supplied by her. A tender habit of mutual interest is thus established, which grows with the child's rapidly growing intelligence, and which gives her an incalculable power in the formation of its habits.

The father has, as the child advances in self-consciousness, an equally important share in this duty. He is the head of the family, its highest authority,—the ultimate appeal in all points connected with its order and government. It is his to rule the household, and have his children in subjection. 1 Tim. 3:4. Love to the mother, and reverence for the father are the earliest emotions of which the child is conscious or capable. What a mighty power for good is thus put into the parents' hands!

How watchful and prayerful ought parents to be, that nothing in us interferes with its right use, from our lips, our looks, our actions, all of which the child deems perfect, all of which it thinks it has

a right to adopt as his own! The child thinks that all its father or mother does is right. Let us be very careful and impress right habits upon our children,—habits that will make deep impressions on their young and tender minds. Go and take them to Sunday-school and church every Sunday, and teach them the things pertaining to the Lord!

THE FAITHFUL HELPER.

I have read somewhere that in one of our English prisons there was an underground cell which was used as a place of punishment. Away from the rest of the prison, its utter loneliness and the awful darkness of the place, made it greatly dreaded. Among the prisoners there was a man of refinement and nervous temperament, much unlike those about him, to whom the horror of this penalty was a fright that haunted him day and night. At length there was some alleged offense against the prison discipline, for which he was sentenced to four and twenty hours in this dungeon. He was led by the wardens to the place; the door was opened, and he had to go down the stairs into its depths. The door was shut. The steps of the wardens died in the distance; the outermost door was heard as its slamming echoed in the hollow places. Then all was still—a stillness that oppressed with terror, amid the darkness that could be felt. Nervous and full of imagination, the man sank down paralyzed with fear. Strange and hideous shapes came out of the gloom and pointed at him. His brain throbbled as with fever, and mocking voices seemed to come from all sides. He felt that before long the terror must drive him mad. Then suddenly there came a sound of footsteps overhead, and in a quiet tone the chaplain called him by name. Oh, never was any music so sweet!

"God bless you," gasped the poor fellow. "Are you there?"

"Yes," said the chaplain, "and I am not going to stir from here until you come out."

"What, sir?" he cried, fearing he must have mistaken the words.

"I am not going away so long as you are there," the chaplain repeated. "I heard you were here, and I knew what an agony it would be to you, so I came as soon as I could, and here I am going to stay."

The poor man could not thank him enough.

"God bless you!" he cried. "Why, I don't mind it a bit now, with you there, like that."

The terror was gone. The very darkness was powerless to hurt while his friend was so near, unseen, but just above.

Every now and then, upon the silence came the cheery voice, "Are you all right?"

"God bless you, sir!" I am all right now," replied the poor fellow, his voice almost choked with his gratitude and gladness.

And so beside us ever He standeth, our Almighty and most loving Lord, our strength and solace! The darkness loses its terror, the fear is gone, the loneliness of life is over, for that blessed presence is a spell that destroys the power of all things to hurt us. He bendeth and whispereth to the heart, "Lo, I am with you always!" And we, what else can we do but look up and cry exultingly, "I can do all things through Christ which strengtheneth me?"—Mark Gay Pearce.

BE FAITHFUL.

What a fearful legacy is life. Have you never been oppressed with a sense of its solemnity, even when you gazed on that happy group of laughing children, sporting all unconscious of the unknown future with its fearful responsibilities opening up before them? Merely from a worldly standpoint life is solemn and fearful, but when we add to it a consideration of the vast eternity in which every soul has entered as soon as it has begun to live, how is this solemnity increased.

How many of this gay circle which we are gazing upon can we reasonably hope will ever enter within the gates of pearl? How can we expect it of children whose mothers care only for decking the body and leave the immortal soul unfed; whose minds from early childhood are filled with thoughts of vanity and envy; who are taught that the highest good is to out-hine another in outward adornings? Can we look to see the children converted whose fathers seek for them only the riches of this world; who are made familiar with the struggle and strife to obtain it; and who are taught to look on an opening in business as most desirable where they will get the most money, though every immortal interest is placed in most awful peril? If we have cause to tremble for the children of worldly parents, have we not often as great cause to fear for the children of worldly professors of Christ? Does not the inconsistency which they see practiced tend to harden the heart and to lull the conscience into a state of false security?

Oh, what hope could we have for these little ones, were it not for the blessed Sabbath-school? We can bless God that through the faithfulness of pious teachers, many from all classes, often seemingly the most hopeless, have been gathered into the true fold.

Oh, teachers, be faithful. There is none who does not need it in all your little flock. Yours may be the only appeal which ever falls upon the ear. Yet it may lead the soul to Christ and heaven.—

For the Herald of Truth.

WATCH AND PRAY.

Watch and pray, my christian brother,
Lest by Satan's snares you fall;
Watch and pray with faith and vigor.
Lest he should your soul intrail.

Watch and pray, ye weary pilgrims,
Let this watchword cheer you all;
You will win the crown of glory,
Though your talent may be small.

Watch and pray, ye wayward sinners,
Ye who feel your sin and thrall;
Watch and pray—your sins 'twill conquer,
Though they were like mountains tall.

Watch and pray, ye noble watchmen,
Standing high on Zion's wall;
Watch and pray lest through your weakness,
Others may be made to fall.

"Watch and pray," thus saith the Savior,
Lest ye by temptation fall;
Though your flesh be weak and sinful,
My grace sufficeth for it all.

"Watch and pray," Oh! why not heed it,
'Tis the signal to us all;
"Watch and pray," Oh! glorious message,
Through Jesus Christ it conquers all.

CLARA M. BRUBAKER.

AN EFFECTUAL PRAYER.

"No," said the lawyer, "I shan't press your claim against that man; you can get some one else to take your case, or you can withdraw it, just as you please."

"Think there is't any money in it?"
"There would probably be some money in it, but it would, as you know, come from the sale of the little house the man occupies and calls 'home;' but I don't want to meddle with the matter, any how."

"Got frightened out of it, eh?"

"No, I wasn't frightened out of it."

"I suppose likely the old fellow begged hard to be let off?"

"Well—yes, he did."

"And you caved likely?"

"No, I didn't speak a word to him."

"Oh, he did all the talking, did he?"

"Yes."

"And you never said a word?"

"Not a word."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No I didn't say so; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah, he took to praying, did he?"

"Not for my benefit, in the least. You see—the lawyer crossed his right foot over his left knee, and began stroking his lower leg, and down, as if to state his case concisely—you see, I found the little house easily enough, and knocked at the outer door which stood ajar, but nobody heard me, so I slipped into the hall, and saw through the crack of another door, just as cozy a sitting-room as ever was.

There on a bed, with her silver head way up high on the pillows, was an old lady who looked for all the world just like my mother did the last time I ever saw her on earth. Well, I was right on the point of knocking, when she said as clearly as could be: 'Come father, begin, I'm all ready'—and down on his knees by her side went an old white-haired man still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began; first he reminded God they were still His submissive children, mother and he, and no matter what He saw fit to bring upon them they shouldn't rebel at His will! Of course it was going to be terrible hard for them to go out homeless in their old age, specially with poor mother so sick and helpless, but still they'd seen sadder things than ever that would be. He reminded God in the next place how different all might have been if only one of their boys had been spared them; then his voice kind of broke, and a thin, white hand stole from under the coverlet and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp as the parting with those three sons—unless mother and he should be separated. But at last he fell to comforting himself with the fact that the dear Lord knew it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the alms-house, a place they prayed to be delivered from entering, if it could be consistent with God's will; and he fell to quoting a multitude of promises concerning the safety of those who put their trust in the Lord; yes, I should say he begged hard; in fact it was the most thrilling plea to which I ever listened; and at last he prayed for God's blessing on those who were about to demand justice"—the lawyer stroked his lower limb in silence for a moment or two, then continued more slowly than ever:

"And I—believe—I'd rather go to the poor house myself, to-night, than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?" queried the client.

"Man you couldn't defeat it roared the lawyer. It doesn't admit of defeat! I tell you he left it all subject to the will of God; but he left no doubt as to his wishes in the matter; claimed that we were told to make known our desires unto God; but of all the pleading I ever heard that beat all. You see I was taught that kind of thing myself in my childhood, and why I was sent to hear that prayer I'm sure I don't know, but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the old fellow's prayer."

"Why so?"

"Well, I greatly want the money the place would bring, but was taught the Bible all straight when I was a youngster, and I'd hate to run counter to such a harangue as that you tell about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for your ears."

The lawyer smiled.

"My dear fellow," he said, "you're wrong again; it was intended for my ears, and yours, too, and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, I remember."

"Well my mother used to sing it too," said the claimant, as he twisted his claim-papers in his fingers. "You can call in, in the morning, if you like, and tell mother and him the claim has been met."

"In a mysterious way," added the lawyer smiling.—*Anon.*

THE MINISTER'S WEAPONS.

There are thirty-nine of these weapons recorded in the first ten verses of 2 Cor. 6th chap. They may have appropriateness to Christians generally, but the word of the Lord is "approving ourselves as the ministers of God in"

1 "Much Patience."

A mighty weapon for usefulness.

2 "Afflictions."

To mellow the heart and fit us to sympathize with others.

3 "Necessities."

Apt to meet our own wants spiritual and temporal, and then feel for the needs of others.

4 "Distresses."

To feel that Jesus can deliver in these, and then point others to him as a deliverer.

5 "Stripes."

Learn lessons of martyrs who suffer for Christ.

6 "Imprisonments."

Here behold how precious is the blood of martyrs, the "seed of the church."

7 "Tumults."

This leads to rest in Jesus.

8 "Labors."

Sweetly following Jesus who went about doing good.

9 "Watchings."

Against temptations and expecting the return of our Lord.

10 "Fasting."

To gain spiritual strength for service.

11 "Purity."

The most effective way to promote holiness.

12 "Knowledge."

Herein is found great resource of religious strength.

13 "Long-suffering"

Productive of great fruitage in holy living.

14 "Kindness."

A conquering power.

15 "The Holy Ghost."

The most nerve weapon of our warfare.

16 "Love unfeigned."

The next greatest weapon to the Holy Ghost.

17 "Word of Truth."

This cannot be resisted in the hands of a minister and other Christians.

18 "The Power of God."

Omnipotence in pulpit and pew.

19 "Armor of Righteousness."

It is invulnerable.

20 "Right Hand."

Place of work and figure of power.

21 "Left hand."

Opportunity for good.

22 "Honor."

Means of strength.

23 "Dishonor."

Humbling and leading to God.

24 "Evil Report"

Leads to truthfulness and trusting God.

25 "Good Report."

Stimulates to action if rightly used.

26 "Deceivers."

To trust men less and the Lord more.

27 "Those who are true."

Inspire to holy confidence.

28 "As Unknown."

Builds us up in companionship with Jesus.

29 "As well-known."

Gives sympathy and support in our work.

30 "Dying."

Suggestive of preparation to change worlds.

31 "Living."

In serving for Christ's glory.

32 "Chastened."

Disciplined for work.

33 "Not killed."

No harm, but profit in our chastisement.

34 "Sorrowful."

Fitting us better for joy.

35 "Rejoicing."

Element of strength.

36 "Poor."

Poverty has never hindered the apostles and the saints in spiritual service.

37 "Making many rich."

In holy principles, more doctrines and true godliness.

38 "Having nothing."

Of this world's goods.

39 "Possessing all things."

A joint heir with him, whom God appointed heir of all things.

Married.

LEHMAN—SNYDER.—On the 11th of August, 1891, at the residence of the bride's parents in Cullom, Livingston Co., Ill., by J. S. Coffman, Bro. Lewis Lehman and Sister Mary Snyder, both of Cullom.

DIED.

ZUERCHER.—On the 10th of August, 1891, at the residence of Abram Schneek, near Dalton, Wayne Co., Ohio, suddenly, Sister Elizabeth Zuercher, aged 79 years, 3 months and 3 days. She leaves 2 sons and 3 daughters to mourn her departure. She was a faithful member of the Sonnenberg Mennonite church. She was buried in the Sonnenberg graveyard. Funeral services by Jacob Nushbaum from Eph. 2:8-10.

EICHER.—On the 4th of August, 1891, at the residence of Jacob Schaud, near Noble, Washington Co., Iowa, of the infirmities of old age, widow Barbara Eicher, aged 91 years, 3 months and 3 days. She was buried on the 6th in Sommer's graveyard. Funeral services by S. Gerig in German, and Benjamin Eicher in English. Text, Rev. 7:13-17.

HORNING.—On the 15th of August, 1891, near Telford, Rockhill township, Bucks Co., Pa., of Consumption, Mary, wife of Fre. Abel Horning, aged 64 years, 7 months and 20 days. She leaves a husband and three children. The burial took place at the Rockhill meeting-house on the 20th, where a very large number of people were present. Services at the house by Bro. Michael Moyer and by Bro. Isaac Rickert and Abm. Moyer at the meeting-house.

JAUSZY.—On the — of June, 1891, in Croghan, Lewis Co., N. Y., Sister Susanna, maiden name Prost, widow of Peter Jauszy, aged 83 years. She lived in widowhood for 17 years. In 1842 she emigrated from France to America. Her five surviving children were present at her death. She died in steadfast hope of eternal life. Funeral services by Peter Lehman and Jacob Roggy, from 1 Cor. 15:6.

REESOR.—August 3d, 1891, near Annville, Lebanon Co., Pa., Alice Catharine, daughter of Christian and Catharine Reesor, aged 24 years, 4 months and 21 days. Funeral on the 6th; Text, Isaiah 38:1. Buried at Gingrich's meeting-house. A large congregation assembled to pay the last tribute of respect for the deceased, and to sympathize with the bereft family.

MUMMA.—August 12th, 1891, near "Sener's" Toll gate, Lancaster Co., Pa., Sister Anna Mumma, aged 87 years, 6 months and 5 days. Funeral on the 16th; Text, Psalm 31:5. Buried in the "Silver Springs" Cemetery. A large congregation assembled to pay their last tribute of respect.

MAYHAUSEN.—On the 19th of August, 1891, in Elkhardt, Ind., of inflammation of the bowels, of which he suffered very severely for three days, Garrit Mayhausen, aged 41 years, 2 months and 9 days. He was born in the province of Groningen, in Holland, on the 10th of June, 1850, married his surviving companion on the 21st of March 1874. The family came to America in 1881, arriving in the city of New York on the 7th of August. Soon after his arrival in this country Bro. Mayhausen obtained employment in Scranton, Pa., and afterwards moved his home in Olyphant, Lackawanna Co., where he resided 9 years and during that time supported his family by hard manual labor on railroads and work connected with the extensive mining operations and the transportation of coal carried on in that region. They had eleven children; one is buried in Holland and eight in Olyphant. In the month of March, 1891, he removed with his family to Elkhardt, and now that the father has been called away there is left only the mother and two sons to mourn his early death.

He was a man of strong faith and eminent piety; a warm-hearted Christian, devoted to the church and deeply attached to his family. He was also a man of a cheerful social disposition and his faith and devotion never forsook him under the various trials through which he was called to pass, and his great anxiety was continually to provide for his family and fulfill the apostolic injunction, "owe no man anything." He attended Church services with his family on Sunday forenoon and as at all other times was an attentive listener. In the evening he took sick and though his sufferings were so intense he continually prayed for his wife and children that God might care for them and tried to comfort them and admonished them to look to God and put their trust in him. He was buried on the 21st. Services by J. S. Coffman, Samuel Yoder and J. F. Funk, from John 11:25. May God comfort the sorrowing ones.

SHANK.—On the 14th of Aug. 1891, at the residence of S. C. Brunk, near Elida, in Allen Co., O., of Addison's disease, Sister Mary Shank, aged 24 years, 4 months and 19 days. She leaves 5 brothers and 1 sister to mourn her early death. Her parents both died many years ago. She united with the Mennonite Church in her fifteenth year and was a faithful member till death. The disease which ended her life had been preying upon her body for over two years and at times she suffered much. Especially for several months before death her sufferings were agonizing; but she bore them with much patience. As is natural for young people, especially those having a bright prospect before them, she expressed a strong desire to get well but always seemed resigned to God's will and often said, "His will be done." Yet it evidently cost her a hard struggle to become willing to die. She told a friend that for a time she prayed almost continually night and day. But finally by God's Grace she became perfectly willing to go. She said at one time: "I have prayed so much that if it is God's will I might be restored to health again, but I now see he has something better for me." She gave abundant evidence of being truly converted to God. She said at one time: "I have had such a hard struggle to get entirely out of self and into Christ." When asked whether she fully trusted in God she replied very earnestly: "Oh yes! I feel as if I was in his arms." Though not without her faults and shortcomings, yet her general life and conduct were certainly worthy of imitation and together with her patience in suffering and words of encouragement will no doubt long be remembered. Though the light of her life has gone out of this world and now shines, as we firmly believe, with an immortal, heavenly lustre in the bright world above, yet a halo of its brightness still lingers here, as the being dead yet living. She was buried on the 15th in the Salem graveyard. Services by J. M. Shenk from the words: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

MAUGANS.—On the 12th of August, 1891, in Maugansville, Washington Co., Md., of brain fever, Bernard C., son of William C. and Mollie Maugans, aged 2 years, 6 months and 11 days. Buried at Shank's (Dunkard) Church on the 14th.

"When we see the precious blossom, That we tender with such care, Rudely taken from our bosom, How our hearts almost despair. Round his little grave we linger Till the setting sun is low, Feeling all our hopes have perished With the flower we cherished so."

By a neighbor T. H.

YODER.—Aug. 2d, 1891, near West Liberty, Logan Co., Ohio, Jones P. Yoder, aged 76 years and 1 day. Bro. Yoder was a very faithful member of the Amish Mennonite Church. He leaves a beloved wife seven children, twenty-five grandchildren and one great-grand child. His funeral occurred Aug. 4th, at South Union Church. Services conducted by C. K. Yoder in German and A. Miller in English. Very many were present to sympathize with the bereaved.

ERB.—August 12th, 1891, near Landsville, Lancaster Co., Pa., Laomini, youngest child of Mr. and Mrs. Henry H. Erb, aged 8 months and 17 days. Funeral on the 14th, text, Matt. 18:3. Buried at Landsville meeting house.

HESS.—August 5th, 1891, near New Danville, Lancaster Co., Pa., of Consumption, Sister Christiana F. wife of Bro. Henry Hess, aged 35 years and 10 days. Funeral on the 7th; text, 1 Thess. 4:13-18. Buried at "Stone" meeting house. A deeply bereaved husband, and parents and brothers and sisters mourn her death. She also left three little girls. A large congregation assembled to pay the last tribute of respect. Sister Hess was very strong in the faith, rejoiced in hope and was fully consigned to God's will.

NISSLY.—August 12th, 1891, in Donegal Twp., Lancaster Co., Pa., Sister Maria B., wife of Bro. John K. Nissly, aged 54 years, 2 months and 8 days. Funeral on the 15th; text, Prov. 14:32. Buried at Kraybill's meeting house. A large congregation assembled to pay the last tribute of respect and to sympathize with the bereaved family.

MORRELL.—August 5th, 1891, near Garden City, Cass Co., Mo., of typhoid fever and inflammation of the bowels, Edna May, daughter of E. S. and Ida Morrell, aged 7 years, 7 months and 5 days. Funeral services at the Clear Fork church on the 6th by L. J. Heatwold and D. F. Yoder from 2 Kings 20:1. Little Edna had gone on a visit in company with her mother to the family of her uncle, Rufus Kenagy, and it was while there that she took sick and died, and was thus transferred to her heavenly home instead of her earthly home. The Lord be with the parents in their deep affliction.

FRETZ.—On the 2d of August, 1891, suddenly while on his way home from camp meeting, Levi L. Fretz, residing near Blooming Glen, Bucks Co., Pa., aged 61 years, 10 months and 8 days. Buried at Blooming Glen Mennonite meeting house.

MEZGAR.—August 11th, 1891, near "Old Lime," Rapho Twp., Lancaster Co., Pa., by accident, Andrew Metzgar, aged 51 years, 7 months and 27 days. Funeral on the 16th; text, James 4:14. Buried at Landsville meeting house. A large congregation assembled to sympathize with the deeply afflicted family. The circumstances of his death are sad. He was 1 wing with his son. They had boiled apple-butter. After retiring to bed about ten o'clock at night, the house took fire and was totally burned. Father Metzgar perished, his body being consumed except a few bones. Iudeed a sad affliction for his family.

MOYER.—On the 2d of Aug., 1891, in Clinton Twp., Lincoln Co., Ont., of consumption, Luchda, daughter of Dillman H. Moyer, of Moss Twp., Elgin Co., Ont., aged 25 years, 8 months and 27 days. She was afflicted for some time, but bore her afflictions very patiently, and in her afflictions seemed to greatly feel the necessity of a Savior. She became willing to give all to Christ and was received into the church by baptism. Her remains were interred at the Mountain church on the 4th. Funeral services by Gilbert Bearss.

SAUDER.—On the 9th of August, 1891, near Ayr, Emmet Co., Mich., of inflammation of the bowels, Henry son of Jacob and Esther Sauder, aged 5 years, 5 months and 11 days. Buried in the Mennonite graveyard. Funeral services by J. P. Speicher, of Kent Co., Mich., Jonathan Gehmann and C. W. Detweiler.

WEAVER.—On the 9th of Aug., 1891, in Elkhardt Co., Ind., William Weaver, aged 68 years, 10 months and 2 days. He was baptized the day before he died. Services were held by D. J. Johns and D. Garber from Job 21:21, 22.

HENSLEY.—On the 5th of August, 1891, in Miami Co., Ind., of cholera infantum, Nora, daughter of Moses D. and Margaret Hensley, aged 1 year and 20 days. Buried on the 5th in Mast's graveyard. Funeral services in the Amish Mennonite meeting house by A. J. Troyer and Daniel C. Miller from Matt. 18:3.

MAST.—On the 30th of July, 1891, near Plevna, Howard Co., Ind., of cholera infantum, Emmanuel, son of Samuel D. and Dena Mast, aged 3 months and 20 days. Buried on the 31st in the Schrock graveyard. Services in the Amish Mennonite church by Daniel C. Miller in German from Mark 10:13 and by Joseph S. Horner in English from John 11:25, 26.

MOYER.—On the 3d of Aug. 1891, in Clinton Twp., Lincoln Co., of paralysis, Joseph B. Moyer, aged 77 years, 3 months and 27 days. He was overtaken while out at his work, where they soon found him, in an unconscious condition. He remained thus the most of his time until death relieved him. This is a warning to us all that we make the necessary preparation to meet our God while he grants the opportunity. He was an active member of the church for many years, and we have the evidence that his desire was to be ready at any time to meet his God when he should come to call him. His remains were interred at the Mountain church on the 5th. Services by Gilbert Bearss and John F. Rittenhouse from Rev. 14:13.

PLANK.—On August 22d, 1891, near West Liberty, Logan Co., Ohio, Samuel W. Plank, aged 61 years and 6 months. Buried August 23d. Services at the Walnut Grove meeting house by C. K. Yoder in the German and A. Miller in English.

Letters Received.

WITH MONEY.

A—John U. Amstutz.
B—G. F. Baergen, J. H. Ryler, John Blosser, Jacob Boller, H. D. Blough, R. B. Burkholder, Peter Bally, B. Buckwalter, Mar. Beckwith, J. H. Beyer, H. B. Beyer, D. S. A. Denyer, H. Davidson, H. K. Dillinger, D. W. Dunlap.
C—Kilias Ebersole.
F—D. W. Fory, Peter Fast, Herman Fretz, John Fretz.
G—A. M. Groff, John V. Gunden, J. G. Gotsals, Martin E. Good, H. H. Good.
H—W. W. Hoge, H. Hildebrand, A. Hirsch, Sarah E. Haggard, B. R. Herr, Frank M. Herr, C. H. Housberger, R. Hosteler.
I—Mary Jones.
K—B. Klippenstein, G. N. Kauffman, S. J. Kemp, John Kornhaus, Chr. Krupf.
L—Mrs. H. Leopold.
M—J. B. Miller, Jacob Mast, D. H. Mellinger.
N—Jos. Nafigger.
O—A. Oyer.
R—John Reuser, J. S. Raymer, A. B. Ramer.
S—Hannah Swearingen, C. Shank, John D. Schrook, B. Snyder, D. Steiner, Chr. Springer, B. F. Sunry.
T—H. P. Toews.
W—C. M. Wall, J. M. Weber.
Y—J. M. Yoder, A. T. Yoder.

MISSION FUND.

Chr. Garver, \$10.00; H. B. Herr, \$3.00; Mrs. R. Mast, \$10.00; D. Steiner, \$4.00.

TRACT FUND.

D. Graber, \$10.00.

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J. L. Amstutz, Mt. Eaton, Wayne Co., Ohio.
Eli W. Herschberger, Charn, Ohio.
M. S. Miller, West Liberty, Ohio.
A. P. Shenk, Elida, Ohio.
J. M. Smoker, Smithville, Ohio.
B. Plank, Bellefontaine, Ohio.
Jacob Hurky, Shanewest, Ohio.
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The Lake Shore Railway will sell low rate excursion tickets to Detroit and return Aug. 25th to Sept. 5th account of the Fair and Exposition, good going day of sale and to return until Sept 5th inclusive.

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Passenger trains after June 7th, 1891, depart at Elkhart as follows standard time:

GOING WEST, leave

No. 21, Toledo Express.....	3.00 A. M.
No. 9, Pacific Express.....	3.45 "
No. 13, Chicago Mail.....	6.30 "
No. 27, Chicago Acc.....	7.30 "
No. 15, Boston & Chicago Spl.....	11.59 "
No. 3, Special Chicago Express.....	3.05 P. M.
No. 7, Fast Cincinnati & Chicago Exm.....	5.50 "

GOING EAST—MAIN LINE, leave

No. 14, New York Mail.....	11.10 A. M.
Carries Passengers daily, chair car and sleeper	
No. 12, Night Express.....	3.30 A. M.
Train A Grand Rapids Express.....	4.45 "
No. 22, Mail.....	11.20 "
Train C Grand Rapids Express.....	1.35 P. M.
No. 6, Fast New York Exm.....	6.15 "

GOING EAST—AIE LINE, leave

No. 2, Special New York Express.....	11.25 A. M.
No. 16, Chicago & Boston.....	1.35 P. M.
No. 4, (Limited) Pass. for Buffalo.....	8.30 "
No. 24, To Goshen only.....	8.35 "
No. 8, Atlantic Express.....	11.40 "
Train E to Goshen only.....	7.45 A. M.
Train G to Goshen only.....	3.10 P. M.

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TIME TABLE.**Cincinnati, Wabash & Michigan R'y.**

Passenger trains after June 17th, 1891, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave

No. 2, Daily Express.....	9.32 A. M.
No. 4, Mail and Express.....	4.52 P. M.
No. 6, Cincinnati Express.....	4.45 A. M.
No. 10, Accom., Sunday only.....	7.40 P. M.

GOING NORTH, leave

No. 1, Grand Rapids Express.....	5.52 P. M.
No. 3, Mail & Express.....	12.21 P. M.
No. 5, Night Express.....	12.54 A. M.
No. 9, Accom., Sunday only.....	5.57 A. M.

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Die Wirksamkeit des Mennonitischen Verlagshauses nahm ihren Anfang in einem kleinen, 16seitigen, von J. A. Kunt im Sommer 1863, also vor 28 Jahren verfaßten und herausgegebenen Schriftchen, aber der Name Mennonite Publishing Co. wurde erst zwölf Jahre später angenommen.

Obwohl die Mennonitische Verlagsgesellschaft von der Gemeinde anerkannt und unterstützt wird, so ist sie doch ein persönliches Unternehmen, d. h. sie ist das Eigenthum einzelner Personen, nicht der Gemeinde, und drei Viertel der gesammten Antheilscheine befinden sich in den Händen zweier Personen. Im Falle diese zwei Personen, welche an der Spitze des Geschäftes stehen, aus irgend einer Ursache unfähig werden oder sterben sollten, so mußte die Anstalt in andere Hände übergehen und unter solchen Umständen könnte es leicht möglich sein, daß die Mennonitengemeinde nicht nur die Vortheile verlöre, welche ihr die Verlagsgesellschaft bietet, sondern auch den Einfluß, welchen ihre, die mennonitische Literatur gegenwärtig ausübt, und das würde der Gemeinde zu großem Schaden gereichen.

J. A. Kunt und M. R. Kunt bliden nun auf eine 25-jährige Thätigkeit in diesem Werke zurück, was ungefähr so lange ist, als irgend Jemand die zu fähigem Wirten, und zur erfolgreichen Leitung eines Geschäftes nothigen Kräfte besitzt und sie beide haben nun ein Alter erreicht, in welchem sich ihnen bald die Nothwendigkeit aufdrängen muß, die Arbeit und Verantwortlichkeit, welche so lange auf ihren Schultern gelastet, jüngeren Kräften zu übergeben.

Um nun die Umstände so zu gestalten, daß die Druckanstalt und das damit verbundene Veröffentlichungswert in den Besitz der Gemeinde überginge, und daß andere Männer von anerkanntem Glauben und Hingebung zu dieser Sache sich die notwendige Erfahrung sammeln könnten, welche sie befähigte das Werk zum Besten der Gemeinde weiter zu führen und zwar mit demselben Ziele im Auge, welches vom ersten Anfange an verfolgt worden ist, wird folgender Vorschlag gemacht:

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2. Dieser Fond soll auf folgende Weise entstehen:

Jedem eine Person kann einen beliebigen Beitrag auf nachstehend auseinander gesetzte Weise leisten:

3. Der von irgend einer Person geleistete Beitrag soll als Eigenthum derjenigen Konferenz angesehen werden, in deren Bezirk der betreffende Geber wohnt. Zum Beispiel: Wenn eine im Staate Indiana wohnhafte Person \$25.00 oder mehr giebt, oder wenn irgend eine Anzahl Personen zusammen \$25.00 oder mehr giebt, so soll die Mennonitische Verlagsgesellschaft hierfür so viele Antheilscheine von je \$25.00 ausstellen als durch die beigetragene Summe gedeckt werden und diese Antheilscheine sollen Eigenthum der Mennonitischen Konferenz von Indiana sein. Diese Konferenz soll einen Verwalter ernennen, welcher die Antheilscheine verwahren und die Konferenz bei den Geschäftsversammlungen der Anteilbesitzer der genannten Gesellschaft vertreten soll. Die Konferenz soll das ausschließliche Verfügungsrecht über die genannten Antheilscheine haben und der Verwalter soll nach dem Willen und Wünsche der genannten Konferenz handeln.

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8. Auch eine einzelne Person kann sich das Verfügungsrecht wahren, indem sie sich die Antheilscheine auf ihren eigenen Namen ausstellen läßt, dieselben in ihrem Besitz behält und über das jährliche Einkommen selbst verfügt. Auf diese Weise kann Jemand eine Summe Geldes in Antheilscheinen dieser Gesellschaft anlegen, das Einkommen zum eigenen Unterhalt benutzen und auch bestimmen an wen im Falle des Ablebens die Ausnutzung übergehen soll. Eine gute Verfügung wäre es, in diesem Falle die Bestimmung zu treffen, daß die Antheilscheine nach erfolgtem Ableben der betreffenden Person in den Besitz der Gemeinde oder der Konferenz übergeben sollen, so daß die Gemeinde oder Konferenz, zu deren Gunsten das Vermächtniß gemacht worden, das Verfügungsrecht über das Einkommen hat. Sobald die Beiträge die Summe der im Besitze der Mennonitischen Verlagsgesellschaft befindlichen Antheilscheine erreicht haben, gehört das ganze Geschäft der Gemeinde, oder eigentlich den verschiedenen Konferenzen der Gemeinde. Diese haben dann die Wahl der Beamten, die Ernennung von Ausschüssen u. s. w., sowie die vollständige Leitung des Geschäftes in ihren Händen.

9. Die Haupttheilhaber der Gesellschaft wünschen, daß dieser Wechsel vor sich gehen soll und werden einen Theil ihrer Anrechte zu diesem Zwecke beitragen.

10. Möge Jedermann, dessen Wunsch es ist, daß das Geschäft der Mennonitischen Verlagsgesellschaft in den Besitz und unter die

Leitung der Gemeinschaft übergehen und eine beständige Gemeindeanstalt werden solle, diese Angelegenheit gebetvoll überlegen und je nachdem der Herr ihn gesegnet zu diesem Zwecke beitragen, so wird die Anstalt der Gemeinde bald von größerem Nutzen und im Stande sein, ihr Wert der Förderung des Reiches Christi in ausgiebigerer Weise zu betreiben.

11. Um Mißverständnissen vorzubeugen wollen wir noch erwähnen, daß das Geschäft der Mennonitischen Verlagsgesellschaft sich in gutem Gange befindet und sich sowohl seitens unserer Leute, sowie seitens Anderer einer ausgezeichneten Kundschaft erfreut. Die Verbreitung der Zeitungen nimmt beständig zu, sowie auch der Verkauf von Büchern, und die Arbeit in der Druckerei und Binderei ist reichlicher als je zuvor. Die Ursache, warum wir die Veränderung zu machen wünschen ist einzig und allein die im Vorstehenden angegebene, nämlich: Das Geschäft in die Hände und unter die Leitung der Gemeinschaft zu bringen, so daß sein Fortbestehen als Gemeinde-Verlagshaus nach dem Zurücktritte der gegenwärtigen Leiter gesichert ist. — J. H. Hunt und M. K. Hunt werden fortfahren dem Werke ihre Kräfte zu widmen, und ihm die Vortheile ihrer langjährigen Arbeit und Erfahrung zu Theil werden lassen, so lange Gesundheit und Kräfte ihnen dies gestatten. Sie sind beide noch gesund und kräftig, aber es ist ihr Wunsch, die Verhältnisse sich so gestalten zu sehen, daß wenn das Gewicht der Jahre oder andere Umstände sie zwingen zurückzutreten und das Geschäft Anderen zu übergeben, es in die Hände von Männern gelangt, welche der Sache ergeben sind, einen festgegründeten Glauben haben und in der Verherrlichung Gottes und dem Aufbau der Gemeinde Christi fortfahren werden. Das menschliche Leben ist immer eine ungewisse Sache, weshalb wir überzeugt sind, daß jeder Bedächtige zugeben wird, daß jetzt ein geeigneterer Zeitpunkt ist das erwähnte Ziel anzustreben, als später.

Eine Anzahl Brüder hat bereits zu diesem Zwecke beigetragen und andere sind bereit dazu. Es wird uns freuen von Brüdern und Schwestern zu hören, welche Vorschläge zu machen haben oder einen Beitrag zu geben gedenken.

MENNONITE PUBLISHING CO.,

ELKHART, IND.

August 1891.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28.—No. 18.

ELKHART, IND., SEPTEMBER 15, 1891.

Whole No. 451.

CHRIST ON THE CROSS.

The Son of man they did betray
He was condemned and led away;
Think, O my soul, that mournful day,
Look on Mount Calvary!
Behold him lamb-like led along,
Surrounded by a wicked throng,
Accused by each lying tongue
And thus the Lamb of God was hung,
Upon the shameful tree.

'Twas thus the glorious sufferer stood,
With hands and feet nailed to the wood;
From every wound a stream of blood
Came trickling down amain;
His bitter groans, all nature struck,
And at his voice, the rocks were broke,
And sleeping saints their graves forsook.
The spiteful Jews had round him mocked
And laughed at his pain.

Thus hung between the earth and skies,
Behold him tremble as he dies,
O, sinners! hear his mournful cries;
Behold his torturing pain.
The morning sun withdrew his light,
Blushed and refused to own his sight,
All azure clothed in robes of night,
All nature mourned and stood affright,
When Christ the Lord was slain.

Ye men and angels hear the Son,
He cries for help, but there is none;
He treads the wine press all alone,
His garments stained with blood;
In lamentations hear him cry
Eli lama sabachthani;
Though death may close these languid eyes,
He soon will mount the upper skies.
The conquering Son of God.

Both Jews and Romans in a band,
With hearts like steel around him stand,
Saying if you'll come to save the land,
Now try yourself to free
A soldier pierced him when he died,
And healing streams came from his side,
And thus my Lord was crucified,
Stern justice now is satisfied;
Sinners for you and me.

Behold him mount a throne of state,
He fills the mediatorial seat,
While millions bowing at his feet,
In loud hosannas tell;
How he endured exquisite pains,
And led the monster death in chains;
Ye seraphs raise your highest strains,
While music fills bright Salem's plains,
He has conquered death and hell.

'Tis done; the dreadful debt is paid,
The great atonement now is made,
Sinners, on me your guilt was laid,
For you I spilt my blood;
For you my tender soul did move,
For you I left my courts above,
That you the length and breadth might prove
The depth and height of perfect love
In Christ your smiling God.

All glory be to God on high,
Who reigns enthroned above the sky,
Who sent his Son to bleed and die,
Glory to Him be given.
While heaven above His praise resound,
Zion shall sing His grace abound,
I hope to sing eternal rounds,
In flaming love which knows no bounds
When carried up to heaven.
Pandora, Ohio. Sel. by S. E.

For the Herald of Truth

WE MAY ALL DO SOMETHING.

"So teach ye me the wisest part,
That I may ever move
Along the cities' ways with heart
Assured by holy love,
And vocal with such songs as ours
A fountain to the world unknown."

It is impossible to pass through the world, always singing hymns, but if we watch and pray for opportunities, God will often let us say a word at the right season, and bless it, just as he did the word of the little maid in the house of Naaman, the Syrian. Then some one says, "what can I do? I am only a little child." Even a little child may do something. We may all do something if we try; so that in passing, we may leave behind a track of light. God has furnished us with a song for every step of the way. And although it is often very difficult to sing "the Lord's song in a strange land," we must endeavor to persevere, and to go on in his strength.

Sir Thomas F. Buxton is said to have resembled, in his walk through the world, "a man passing through the wards of a hospital, and stooping down on all sides to administer help where it was needed."

A popular authoress tells us that she longs to be like the church bells, uttering a "holy" over all human activity—over all the striving and the suffering—over all the happy; calling and inviting men to the house of prayer, as if they had said, "Come, ye sorrowing; ye weary and heavy laden; ye gay and thoughtless ones. Come, and hear God's message of redeeming love!"

It is also related of a good and noble lady, that her last work in the evening was to review with diligence all the work of the day—her thoughts, words, and deeds; what happened in this room or that company; what good or evil she had

done; what opportunities of benefiting others she had embraced or neglected; what comforts and blessings she had that day received; and after this examination, giving thanks and begging pardon in every particular, having communed in her own heart, in her chamber, she was still.

What a sweet example for us to follow! How necessary it is in passing through the world, to pause now and then, and see what we are doing, or leaving undone, so that we may be more careful; to reckon up our mercies—greater in number than the sands upon the sea-shore—so that we may be more thankful; to call to remembrance our many shortcomings, so that we may be more humble, more tender-hearted and forbearing towards others, and more grateful to our Savior Jesus Christ.

God works by human means and instruments; by men, and women, and little children; by their influence upon others; by their conduct and conversation; by their tempers and dispositions; by their wealth and talents, and affections; by their deportment as they pass through the world, but above all at home; by the friendships they form, the words they speak, the books which they read or leave about; by the letters they write, the places which they frequent, the strangers with whom they hold a momentary intercourse; by the living, and by the dead.

"Without Me," said the Savior to his disciples, "ye can do nothing." As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. (John 15: 4, 5). We must remember that all our labor will be in vain, if it be not done in his name, and to his glory.

Let us, as Christians, recollect what St. Paul says in his Epistle to the Colossians, for it is too such that the following verse seems particularly addressed: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns, and singing with grace in your hearts to the Lord." Not unto men, "but to the Lord.

It would be well if we all praised God oftener than we do. And if we were only

to sit down and think what he has done for us in giving His Son Jesus Christ to suffer for our sins, "the just for the unjust," and permitting us to believe in him, whom we know is life eternal, we should not be able to help doing so, but should feel constrained to exclaim with the psalmist, "He has put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." (Ps. 105:3)

There is no greater happiness on earth than to be made, in any degree, the instrument of happiness or of good to others, and then to give God all the glory. But it is a solemn thought, that if we are not instruments of good, we must be instruments of evil. There is no middle path. We are told and rightly told that "not only the gifted, but the most obscure individual exerts an influence which must be felt in the great brotherhood of mankind. No human being can pass through the world without increasing or diminishing the sum total of human happiness, not only of the present, but of every subsequent age of humanity. No one can detach himself from this connection. There is no sequestered spot in the universe in which he can retreat from his relation to others." Let no one ever say to himself or others, "I am of no consequence;" "I am poor and despised, and of no account," or "I am only one among many, and have no influence." Every person, however limited his gifts, is continually operating for good or evil upon all connected with him. Those professing to be Christians are especially entrusted with a degree of influence, which in another world only they will be able to properly estimate.

In the way of means, there are no little things with God. The verse of a hymn—a text of Scripture—a kind word—a good book—a Christian letter—a passing warning—a cup of cold water, given in the name of Jesus,—all these have been blessed at various times, and will be unto the end of the world. Dear reader, will you not throw the weight of your talents or your influence, be it great or small, into God's treasury? It should be only the latter, fear not, for he did not despise the widow's mite. His strength is made perfect in weakness. We have a loving Master; and if we sit at the feet of Jesus, making him our trust, and doing all in his name, and out of love towards him who loved and gave himself for us, he will own our feeble endeavors, and say gently, in his own gracious manner, when the world or our consciences rise up to accuse us, as he said of Mary of Bethany, "Let her alone; she hath done what she could."

E. S. GEHMAN.

It is said that five million young men in America never attend church.

For the Herald of Truth. EXAMPLE.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

This lesson in its entirety, should be observed by all young Christians, especially, while the second part applies more directly to older ones. "Be thou an example of the believers." What kind of an example is meant here? Read the remainder of the passage and see. The Christian is to be an example in word, in conversation, in charity, in spirit, in faith, in purity. These characteristics observed and cultivated and practiced, in accordance with the will of God, manifest themselves in one who is a Christian in the full meaning of the word. He will live a true Christ-like life, to which others can surely look for an example and pattern.

Such a life is honored and respected by every one. Even the unconverted delight in seeing a person leading a life which is in harmony with his profession of Christianity. Every one loves to see a person's life marked with good qualities, for they know that the fruits of such a life are love, peace, forgiveness, truth, etc., which characteristics are pleasing to all moral people, and not hatred, strife, selfishness, deceit, etc., which are so apt to know themselves, especially when some difficulty arises. These latter qualities, even the immoral do not long to possess, though some seem to be very little concerned about a reformation of their lives. The life of the immoral no one should in any way look to for an example. Christ is our example, and if we zealously endeavor to live a life like unto His, it will be a life truly worth living, and worthy of an example to those around us. It is true that we often make mistakes, though our purpose may be as good as it will, but we should never willingly make mistakes.

Whenever we find that we have erred, we should at once ask forgiveness of our heavenly Father, and then set out with a stronger determination to do that which is acceptable in His sight, ever looking unto Him to guide and direct us in all that we do.

Christian professors are always watched by the sinner; especially are we watched when we are known to have some trial or difficulty before us. We are watched in our working day life, and also in our Sunday life, as some put it. Wherever we may be, whether we think to be seen or not, we should always be the same—"meek and lowly in heart," loving, forgiving, peaceable, self-denying, and cheerful, charitable in our acts, and pure in conversation; in short, showing that we love God, our Father, with all our heart, and soul and strength, being fully conse-

crated to His holy will. This is as God would have us be, and if we are thus, our lives will surely be exemplary to those around us.

God wants good faithful workers; such as He can rely on, to perform the work given them. If we are such, then we will be true "examples of the believers."

Let our word be such as can be depended upon; our conversation pure, let charity be prominent, let us possess a joyful and glad spirit; always putting all our faith, and trust, and confidence in Him who is the giver of every good and perfect gift; and above all, possess a pure heart. Such a life may well be looked upon for an example, and it should be the most earnest desire of every one to live a pure, noble, Christ-like life.

A. C. K.

SELF-SACRIFICE FOR THE GOOD OF OTHERS.

It was laid down by our Lord as a fundamental principle of his religion, that his disciples must deny themselves for the good of their fellow-man. Nothing is more prominent in his teaching and example than the law of service by self-sacrificing love. "Whosoever will be chief among you, let him be your servant." Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. I am among you as he that serveth. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done, etc. to you." There is the principle. He who would follow Christ, must do as he did; not always the particular thing, but exactly that he must be ready for, or for any other lowly service or self-denying privation, whenever it appears that he can best serve his fellow-man in that way. Obedience to this principle would not break up society, and turn men generally into mere dispensers of charity, as it is sometimes claimed. They could not thus best serve their fellow-man. The great industries of the world, of course must be carried on, but always in the spirit of this law. Obedience to this principle is not optional with most men, and obligatory only on a few who have a special vocation for it, as some have urged. Whenever a man becomes a Christian, he endeavors to put all he is, and all he has, absolutely in the control of his new Master, and he engages, with the divine aid, to use all in the way that will best serve the kingdom of his Lord. Self-denial for its own sake is the abhorrence of Christianity; self-denial for the good of Christ's kingdom is its primal law.

It should be constantly reiterated that the Bible is a book of principles, rather than of rules. It has certain great laws of

universal application, like the Ten Commandments, but it never attempted to furnish a complete code of precepts for all the changing circumstances in all the centuries of the life of the races on earth. It lays down principles capable of guiding human conduct in every age, and then leaves their application to the sanctified common sense of conscious, God-fearing men. "What Better than Bread" is the motto of a well-known discourse, which well sets forth this great and instructive fact concerning the aim of the revealed Word of God.

In seeking, then, to apply the principle laid down in the Bible to determine the duty of Christians, and, since all ought to be Christians, the duty of all men, in regard to the drinking usage of modern society, the natural and irresistible conclusion results that the Christian principle of self-denial for the good of others, renders obligatory upon all total abstinence from all that can intoxicate. This conclusion follows inevitably from the simple undeniable fact that no man can take any other course without being in most imminent peril of leading some one, by his example, into an indulgence which will ruin him, body and soul, for time and eternity. The risk is too tremendous to be ignored or lightly esteemed. Such ruin is deplorably common on every hand. No circle is safe, no class exempt. From the highest places of the land, from the senate and the bar, from homes of culture and delight, a great throng—editors, authors, ministers even, young men, and men in the prime of life, and women too—are all the time, before everybody's eyes, in one unpausing, dreadful, and multitudinous procession, moving on into the drunkard's grave, over which is written the awful sentence, "No drunkard shall inherit the kingdom of God." Not one of all this vast company of wretched, despairing, anguish-stricken souls, but would have been infallibly safe from this danger, and would have escaped this doom, if they had totally abstained from all intoxicating drinks; and who can tell how many of them would have been abstainers if all their Christian friends had acted according to the principles our Savior announced, and, denying themselves for the sake of others, had lived in total abstinence, that their example might be safe.

When total abstinence is urged as our duty because the biblical principle of self-sacrifice for the good of others requires it of us, it is no escape from the binding force of this paramount obligation to plead that in a far-off age and land, in conditions thoroughly different from ours, there were men who were allowed a sparing use of wine, which, like all wine history knows anything about, was capable of being used in excess.

When a Christian man refuses to abstain from intoxicating beverages, he may know that he puts in jeopardy the tem-

poral and spiritual welfare of many immortal beings around him; that he imperils their highest interests for this world and the next; that he does this rather than surrender a slight personal gratification himself, and thus while he is all the time professing to order his life by the Christian principle of self-sacrifice for the good of others; while he is accepting the obligation, "We then that are strong ought to bear the burdens of the weak."

What utter folly to think to justify this frightful inconsistency by attempting to prove an identity between the condition of those who lived in the soft and dreamy air of Palestine, amid flocks and herds, in those quiet pastoral scenes where the stately palm tree and the hoary olive, the vines and the pomegranates and the figs, all seemed to invite to the simple fare of a calm and placid life, and the condition of those who live in the stress, and turmoil of this passionate hurried age, driven and harassed by a thousand cares, which the world never knew of before, but which have now penetrated every where, and have half destroyed even the old time repose of Eastern lands. How beyond expression safer their life than ours! How much stronger for them the plea for a beverage, which it was conceded even then, must be used with great care—for to them were all unknown those mild and innocent potations, which, since tea and coffee and chocolate have come into use, have contributed to the daily refreshment of unnumbered millions of the race.

Sel. by SISTER MUMAW.

TALKS WITH YOUNG CHRISTIANS, NO. 3.

"YE ARE THE LIGHT OF THE WORLD."

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

This world is represented to us as a dark place, a spiritual wilderness, and upon Christians falls the duty of lighting or brightening this world. But when we look at the little army of soldiers of the cross, compared with those who love not God, we are prone, like Philip of old, to exclaim, "What are they among so many." For this reason I want to impress you with the thought that as the numbers of bright Christians are not yet as large as we would like to see them, it is so much more necessary that you and I shine so much brighter. Remember, no one else can bear witness for Christ in our stead, and it is our duty—nay, blessed privilege, to be of the number of those who point the world to Jesus. It is not always the eloquent sermon, or the great scholarly appeal, that brings sinners to the Savior; often a quiet, true, earnest Christian life, has power to convince and convert, when

the Christian who so lives is scarcely aware of exerting an influence for Jesus. Therefore do not be discouraged if you can not talk like some people, or do a great work for God, the "lower lights," maybe are somewhat small, but we can not do without them. Christ is the "upper light" and we need not trouble ourselves about that; it is all right, but we, the "lower lights," along the shores of eternity, are, I fear, sometimes too dim; we should keep our lights with the Word of God, and the bright light of love, hope and trust will, without doubt, be the means of lighting some shipwrecked mariner to the life hid with Christ in God, and that you know would be lighting another lamp, which in turn may spread the gospel light still farther. Moody says: "I would not give much for all that can be done by sermons, if we did not preach Christ by our lives." It takes a Christian life to verify the sermon, and you and I must live such a life, if we are true "lower lights." This reminds us of the vessel on Lake Erie in a stormy night. They got among the rocks, and away up on the bluffs were the upper lights burning brightly, but the lower lights along the harbor were looked for in vain. Going back was impossible. Only one course remained—to try to enter the harbor without the lower lights, but they missed the entrance, struck the rocks and were lost, all because the lights at the harbor had been neglected. Brother, sister, how is your spiritual light? Think how terrible it will be if at that great day, "Some one will say," "I missed the harbor because your Christianity was so dim." We cannot be too careful of our actions in society, especially among worldly associates. A number of young Christians were at one time at a gathering of young people, and indulged in merry-making. Soon afterwards some of the worldly young people who took part in the same amusement said, "It is a shame how those young Christians acted." The world looks for a new life in young Christians, and apply they find their shortcomings and give them as excuses for not turning to Jesus. God gave us the work of shining for him; that is what he put us here for. If then, the world sees that we do as they do and delight in their pleasure, where is our light? Is it not a grave question, whether we can let it go out? and if our light is extinguished, where and what are we? Surely not the light that "shineth more and more unto the perfect day." A Christian life can not be hid any more than a lamp can in a dark night. Somebody will see it, and may perhaps be guided to Jesus thereby. We may in this life not know who has been helped by our light, but how joyfully will we receive the glad tidings in the heavenly morning. Have you ever heard about the blind man who carried a lantern? Some one asked him why he did so if he could not

see. He answered, "I carry a light so that no one will stumble over me." O, ye Christians, you may not be blind, yet let me ask you to carry the light, or rather live in the light, lest immortal souls stumble over your inconsistencies into eternal doom. We quote from Dr. Chalmers. "Thousands of men breathe, move and live, pass off the stage of life and are heard of no more." Why? They do not partake of the good of the world, and none are blessed by them, none can point to them as the means of their redemption, not a line they wrote, not a word they spoke could be recalled; and so they perished. Their light went out in darkness, and they are remembered no more. Will you thus live, O man immortal? Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy, on the hearts of those with whom you come in contact year by year, and you will never be forgotten. No, your name will be as legible on the hearts you leave behind, as the stars on the brow of evening. "Good deeds will shine as the stars of heaven."

"Let the lower lights be burning,
Send the gleam across the wave,
Some poor fainting, struggling seaman
You may rescue, you may save."

SISTER LINA.

TEACHING TO PRAY.

LUKE 11:1-13.

The prayer here recorded was given on a different occasion and at a later time than the Lord's prayer as given by Matthew, and was called for by some one who had not heard the former prayer, probably one of the "seventy." This disciple desired that Jesus would teach his disciples to pray, as John taught his followers. How plainly and beautifully he gave them an example of prayer—short, pure and expressive. They were not, like the heathen, to repeat over and over again, in vain repetition, their prayers, nor like the Pharisees were they to expect to be heard for their much speaking, in pretense making long prayers. Prayer is not, when properly offered, intended to instruct him who hears and answers the true suppliant, but to ask, from the heart, for the things we need, plainly, humbly, sincerely. We are to come in holy reverence before him, acknowledging him as our Father, holy and good, and pray for the universal spread of his kingdom before we pray for ourselves—"thy kingdom come, thy will be done, as in heaven so in earth." An unselfish, broad spirit must possess us in prayer. We must be sensible of our daily dependence upon him for every good—"give us day by day our daily bread." When

we pray for forgiveness we must have the spirit of forgiveness in our own hearts, or honestly ask God to give us a forgiving spirit—"forgive us our sins; for we also forgive every one that is indebted to us." We are to ask him to "lead us not into temptation;" and while we pray this we are to keep as far away as possible from temptation. Do not run into the saloon, and then ask God to keep you from the temptation of becoming a drunkard, especially if you have an appetite for drink.

The Savior continues by illustrating the importance of importunity in asking by the individual prevailing in securing bread, not because he was a friend, but because of his importunity. Then he adds, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Oh, what precious promises to assure us in praying and to encourage us to continue to ask. He yet further illustrates God's willingness to hear and his compassion toward us as humble suppliants by the willingness and anxiety of parents to give good gifts to their children. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" "The Holy Spirit is the best of all gifts." The words "how much more" contain a world of meaning—more than we can possibly comprehend. Glorious words!

1. The Lord's Prayer is a model. It teaches us how to pray.
2. We should carefully study its breadth and spirit.
3. We need to pray daily, because we need daily help.
4. We have the most unbounded assurance that prayer properly offered will be answered.
5. We should always pray and never faint.
6. God will give the Holy Spirit freely to them that ask him.

SHOULD BE ENLIGHTENED.

John Foster says of conscience: "It is a relation of the King of Heaven; we should not be in its society without a solemn regard to it. It has been called 'God in man.' It is the second 'great light,' the moon of the soul. It is that which tells us what is right and wrong in reference to ourselves. It has no reference to others; it simply refers to the operation of feeling and judgment on ourselves; and it asserts its right to look at and examine everything in man. It is placed there not to let everything pass for right."

It need scarcely be said that the conscience is not infallible. It needs enlightenment. Some of the vilest things in the world have had the approval of

men's consciences. Paul's conscience approved his acts of persecution. He says: "I verily thought within myself that I ought to do many things contrary to the name of Jesus of Nazareth." So persecutors in all ages have doubtless been conscientious. Bigots are generally conscientious. The most troublesome people in churches to-day are remarkable for a constant avowal of their homage to their consciences. In many cases a great deal of ignorance is allied with a great deal of conscience.

A good conscience in quality will only be found as men have a large knowledge of God's word and form their judgments under its guidance. A conscience which is guided by the example of others will be defective in its judgment of what is good or evil. So also the conscience by its familiarity with abounding sin may deteriorate. Men can easily put their prejudice or predilections in the light of conscience. In these ways Satan is often "transformed to an angel of light." We shall only be surely right as with unbiased mind we accept the teaching of the Bible. "Through thy precepts," says the Psalmist, "I get understanding, therefore I hate every false way."

And this good conscience as a possession will only be had as there is a full surrender to its authority. There can be no true peace in a man's mind save as he follows that which he knows to be right. 'Conscience,' it is well said, "makes cowards of us all." Fearless men can not be, when they bear a witness within themselves of wrong-doing. And conscience is a prophet, and however determinedly men may try to disbelieve its threatenings, they cannot possibly silence its voice as it testifies of retribution. To fight against it is to beat the air.

Let conscience, however, have its rightful sway and it will cause us to regard our relations to God and our neighbor that there will be right living and right action. Then, the peace of God will rule in the heart and we shall find it possible to live peaceably with all men. To have "hearts sprinkled from an evil conscience" is an inestimable blessing. Truly happy are they who can say: "We are persuaded that we have a good conscience, desiring to live honorably with all men."—*Christian Inquirer*.

HOW TO SPEND THE SABBATH.

1. RISE EARLY.—God requires one-seventh part of your time. The Sabbath is just as long as any other day. If you indulge in sleep Sabbath mornings one or two hours later than usual, you rob God and your own soul of so much holy time; and if you begin the day by robbing God, you cannot expect he will bless you.

2. PRAY FOR YOUR MINISTER.—He will then preach better, and you will be better prepared to profit by his preaching. He needs your prayers. He has taxed his energies to prepare good sermons to interest and instruct you. Exhausted by the labors of the week, and trembling under his awful responsibility, he will be cheered and encouraged if he believes he is remembered in your prayers.

3. PRAY THAT THE PREACHING MAY BE BLESSED TO YOUR SOUL.—He is a foolish man who sows his seed before he breaks up the soil. You are more foolish if you expect a blessing without asking for it, or preparing your heart to receive it. If a blessing is not worth asking for, do not complain if it is not bestowed.

4. DO NOT INDULGE IN SECULAR CONVERSATION.—To spend the interval between the services of the sanctuary in talking about business, or pleasure or politics, is not remembering the Sabbath-day to keep it holy. If you spend your intermission in this manner, you must not wonder if in the afternoon you feel sleepy, and the preacher seems dull.

5. BANISH WORLDLY THOUGHTS.—You must not, on the Sabbath, "think your own thoughts." If your thoughts are allowed to wander unrestrained over the business of the past week, or the plans for the week to come, you will suffer for it. God will leave you in darkness; your love will be cold, your prayers formal, and you will be disqualified to engage profitably in the services of the sanctuary.

6. DO NOT CRITICIZE THE PERFORMANCES OF YOUR MINISTER.—If he has preached a poor sermon, make the best of it; if a good one, be thankful and improve it. Your praise or censure can do no good either to him or yourself, but may do hurt to both. You will profit far more by praying over the sermon, and applying it to yourself, than by criticizing it.

7. SPEND EVERY SABBATH AS THOUGH IT WERE YOUR LAST.—Your last Sabbath will soon come. Perhaps the next will be your last. Spend it then as you will wish you had done, when you review it millions of ages hence. If you knew it would be your last, you would be much in prayer, you would banish worldly thought and conversation, you would read your Bible, you would meditate much on divine things, and examine the foundation of your hope for eternity. Do this, and your Sabbath will not be spent in vain.

Sol. by ELLEN PLANK.

SAFE IN PORT.

Perhaps you have stood upon the wharf and seen a storm-torn ship come to its anchorage. It has been out tossing upon the deep for many a weary month. The wind has bleached its sails and chafed its

shrouds and stays. The salt spray has discolored its hull, and the rocks have grazed and bruised its sides; but it has outlived the tempests, and, under the favoring breezes, it has at last reached the lower bay, and, with every inch of its ragged canvas carefully spread to catch the wind, it is now coming majestically along the winding channel of the inner harbor. The bows are filled with the ardent seamen, tearful that their feet are so near the steady land. The officers utter their orders in quick tones, as if they could have the slow-moving ship, and the ropes glow through the rattling blocks, as one after another the sails drop to their rest; and then the clanking of the chain, the whirl of the capstan, and the plunge into the water, tell you that the anchor is dropped; and the ship gently rocks with the mimic ripples, as it rides safely by the side of the sunlit land of home.

After such a manner, but with surpassing moral beauty, does the Christian come to anchor in the haven of holy rest. His head has been bleached by many a wintry year. His limbs have been crippled by many a hard toil. Afflictions have marred his beauty. Temptations have drawn him amongst the rocks, and his eyes have dimmed with watching for the lights of the far-off shore.

But now at last he is coming into port. The last howlings of the storm are dying away. Its last billows have been passed, the waves ripple musically beneath him, and the celestial land is fair before him. His anchor of hope is cast within the veil, and the hands of love and faith are warping him in. Every moment shortens the cable. Still and serene he drops his last sail, bids adieu to his shattered but faithful hulk, and steps on the shores of heaven. There friends long before arrived gather around him, and angels rejoice to guide him up to the city of the great King with songs and everlasting joy upon his head.—*Mortimer Blake, in Sunday-school Times*.

LIFE'S ENDS DEFEATED.

Aaron died on Mount Hor, and Moses on Pisgah, neither of them being permitted to enter into the promised land for the reason that they, as the Lord declared, "rebelled against my word, at the waters of Meribah." Certainly neither of them were kept out of heaven because of this rebellion; but it precluded them from entering into the promised land, the earthly Canaan. The effects of some sins thus follow us all through life, and preclude us from many an earthly blessing, although by true penitence, they will not exclude us from heaven. Esau's birthright was forfeited by him, and he could not recover it again, "though he sought it carefully with tears."

The folly and sins of youth may not exclude the individual from heaven, as they may be freely forgiven; but the effects in time may not be removed. They may follow him in regrets to the grave. Intemperance may have enervated both body and mind, and thus unfitted him for places of desire and comfort, and which no degree of penitence may change in time. He has been excluded from an earthly possession by his folly. Every rashness, neglect, folly, and sin may cloud the memory of after-years, and in some measure prevent in its fullness, the quiet rest and fruitfulness of the earthly spiritual Canaan, while they may not close the gate of the heavenly Canaan. These things wound the soul, and mar the body and mind oftentimes. While the wounds may be effectually healed, yet the scars may remain, and the mar of the body and mind be left to annoy during all life.

Every privilege should be improved, every sin and folly avoided, that the best ends of life may be assured us, of the earthly Canaan, and our old age may be green and happy in full possession of all God's promises.

WEAPONS AND PEACE.

One of the plainest examples of looking one way and rowing another, is seen in the delight with which peaceful persons hail every new contrivance for *kill-ing men*, with the assertion that its invention is a *peace measure*! War will become so dangerous, it is claimed, that nobody will dare to fight! Captain E. L. Zalinski, the inventor of certain deadly explosives, says:

"I was much amused the other day, in London, at the remark of an English girl. A friend of mine had introduced me as the inventor of a terrible death-dealing weapon. The young lady looked alarmed at this, and I tried to reassure her with the old argument, that the more deadly we could make our weapons, the more merciful they became, in that they shortened the duration of war, and so spared the greatest sufferers, the women and children left behind. I was flattering myself that I had made this beautifully clear, when the young lady, looking straight at me out of her big grey eyes, said: 'And did you think of all that, Captain, when you were inventing your gun?'"

"That womanly reflection completely floored me." If declaring war was the work of the men who do the fighting, some such considerations as those presented might have more weight; but the men who plan wars take precious good care to keep their own carcasses out of the line of stray bullets. They simply lay out the work, and then go to the rear, and allow Tom and Jack and Dick to carry the guns, endure the hardships, and

blow each other's brains out, at so much a day. If the men who plan battles had to fight them, it would be different; but this is not often the case; and when a few men maddened with ambition, fired with lust, and heated with wine, take it into their heads to "proclaim war among the nations," they have very little care for the souls and bodies of the poor wretches who are torn away from friends and home, and compelled to enter upon a course of blood and butchery, fighting the battles of others, to settle quarrels in which they have no concern whatever.

There are, it is true, officers who are seeking promotion, and every shot which knocks off an officer's head, makes an opening for some one else to rise and take his place. But those who know most of war say, "War is hell."

Thanks be to God, there is one who will make yet wars to cease to the ends of the earth.

"The God of peace will scatter far, The nations that delight in war," and the men who, for the sake of gain, have made themselves "inventors of evil things," contriving means to destroy men's lives, will by and by have to render their account to Him who "shall judge the poor and the needy, and precious shall their blood be in His sight." Psa. 72.

We remember the name of a man who years ago, devoted his time to the invention of death-dealing weapons. It was supposed that he would thus acquire wealth, and war was expected to bring him great pecuniary advantages; but one day as he was testing some improved projectile, something went wrong, there was an explosion, and he himself was destroyed by his own invention. What could be more fitting than such a conclusion of such an inventor's career?

The early Christians abjured war, and they did not think it consistent with the Christian profession, for believers in Christ to be engaged even in the manufacture of deadly weapons. "Wars and fightings" come from human lusts, and Christian people do well to wash their hands from all such abominations, and to "follow peace with all men, and holiness, without which no man can see the Lord."

There may be terrible struggles impending, but the Prince of Peace is coming by and by. He will end earth's battle and bloodshed, and destroy these weapons of warfare. "He breaketh the bow and cutteth the spear in sunder, and burneth the chariot in fire," and cries, "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." He shall save the poor and the needy, and precious shall be their blood in His sight. He shall cause righteousness and peace to abound.

Let men who are enamored of the profession of arms, with its gay and gaudy trappings, its music and its tinsel, its pomp and its show, take heed lest they

learn in a bitter school the meaning of that word, "All they that take the sword shall perish by the sword." "Whoso sheddeth man's blood by man shall his blood be shed." Wars and fightings may be, and doubtless often are a necessity, in a world of wickedness and sin; but let the potsherds strive with the potsherds of the earth, and let Christians who are born from above, see that they are found among the sons of peace, the servants of the God of peace, the followers of Him who hath said, "Blessed are the peacemakers, for they shall be called the sons of God.—*The Christian*."

DEATH SENTENCE OF THE SAVIOR.

The following is said to be the death sentence, word for word, pronounced against Jesus Christ. Sentence pronounced by Pontius Pilate, Intendant of the Lower Province of Galilee, that Jesus of Nazareth shall suffer death by the cross, in the seventeenth year of the reign of the Emperor Tiberius, and on the 24th day of the month, in the most holy city of Jerusalem, during the Pontificate of Annas and Caiaphas, Pontius Pilate, Intendant of the Province of Lower Galilee, sitting in judgment in the presidential seat of the Praetor sentences Jesus of Nazareth to death on the cross between two robbers, as the numerous and notorious testimonies of the people prove.

1. Jesus is a misleader.
2. He has excited the people to sedition.
3. He is an enemy to the laws.
4. He calls himself the Son of God.
5. He calls himself falsely the King of Israel.

6. He went to the temple, followed by a multitude carrying palms in their hands.

Orders from the Centurion Quirillus Cornelius to bring him to the place of execution. Forbids all persons, rich and poor, to prevent the execution of Jesus. The witnesses who have signed the execution of Jesus are: 1. Daniel Robani, Pharisee, 2. John Zorobele, 3. Raphael Robani, 4. Capet.

Jesus to be taken out of Jerusalem through the gate Tournes. The sentence was engraved on plates of brass, in the Hebrew language, and a copy sent to each tribe. Le-Droit gives the following explanation of the discovery and subsequent history of one of the plates. It was discovered in the year A. D. 1280, in the City of Aquila, in the kingdom of Naples, by a search made from the Roman antiquities, and remained there until it was found by the commission of arts in the French army, in Italy. Up to the time of the campaign in southern Italy it was preserved in the sacristy of Carthusians near Naples, where it was kept in

a box of ebony. Since then it has been kept in the chapel of Caserta.

The Carthusians obtained, by their petitions, permission that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army.

The French translation was made literally by all members of the commission of arts. Denon had a fac simile of the plate engraved, which was bought by Lord Howard on the sale of his cabinet, for 2300 francs.

There seems to be no historical doubts as to the authenticity of the above account.

J. J.

For the Herald of Truth.

MENNO SIMON'S REASONS FOR PREACHING THE WORD OF GOD.

Menno was an earnest teacher of the truth, and seemed to have a very clear comprehension of his duty and the work of the church. He expresses himself very clearly in the following extract from his writings. His zeal is truly commendable and worthy of imitation.

Behold, worthy reader, since the whole world has become degenerated in the doctrines, sacraments and life which are pleasing to God, and prefer falsehood to truth, and unrighteousness to righteousness; have committed themselves to all manner of false teachings, false ceremonies and a carnal life—therefore since I clearly see this awful distaste of the holy word of God, and the condemnation of innumerable thousands of souls, whom Jesus Christ has so dearly bought and ransomed by his precious blood,—therefore I cannot be silent; for the honor and praise of my Lord and God are at stake, and it avails to the salvation of my poor erring brother, although it may perchance be at the risk of my life.

Who knows but that God, through me and my beloved brethren who are, and who shall be, has chosen and provided in his grace, that some of those who now unconsciously err, may be brought to a true faith in Jesus!

CHILDREN'S INTUITIONS.

It may be thought that the changes on personal influence in our relations with children, as well as with the world, have been sufficiently rung; but we cannot forbear giving a little incident which, coming as it did, touched us all perhaps more than we expressed.

A beautiful and holy life was lived in great retirement among us. Scarcely more than the immediate members of the family ever exchanged more than a mere morning or evening greeting with dear "auntie" who sat much in her room, or in the pleas-

ant sun-lit nook by the vine wreathed window.

There were several of us, who in passing during the day's hurried hours, stopped for a few words of pleasant chat, or cheerful reminiscence, or the sympathy and encouragement she was ever so ready to give. Able to go out only very occasionally, church privileges were almost denied her, and active though her life had been in other years, and in different scenes, it was quiet now as the smooth gliding stream, whose presence is known only by the clinging verdure. Thus softly had the last years of her life glided on, and almost without warning the death-angel came and bore her home.

And now came the evidences that personality must exercise influence, and that there is a subtle, penetrating power, if we may so express it, simply in what one is. A little child of tender years, occasioned surprise by his questionings in regard to this humble follower of Jesus.

"You did not know her, my son!" said his mother, surprised at the interest manifested by the child.

"Yes, mamma, I did; she heard our class once!" And then with his truthful eyes fixed upon hers, and as though his soul was in the assertion, he added,—

"*she was good.*"
"She heard their class once." It was a large class; she spoke little; probably not to the child individually; and yet she was remembered and intuitively "known" by the pure spirit of this infant. What more eloquent tribute to a true and holy life, than those simple words, "*she was good*," and what speech more eloquent than these earnest words from the yet unsullied heart of one of "these little ones?"

A SHARP TRICK.

Anna Mowry was left in charge of her two younger brothers one summer while her parents went to California. She was with them in a farm house on the Massachusetts coast, and frequently lectured them on questions of morals and manners. One evening she talked to them on the subject of honesty. "I have often read in the papers," she said, "of young men who are first led into extravagance and then rob or defraud their employers. If a brother of mine was to be guilty of such dishonesty I would never forgive him—never! I would not acknowledge him as my brother!"

The boys had never been tempted to steal, and the suggestion that temptation and fall were possible, together with their sister's threat, startled and impressed them. The next day, while the question of honesty was still fresh in their minds, Anna came in eager and excited.

"I hear," she said, "that a woman in the neighborhood has some fine old Sat-

suma ware. Her husband was a sea captain and brought it to her fifty years ago. Come with me. I am going to try to buy a piece of it."

The house, when they reached it was a meager, forlorn little cottage. The woman was old; her lean, pale face lightened when she saw Anna. She was poorly clad. Here was a chance of earning money!

"Lookin' for rooms, ma'am?" she said. "I have some good ones to let."

"No," said Anna, carelessly. "We just stopped for—a glass of water."

"Why, sister!" exclaimed Bob, astonished at the deception.

She shook her head angrily at him to be silent, and when the woman left the room she whispered, "If she knew what I came for she would charge twice as high for the ware." Then she followed her hostess, who was opening a cupboard.

"You have some nice glasses there," she said.

"Yes; cost a dollar a dozen."

"Very neat pattern indeed."

Anna turned the cheap, ugly shaped goblet in her hand, while her keen eye scanned the recess of the cupboard.

"Queer looking old china cup, that," she said. "May I see it? Thank you. What is it?"

"Some foreign kind of crockery. My husband brought it to me. I've been told it was worth considerable money."

"Ah! I shouldn't like to give much for it. It's a dingly looking bit of china. I think I would give seventy-five cents for it—just for the oddity."

"I couldn't let it go for less than a dollar," said the woman anxiously. My husband gave it to me, but I do need money."

Anna laid the cup down, declaring that it was "dingy," but after some higgling she bought it for a dollar. She hurried away with it, her cheeks flushed and her eyes shining.

"Cousin Bell gave twenty-five dollars for not half so good a specimen!" she cried exultantly, when they were on the road.

"Is this worth so much?" asked Bob gravely.

"It is worth more, but she did not know it."

"That was a pretty sharp trick of yours, Anna," said Tom thoughtfully, after a pause.

Anna laughed complacently. "Yes I think so," she said.

When the lads were alone that night Bob said: "Anna said she would not acknowledge us as brothers if we stole money. Didn't she the same as steal that cup from the old woman if it was worth twenty-five dollars? If the old woman had known it she would not have let it go for a dollar. Anna took advantage of her ignorance. She really stole it."

"It looks like that," replied Tom. "Well, then, I guess Anna wouldn't mind sharp tricks in business if we were men. Tom, would she?"

"No," said Tom.

The seed was planted which would reach a deadly growth hereafter, and Anna's talk about dishonesty was always thought of with derision.—*Youth's Companion*.

SUNDAY-SCHOOL LESSONS.

LESSON XIII.—September 27.

REVIEW.—TEMPERANCE.—Prov. 4:13-19
Golden Text.—But they also have erred through wine, and through strong drink are out of the way.—Isaiah 28:7.

DAILY READINGS.

- M. Take hold of instruction.—Prov. 4:13-19.
T. Instruction better than gold.—Prov. 8:1-21.
W. Wisdom receives instruction.—Prov. 13:1-25.
F. Refusing instruction.—Jer. 32:26-35.
P. Warning against evil.—Prov. 1:7-23.
S. Warning against drunkenness.—Jer. 13:12-21.
S. Warning to be sober.—Luke 21:25-38.

FOURTH QUARTER.—From October 4, to December 27, 1891.

LESSON I.—October 4.

CHRIST RAISING LAZARUS.—John 11:21-44.

Golden Text.—Jesus said unto her, I am the Resurrection and the life.—John 11:25.

Time.—Probably February, A. D. 30, about three months after the last lesson.

Place.—According to John 10:40, Jesus was in Perea beyond Jordan at Bethabara where John at first baptized, when he received the message that Lazarus was sick. He came to Lazarus' home in Bethany, on the Mount of Olives, near Jerusalem.

DAILY READINGS.

- M. Christ Raising Lazarus.—John 11:21-44.
T. The General Resurrection.—Dan. 12:1-13.
W. Resurrection of Saints.—1 Thess. 4:13-18.
T. Resurrection of the Wicked.—John. 5:17-30.
F. Proof of the Resurrection.—1 Cor. 15:12-30.
S. Order of the Resurrection.—1 Cor. 15:35-58.
S. Res. proclaimed by Christ.—Matt 22:23-33.

INTRODUCTION.—Bethany lies on the eastern slope of the Mount of Olives, a mile beyond the summit. The place is now a ruinous village of some twenty families. In it are shown the traditional sites of the house and tomb of Lazarus, and of the house of Simon the Leper.—*Grove*.

HISTORY.—After the parable of the Good Shepherd at the Feast of Tabernacles in October, Jesus returned to Galilee. His stay there, however, was brief. Here he sent forth the seventy into Samaria (Luke 9:51). He soon followed, making his final departure from Galilee, going eastward crossing the Jordan, moving slowly southward toward Jerusalem, teaching and preaching as he went.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, }
A. B. KOEHL, } ASST. EDITORS.
J. HORSCH, }

September 15, 1891.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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ONE HOUR of heaven's bliss will be a thousandfold compensation for all the sufferings of a lifetime.

LET US CARE less about the things pertaining to this carnal life that we may care the more for the things pertaining to the life to come.

TO DENY God's goodness and wisdom is to deny the existence of God. God is goodness and wisdom and power and love itself.

IGNORANCE is one of Satan's best servants. Jesus on the cross, praying for those who were cruelly driving the nails through his hands and feet, said: "Father, forgive them; for they know not what they do."

TEMPTATION is one of the first darts Satan hurls at him who has joined himself unto Christ. The armor of God alone is proof against these fiery darts. The weapons of our warfare are not carnal, but nevertheless—and for these very reasons—they are *mighty*, through God in pulling down the strongholds of sin and defeating Satan.

ENGLISH CATALOGUE.—Our stock of English Catalogues has been exhausted for some time. We have now, however, printed a new Catalogue of our English books, which will be sent free to any address. Any one contemplating the purchase of books, will do well to send for a catalogue, either English or German. We call especial attention to our books, Bibles, Testaments, Sunday-school supplies, etc.

THE SUNDAY-SCHOOL LESSON HELPS FOR THE FOURTH QUARTER are now ready for delivery. While no doubt some of the schools will close with the end of the 3d Quarter, yet we trust the number will be small. Those which will close would do well to continue the lessons at home. You can order them as before, and distribute them among the scholars, so that each family can have one or two quarterlies. This plan was followed in some localities, during last winter and was found to be a very pleasant and profitable way of spending the long winter evenings and Sunday afternoons at home. Send in your orders early, and ask your neighbors and friends to join you in the studying of these Lessons.

OUR ALMANAC FOR 1892.—Our family almanac for 1892 is completed and already a number of orders have been filled and our customers can be promptly supplied. Our almanac is one of the best published, both with regard to the Astronomical Calculations and the selection of the reading matter. It contains also several excellent illustrations, and is altogether just such an almanac as every family should have, and it contains reading matter that is both entertaining and edifying and useful. We aim to publish an almanac that no christian parent need be afraid to put into the hands of his children; and for this reason especially commend it to our people. We expect liberal orders. By all means buy your own church almanac in preference to others.

Prices are as follows:

1 copy by mail .....	.08
4 copies " " .....	.25
12 " " " .....	.60
22 " " "	\$1.00
100 " " "	4.25
100 " " express	3.50
1 Gross (144) per express.	5.00

When sent by express the purchaser pays express charges.

THE NEW GERMAN HYMN AND TUNE BOOK.—Our readers will remember the action of the Mennonite Conference held near Milford, Seward Co., Neb., in May of the present year. The object was to collect by voluntary contributions a sufficient sum to get up Electro plates for the book; then print it and sell at a low price.

The church in Seward Co., has made her canvass and they write us that they will give something over a hundred dollars towards it. We have sent out circulars to different churches, but have received only a few communications in reply. We hope the churches which are interested in a German Hymn and Tune Book and have as yet done nothing in this work, will give it their immediate attention and see what can be done. Let us hear from you brethren.

THE HERALD FOR THREE MONTHS FREE.—To all new subscribers sending us \$1.00 before October 1st, we will send the HERALD OF TRUTH to the end of the year 1892, or three months free. Readers, show this to your neighbors that they may take advantage of this offer. We want many new subscribers. Will you each secure one new name? Send your money by draft or P. O. money order, but do NOT send a check for the amount, as it costs 25 cents for collection.

BRO. HENRY SHAM left Elkhart, on the morning of Sept. 9, for an evangelizing tour to Northern Michigan. He will be gone about three weeks. May his labors be richly blessed.

OUR YOUNG BROTHER Abram Ebersole, of Sterling Ill., stopped with us over Sunday, Sept. 6, on his way to Hillsdale, Mich., where he is attending school. Sunday morning he addressed the Sunday school, which was very much appreciated by young and old.

THE *Daily Intelligencer*, of Doylestown, Bucks Co., Pa., published by Alfred Paschall & Co., has just entered upon its sixth year, with a continued increasing patronage. During this time it has been three times enlarged and has now six columns 18 inches long to the page. It is one of the best and most interesting dailies outside of the larger cities that comes to our table.

REPRINTED BY MISTAKE.—In the absence of a part of the editorial force during July a poem was printed in the HERALD OF TRUTH of July 15th which was by oversight reprinted in the Sept. 1, Number. However as the poem is good the error is no serious one.

THE PUBLICATION CAUSE.—Do not forget to read carefully the circular which was sent you as a supplement with the last number. We shall be glad to hear from our brethren on the subject. We hope there will be many of our brethren and sisters who are willing to contribute toward this important cause.

LET US HEAR FROM YOU.—Correspondences and church news have been rather scarce in some of the recent numbers as compared with former numbers of the HERALD. We hope that the interest that many of our friends have shown in this direction during the busy summer season will not lag now that the busy season is over, and the people generally have more leisure both to read and to write.

MY SOUL, if Jesus thus acknowledged thee in thy low estate, be sure that thou own both Himself and His cause now that thou art in thy prosperity. Be not lifted up by thy worldly successes so as to be ashamed of the truth or of the poor church with which thou hast been associated. Follow Jesus into the wilderness; bear the cross with Him when the heat of persecution grows hot. He owned thee, O my soul, in thy poverty and shame—never be so treacherous as to be ashamed of Him. Oh for more shame at the thought of being ashamed of our best Beloved!

SUPPOSED HERESY.—H. Bullinger, the theologian in the Reformed Church writes in his book on the Swiss Brethren or Baptists (Zurich 1560, P. 165) "The Baptists consider it unbecoming that in the church any other sword than the word of God be used, and far more unbecoming still that matters pertaining to religion or faith be subjected for judgment to men, that is, such as are in the government." It has not yet been forgotten that our forefathers were the pioneers of religious freedom. The other denominations—the Catholic, Lutheran and Reformed—desired to have religious liberty and claimed to have it, yet never for others, but only for themselves.

WHILE A NUMBER of our subscribers have kindly responded to the solicitation in a recent number of the HERALD, and have paid up their arrears, there still remains a long list of names of those who are in arrears for one, two, three and all the way up to ten and more years. We hope that we may be favored with remittances from all who are in arrears, now that the harvest is gathered in and money is more plentiful. We are greatly in need of money to meet our obligations, and we hope you will assist us by kindly bringing up all your arrears. Please brethren who are in arrears, make an effort to send in the small amount that is due. We are building and need these small amounts to meet our bills and therefore urge you to do your best and help us.

OUR EVANGELIZING WORK IN THE WEST.—There are a number of places in the west where a few families and sometimes only one or two members of our people are living, who desire to be visited by our traveling evangelists. We would ask these people (or others who know of them) to send us an address, giving also the name of the Railroad station and County, and we will make a record of it and when the committee makes up routes for ministers they may frequently be visited.

Let every brother and sister in the church when they live thus out of the way make it known and we will remember them as of the household of faith and do them good whenever we can, by sending them men who will preach to them the gospel of Jesus.

"THE MESSENGER OF PEACE" is authority for the following:

"There exists in the South of France, especially in the two departments of Garde and Herault, near the lower Rhone, a religious body called the White Church, or the Hinschists, so named from Madam Hinsche, the founder of the sect. Its members absolutely refuse to bear arms. The military authorities have hitherto allowed such of them as have been drawn for the Conscription to serve as attendants in the army hospitals; or in similar occupations. But inasmuch as the number of Hinschists is increasing, it is very doubtful whether this consideration will any longer be extended to them."

In another column it will be seen that the doctrine of Peace and good will is being spread more in Europe than one would think, and that while Europe is standing in arms ready at a moment's notice to strike with terrible force upon the foe, there is a work quietly but steadily going on which will gradually but surely be felt even in the highest places which will call for the abolition of the barbarous and hence unchristian institution called carnal warfare.

THE PRESENT NUMBER contains a Poem by our well known correspondent, Rachel Bahn, of Stony Brook, York County, Pa. Our readers will remember her writings that have been published before in the HERALD OF TRUTH; also the accounts of our Lancaster brethren and sisters who have at different times visited her. She has for many years been an invalid, lying on her couch in an almost helpless condition. She writes a very neat, plain hand, although she has to do all her writing in a recumbent position on her bed. From a letter accompanying her Poem, we make the following extract: "My health is only medium. I am often lonely in my chamber since the death of my sister, who died a year ago last February and who had waited on me almost forty-one years. I have been taken through many deep waters, but this was the deepest, but the Lord stood by me. About three or four weeks ago, being alone, the enclosed lines were suggested to me. I felt extremely happy while composing them and I thought probably you could find a place for them in the columns of your worthy paper, the HERALD OF TRUTH." Our beloved sister has published a book of Poems, of which she has some for sale, and any desiring to render her encouragement in her sad life, will do a great favor by sending her a dollar for a copy of her Poems. Address,

RACHEL BAHN, Stony Brook, Pa.

THE "HOLY COAT" OF TREVES.—For some time the coffers of the Roman Catholic church at Treves, in Germany have been amply replenished. A garment is on exhibition there, purported to have been the coat worn by the Savior (John 19:23) and for the possession of which the soldiers cast lots (John 19:24). It is a seamless garment, says the *St. James*

Gazette, without ornamentation of any kind. Its body is fashioned like a sack, reaching nearly to the feet. Its length, from the collar to the hem, is about five feet two or three inches. The sleeves are wide and short, reaching to about the elbows.

There is, however, a very suspicious blank in the history of this garment, yet hundreds of thousands have gone to see what they have been told is—and what they devoutly believe to be—the Savior's coat, and the receipts of the exhibition amount to many thousands of dollars. Beside the blank in the history of this coat there are also other garments likewise represented to be the coat worn by the Savior, as for instance the Holy Robe at Moscow, one at Rome, and another at Argenteuil, France. Up to a short time ago the coat on exhibition at the latter place was a serious rival to the one at Treves, as it was said to have an unbroken history from the time it was purchased of the soldier who drew the prize immediately after the crucifixion. The history of this coat is written by St. Gregory, of Tours, France, who states that it was taken to Galatia, where it was preserved in a wooden box. During the Persian war, in 590, the coat was removed for safety to Jaffa, and four years later to Jerusalem. After being taken back to Persia, it found its way to Constantinople, whence the Empress Irene sent it as a gift to Charlemagne, emperor of France, who presented it to his daughter Theodora, abbess of Argenteuil, A. D. 800. It was there cut into several pieces by a priest, and some of the pieces have disappeared, but the greater number remain. The fragments which have been preserved are of goat's hair without any visible seam. A sharp controversy arose as to which was really the Savior's coat, and to prevent the fraud (for a fraud the whole matter evidently is) from becoming too apparent, the affair was settled by the Romish dignitaries in a way satisfactory to both parties without arousing the suspicion of the credulous and misguided people. The explanation given was, that while the holy coat of Treves was really the garment worn by the Savior when condemned to be crucified, yet the other was no less the Savior's coat, but that it had been worn by him earlier in life. The story of it having been bought from the

soldier who won it at the crucifixion must however, be all false.

Very likely any question that might arise as to the genuineness of the other so-called "holy coats" at Rome, Moscow, St. Roche, Maggiore and Venice would be settled in about the same manner, or, in other words that about all the coats the Savior ever wore had been preserved, to be used for speculation and the enrichment of the coffers of the church in centuries to come. Though it would not be impossible that the Savior's coat is preserved, it is more than possible that the garments spoken of are impostures, and spurious articles, yet there are always enough people whose credulity will make an exhibition like the one above mentioned pay very well. Let us rather strive after that which we know is genuine—the robe of righteousness and the crown of glory—which the Lord, the righteous Judge, will give to all his faithful ones, something that is of far more value to us than the sight or possession of any earthly garment could possibly be even if it were the Savior's robe which he wore while on earth. K.

CORRESPONDENCE.

BROTHER DANIEL HESS has arrived at his home again in Harvey Co., Kas., from Lancaster Co., Pennsylvania, whither he and his sister Maria had been called a few days ago by telegram, to see their father who had a serious stroke of palsy while giving out a hymn at a funeral service. The stroke was not fatal, as was at first feared, and he is recovering. Aug. 30th, 1891. COR.

FROM HARVEY CO., KANSAS.—Sister Emanuel Lapp, and her brother Wm. Snyder, from Adams Co., Neb., while here on a visit with their sister Mrs. Daniel Showalter, near Peabody, met also with us last Sunday, Aug. 23d at the church service and the Sunday-school. They had intended visiting some among the brethren, but were called home on account of some accident with their brother, the particulars of which we were not informed. At present, we have one applicant for baptism in our district. How glad we are to see those young in years, come out truly and faithfully on the side of the Lord. We have a goodly number of young men and women out of Christ, that we sincerely wish might come to him while yet they may.

"To-day the Savior calls,
For refuge fly;
The storm of justice falls,
And death is nigh."

FROM STARK CO., OHIO.—The Sunday-school at this place is in a prosperous condition. Bro. Daniel Buchwalter is Superintendent. A good interest is manifested by parents and children. The "Lesson Helps," are used, and prove a benefit to the school. May God bless the work, that it may be conducted to his name's honor and glory. A church has been built this summer, which is expected to be opened for public services, Sunday Sept. 27th. COR.

FROM HOWARD CO., IND.—Our church in Howard and Miami counties, Ind., which is in charge of the ministers Daniel C. Miller, Robert Sproll, Joseph S. Horner and Emanuel A. Mast, was visited by the following ministers from a distance, since Aug. 31: Eli Miller, of Lagrange Co., Ind., Peter Lehman, of Elkhart Co., Ind., Daniel Brunk of Allen Co., Ohio, David Garber of Elkhart Co., Ind., Jonas Yoder, Logan Co., Ohio, and J. P. Smucker of Nappanee, Ind. COR.

FROM BUCKS CO., PA.—Daniel Wismer, a Mennonite minister of Waterloo, Canada, held an appointed meeting in the Mennonite meeting house, on the western confines of our borough, on Saturday, Sept. 5th, that was largely attended. Mr. Wismer was an eloquent speaker, and the audience was highly gratified with his remarks. He read a minute from his own meeting granting him the privilege to hold meetings in the Mennonite meeting houses in Bucks and Montgomery counties.—*Bucks Co. (daily) Intelligencer.*

FROM TRENTON, BUTLER CO., OHIO.—We have had very fine and growing weather through this section the past summer; crops are all very good and fruit plentiful, for which the Lord be thanked.

We rejoice to state that on Aug. 23d, two young persons were received into our church by baptism. They have chosen Christ as their Master, on the pathway of life, and may they do his teachings and lead many more to follow their example.

Our Sabbath-school is doing as well as can be expected, with a fair average attendance. I am sorry to say it is not as flourishing as it was last year—exactly where the fault lies, I am unable to state. There seems to be too many who are continually finding fault with the school, and instead of encouraging, they discourage the members.

God grant that we may all learn to live more according to our Lord's words as we read them in Matthew 7 chapter, verses 1-6. COR.

FROM THE BARKER STREET CHURCH, ST. JOSEPH CO., MICH.—The brethren, Henry Weldy and Amos Mumaw, of Elkhart Co., Ind., visited us on Sunday, Aug. 30th, and held two well attended meetings, morning and evening. Although this little community of believers is partly of old Mennonite and partly of Amish Mennonite extract, the members work together harmoniously for the cause of Christ. As the church is still without a resident minister, these visits are doubly appreciated. The Sunday-school numbers about 40 scholars. COR.

FROM THE ROSELAND CHURCH, ADAMS CO., NEB.—On the 9th of August, we were accorded the joy of receiving six precious young souls into our church by baptism on confession of their faith. May a kind heavenly Father, who has moved them to come to Christ, His Son, and who for his sake has accepted them as his children, now continue and perfect the good work in them, which he has begun, unto the day when they shall be called to rest. "Faithful is he that calleth you, who also will do it." The Lord bless and keep his children here and everywhere. ALBRECHT SCHIFFLER.

PENNSYLVANIA DISTRICT, HARVEY CO., KANSAS.—We were made glad yesterday by a visit from the young brethren Solomon and Amos Ebersole of Whiteside Co., Ill., who were making a short call in the neighborhood on their way homeward from Adams Co., Nebraska. We were sorry they could not remain with us longer.

The Lord bless them and keep them as they pursue their calling as physician and teacher, that they may ever be willing to learn from the great physician of souls and who, when he taught, spake as never man spake. R. J. H.

FROM JOHNSTOWN, PA.—I receive the tract you sent me, and am well pleased to see that the people are engaged in this kind of work. Every Christian should be earnestly engaged in the work of winning souls for Christ. By using tracts of the right kind, and distributing them among the people, a great deal of good can be done. Therefore we should try to work more diligently than we have ever done before. The enemy of souls is about, trying to break down the power and influence of Christianity, and it is necessary for us to lay hold of the sword of the Spirit, which is the word of God, and is mighty to the breaking down of the strong hold of Satan. Every church should do all in its power to support and promote this cause.

Please send me two hundred tracts and the bill. I think I can make use of thousands of these little messengers, and hope to be able to do some good with them. L. B.

FROM WELLESLEY, WATERLOO CO., ONT.—On the 7th of June, ordination services were held in the Wellesley (Amish) church. Four brethren were presented. The lot for ministry fell on Bro. Christian S. Zehr. Bro. Jacob Lichty was ordained deacon, four brethren having also been presented. In the Morning (Amish) church, on the 5th of July, the brethren, Peter Spengler and Andrew Nafziger were ordained to the ministry, and Bro. John Albrecht to the office of deacon. May God bless the dear brethren in their calling, that they may become zealous and useful workers in the hands of God for the salvation of souls. COR.

FROM LARNED, PAWNEE CO., KAN.—On Saturday Aug. 29, 1891, Bro. David Zook Jr. of Newton, Kans. Arrived here, and on Sunday forenoon, preached to a very attentive congregation at the Eureka school house, and in the afternoon at father's house, as mother has been on her sick bed for several months, and can not leave home. In the evening he again preached at the school house. We truly enjoyed these meetings, as we have no regular preaching here. May the Lord bless the dear young brother, that he may be the means of doing much good, and hold out faithful to the end. We have a pleasant, and hope a successful Sunday-school this summer, with an average attendance of about 45. We use our "Lesson Helps." Brethren, remember us when you come west and stop and see us. D. S. K.

FROM CHARM, HOLMES CO., OHIO.—The churches in Holmes Co., were visited by several ministering brethren during the past summer. In May, Bishop J. P. Smucker, of Nappanee, Ind. was with us, and observed communion with us at the Walnut Creek meeting house. He also preached at Martin's Creek, Union Hill, and Shanesville, to very large congregations.

In June the Bishops Daniel D. Miller, and Emmanuel Mast, of Howard Co., Ind., were with us and preached twice in the Walnut meeting house, and also in the Methodist church, in Shanesville, and in the Union Hill meeting house.

At present (Aug. 28) the ministering brethren David J. Zook of Harvey Co., Kansas, Jonathan J. Troyer, of Lagrange Co., Ind., and Nobertius Sproll of Howard Co., Ind., are with us holding meetings nearly every day and evening in the different houses of worship.

Sunday the 23d of August eighteen dear young people were received into church membership in the Walnut Creek congregation. Baptism was administered by Bish. John K. Yoder of Wayne Co., Ohio, in a stream, but *with water*. A large throng of people assembled upon the banks to witness the solemn and impressive rite. B. H.

FROM MIFFLIN CO., PA.—On Friday evening, Aug. 14th, lightning struck the barn of Bro. Abram Zook Sr., near Allensville, and the barn, with this year's harvest, was soon in ashes. There was no insurance. Loss about twenty-five hundred dollars.

Pre. David J. Zook and wife, of Harvey Co., Kansas, visited their children and friends here, but they have started homeward again. On September 6th, if the Lord is willing, six will be received by baptism into the church near Mattawana.

Our churches and Sunday-schools need faithful young workers, who enter into a covenant, remembering that in doing so, they are giving themselves wholly to the Lord, ready for any service, however lowly and despised, looking unto the Lord for grace in the conflict with the world, the flesh, and the Devil. We would rejoice if many more could see their need of a Savior from the guilt and power of sin. H.

HARVEST MEETING IN ALLEN CO., OHIO.—A bountiful harvest, such as the people had never before witnessed here, has been gathered in, and many hearts have been made glad. But with many, alas! this is only a sensual happiness, and the golden grain so graciously given will only be used for the gratification of the flesh.

Yet, it is refreshing to know that there are still some scattered throughout the land whose hearts swell with gratitude toward the Giver of all good for the bounties which he has so freely bestowed upon them. It was with this feeling, we trust, that the brethren and sisters in the vicinity of Elida, assembled themselves together, on the 3d of September, at the Pike church, and spent a season of thanksgiving and praise to God in grateful acknowledgment of an abundant harvest as well as for unnumbered blessings daily bestowed upon them.

At this meeting our ministering brethren admonished us very earnestly to thankfulness to God, and dwell also with considerable stress upon the duty, as they believe it to be, of bringing an offering to the Lord on such occasions, as the Jews of old were required to do when it was said unto them: "They shall not appear before the Lord empty." Accordingly the opportunity was given, to all who wished to give, and in response about forty dollars was contributed. This money is to be used by the deacons, at their discretion, for church purposes—evangelizing, or for whatever needed. We believe this duty, when performed with pure motives, is undoubtedly acceptable and well-pleasing to God, and if all the churches at their harvest meetings, would thus contribute liberally of the stores with which God has blessed them, a vast amount of good could be done with the money thus obtained. D. S.

FROM MURRELL, LANCASTER CO., PA.—The brethren of the Hess and Hammer Creek districts, have erected a new house of worship at Hess', and the first meeting is to be held there (D. V.) on Sunday, Sept. 27. The house is a large and commodious brick structure, with all modern improvements for ventilating and heating, the heat being supplied by means of a hot air furnace placed in the basement. The house is a plain one, without ornamentation, and in harmony with our principles. Over six hundred persons can be comfortably seated, and in case of emergency, a number of benches have been provided which can be set into the very wide aisles, and thus furnish sitting room for four hundred more.

The brethren have also given heed to the words of Solomon, "A righteous man regardeth the life of his beast," and have built many sheds for the horses.

On the 11th of August, our beloved brother, Pre. John Hess, of the Indian-town congregation, had a stroke of paralysis under the following circumstances. On the day mentioned, Bro. Hess attended a funeral at the Weaverland church, some 9 or 10 miles from his home. Arrangements had been made that the corpse was not to be buried until after noon, at a place some distance from the meeting house.

Bro. Hess had partaken of a hearty dinner. Before leaving the house, for the place of burial, a hymn was selected to be sung, and Bro. H. was requested to line it. He had scarcely read the first stanza when he sank down unconscious. Medical aid was summoned, but the physician had no hopes for his recovery. A few days after, however, Bro. H. had improved so much that he was brought home on the 22d. His left side and his tongue are affected.

The words of the poet—words which Bro. Hess often repeated—have been verified:

"Es kann vor Nacht leicht anders werden,
Als es am frhen morgen war."

PHILIP.

CONFERENCES.

ANNUAL.

The Annual Conference for the South-western Pennsylvania district will meet on the third Friday in Oct., (16th) at Stonerville, Westmoreland Co., Pa.

Bishops, ministers, and deacons are requested to meet on Thursday afternoon previous, to arrange the Conference work.

Brethren and sisters from abroad are invited to meet with us. Those wishing information, or desiring to announce their coming, may address Bro. Jacob S. Loucks, Scottdale, Pa.

D. H. BENDER.

The Fall Conference of the Mennonite churches in Kansas and Nebraska, will be held on Thursday and Friday, October 1 and 2, in the Roseland meeting house, Adams Co., Neb. The following Saturday and Sunday meeting will also be held. A cordial invitation is herewith extended to our brethren and sisters in the faith near and far. We also cordially invite our Amish Mennonite brethren to assemble with us at our conference, especially our bishops and ministers, of both branches of our denomination. The nearest stations are, Ayr, on the B. & M. Ry., and Roseland, on the K. C. & O. Ry., at which place there will be brethren on the day before the conference to meet those coming either way.

ALBRECHT SHIFFLER.

Roseland, Adams Co., Neb.

Conference in Elkhart Co., Ind.—Conference in Elkhart Co., Ind., will be held in the Olive Meeting-house, seven miles south west of Elkhart, on Friday, Oct. 9th. Bishops, ministers and brethren from other districts, and from the Amish churches are cordially invited to meet with us on that occasion. Bishops are requested to meet on Thursday previous at the above mentioned place at two o'clock P. M. Conference on Friday to meet at 9 A. M.

SEMI-ANNUAL.

The Virginia Conference will meet at the Bank church, Rockingham Co., the first Friday in October, 1891. We extend an invitation to brethren and sisters that feel to do so, to be with us at that time, especially ministers and deacons. Those coming by rail will stop at Harrisonburgh, where they will be met. Those coming had better write to some of the brethren. Samuel Brunk, John and Eli Brunk and Jonas Blosser are the nearest. Any of the brethren will cheerfully meet those coming. EMANUEL SUTER.

SABBATH SCHOOL MEETING.

Last Whit-Monday the second meeting of the brethren of Waterloo County, Ontario, interested in Sabbath School work was held in Elby's church, Berlin. From the opening till the close the attendance was large and represented all the Mennonite Sunday Schools now organized in the county. From the close attention given to the discussion of the various subjects and from the earnest and thoughtful manner in which they were presented, it is apparent that the work yet required to be done in our Sabbath Schools is regarded as worthy of all the time and labor spent in conducting them.

FIRST SUBJECT: "How to Organize and Conduct a Sabbath School on the Non-Resistant Doctrine."—As children are "an heritage of the Lord," they are

to be taught what the Word of God teaches. In order to teach successfully the teachers themselves must know the Word and live in accordance with the examples of the Great Teacher. If any in the school goes wrong the superintendents or teachers are at fault. It is to be borne in mind that children from five to ten years of age are more influenced by the teaching in the Sabbath School than by the preaching in the church. The doctrine of non-resistance and people practicing it will exist as long as the earth endureth. Daniel 11:1. was read to illustrate that, although man may propose to have great honor accorded to him, God frustrated his plans in ways beyond human comprehension. The many instances recorded in the Bible where holy men defeated all the plans laid for their destruction by the wicked, should inspire us to live and labor with all earnestness and sincerity in the Lord's vineyard knowing that we shall inherit life eternal if we faint not. To stem the tide of iniquity at present existing in the world requires that the church put forth every effort to teach and train the rising generation in the doctrine as contained in Matthew v., vi. and vii. The better that is understood and the closer we live up to it the greater will our influence be over the young. Truly converted people are required to lead in this great movement. We are too slow to teach the non-resistant doctrine to our children. Let us rise and do it with our might. How little do we sacrifice for the cause of Christ.

SECOND SUBJECT: "Is it Beneficial to hold Teachers' Meetings?"—In some schools the attendance is large and many teachers are required. Aptness to teach can, to a certain extent, be acquired. To teach successfully the lesson must be understood. To understand a Scripture lesson many references are to be looked up, the language frequently employed to express the sublime thoughts needs to be carefully considered, and the application to be made must be noted. By an interchange of opinion among teachers in such meetings, if held and conducted in the right spirit, much good can be done. While a passage of Scripture is thus under consideration and opinions are expressed, new thoughts are evoked and thereby much is learned. Nothing in this world should impel us so zealously as the true interpretation of Scripture. The fact must not be overlooked that we are training our youth for the church. We should cultivate the gifts given us by God so as to improve them; and we should be willing and ready to use them wherever we may be placed.

THIRD SUBJECT: "Bible Teaching to Infant Classes."—The importance of committing Scripture verses to memory was pointed out. A beginning should be made early, before children are able to read

them for themselves, as early impressions are permanent. Bible stories are so numerous and so attractive to children that their interest is easily aroused and their sympathy enlisted in what is contained in God's Word. The story of Jesus never grows old. Sometimes too much is expected of the teachers. Parents should willingly do their part. By co-operation the work increases in usefulness, and the object for which Sabbath Schools are conducted is nearer attained.

FOURTH SUBJECT: "Singing."—While not all have the ability to sing with ease, much can be done by practice. A taste for singing can be cultivated. There should be more unity in singing among our schools. It should all tend to the glory of God, and be of such a character that all can join. If it is done in the right spirit, it can not be too carefully done. "Hymns and Tunes" were recommended.

FIFTH SUBJECT: "Sabbath School Work."—Where should it begin? Certainly in the homes and continued in the schools. The lax home-training received by many children, or, in many instances, the almost total want of it, makes the work of the schools of so much greater necessity. Children must be educated, and they are being educated continually; but if they are not educated in the ways of truth and holiness, then evidently in the paths of sin. It is to be deplored that there are so many people in the world without character. Let all schools unite in trying to save souls. The true mission of the Sabbath Schools is not yet realized. The signs of the times must be noted. Satan's work is going on. It must be counteracted. Early training is necessary for this. Preaching alone will not do for our children. It cannot take the place of Sabbath School teaching. In the school teachers and pupils come in contact with one another, their mutual sympathies are aroused, fervent and special prayers are offered for their spiritual growth, and the bonds of love are strengthened. The children belong to the church. The church must see to the kind of training they receive, such training to be supplementary to that of the home. But if home-training be lacking, then the school should do for the child what is neglected in the home.

SIXTH SUBJECT: "Sabbath School Literature."—As the character of some of our literature is not edifying, it is desirable that much can be exercised by parents as to what reading matter they place in the hands of their families. The trashy matter must be replaced by that which is good. There is a general desire for reading. In the purchase and distribution of prize books for Sabbath School pupils too much vigilance can not be employed, so that the unsuitable books be kept out of their hands. The amount of reading now done is beyond computation. The quality of it is frequently question-

able. How many of our homes and schools are fairly well supplied with literature bearing on our faith? Much remains to be done. We are all readers, and the good reading matter must replace that which is evil, and only evil, in its tendency.

The last subject discussed was: "What Means to Employ to Encourage Young People in Christian Work." An interest must be shown in their behalf by ministers and others. A few words of advice may do much for their good. When trials and temptations beset them, how will a few words of wisdom, fitly spoken, cheer up the burdened souls. New light breaks forth.

This meeting has undoubtedly done much for the furtherance of Sabbath School work. The feeling seemed to prevail amongst the large audience that a better understanding of the real work has been brought about through the interchange of opinions and the consideration of the vast field of labor, inviting earnest workers to exert themselves and pray for its success. It is hoped that the good seed sown during the day may bring forth much fruit, and that at future meetings, if they be held, the great object of all Christian effort—the Salvation of souls—be still the only one.

A TRIP TO NORTHERN MICHIGAN.

I left home on the 31st of July, 1891, for the purpose of making a visit to the churches in northern Michigan. My first stopping place was Howard City, where I stayed with a Dunkard brother, three miles out of town. The next day I went to Mancelona, where I first visited Isaac Garber. The next day we had a meeting at his house in the forenoon, and in the afternoon at the house of a Dunkard brother, with a sister, a widow. The room was well filled with attentive hearers. On the 4th we held services in a school house, where a goodly number were present.

The next day I went north to Boyne Falls and visited D. B. Shelly and family. We have only three members at this place. I stayed with brother Shelly all night, and the next day I went to Brutus. That evening I came to the house of Brother Joseph Detweiler, the following day we visited Pre. A. Detweiler. Their son, Joseph Detweiler with his family, lives with them. The following day we had services at their meeting house. And on Sunday the communion of the Lord at the same place. In the afternoon we held services at the house of A. Detweiler, whose wife, on account of ill health, is not able to leave home.

The day following I went to Levering, and from there to Bliss. I did not see Brother and Sister Garber, as it was necessary for me to return to Brutus,

where I had promised to be present at a funeral service. We did not have any meeting at that place. The funeral was that of a little son, some five years old, of brother Souder. Sister Souder is a daughter of Brother A. Detweiler. The Lord called home this little one to the rest which he has prepared for all those that love him. The same evening we had meeting at the school house near Bro. Christ. Detweiler's. After this I had a good rest with Brother Isaac Detweiler and family, and was pleased to see him so cheerful. I also made another short visit with Pre. Christ. Detweiler, and then went to Petoskey, about seven miles south west of that place. I visited with John Kerger, son of one of my neighbors. He brought me across Bear Lake in a boat, a distance of about three quarters of a mile. I then visited brother John Hernley and family, a short distance East of the lake. In the afternoon we had a meeting. The next morning we had a good rain which was very acceptable, as it had been very dry all summer. The drought continued all the way from Grand Rapids north. On the 8th of August, in the night they had another good rain, and still more at different times since. On account of drought, some farmers have but little hay; the oats and corn also are very light, potatoes may yet do quite well.

On the 13th, brother Hernley brought me to brother Abr. Siebert's. He was not in very good health. He and his family are living there alone. And he does not preach at present. He excuses himself on account of his language. He is well versed in Scripture. Petoskey is a noted summer resort, and people come there from far and near to spend the summer, and in the fall return to their homes. This summer resort makes up quite a town of itself. The houses are well built, and the grounds are very fine, but it seems to me that many of them live as did the rich man, who clothed himself in purple and fine linen, and fared sumptuously every day. God knows. Men see the outside; God looks upon the heart. We can see clearly by the word of God whether we are on the Lord's side, or on the side of the world. If we profess to be followers of the Lord Jesus Christ, we must be willing to keep his commandments. Jesus says: "Ye are my friends if you do whatsoever I command you."

On the 15th, I went to Boyne Falls again, and stayed with brother D. B. Shelly, and had two meetings in his house, and one in the school-house about three miles west.

On the 17th I came back to Mancelona, and visited brother Emmerts, and in the evening had a meeting at brother Isaac Garber's, where quite a number of attentive hearers were present. We were all made to rejoice at this meeting from the fact that a young girl, of fifteen years,

came confessing her sins, and desiring to be received as a member into the church. She was willing to lay aside the follies and fashions of the world, for the sake of Christ, and become a humble follower in his footsteps.

The following evening we had a meeting at brother Leonard Emmert's. The next day we had a meeting with the widow Beers. She has two daughters and one son living with her. This is about four miles south west of Mancelona, after the meeting Mattie Emmerts was baptized and received as a member into the church. She was willing to confess Christ before man, and has the promise that Christ will acknowledge her before God and the holy angels. I stayed with Bro. Emmerts all night, and had intended to go to Big Rapids, in Mecosta county, but on account of ill health, I was compelled to turn my course homeward on the 21st, after a visit of three weeks. I found my family in usual health. My father-in-law is staying with me, and is quite feeble. I desire to return my thanks to all the brethren and sisters for their kindness while with them, and hope the Lord will bless the feeble effort put forth in his cause, and that the seed sown may have fallen upon good ground, and bring forth fruit to the honor of his name.

Logan, Mich. J. P. SPEICHER.

Miscellany.

AMONG the facts brought out at the recent New York state Sunday-school convention, was one to the effect that along the Erie canal for many miles, where there is considerable population, there was absolute spiritual drought, there having been no religious services of any kind within the year. Many abandoned churches were seen.

No less than 15 Protestant societies are at work in Spain, occupying 115 houses or rooms as chapels and school buildings. The American board has 3 missionaries and 33 native helpers, 18 churches with 349 members, and 604 pupils in schools. The American Baptists in Spain and France together have 18 missionaries and 13 churches, with a membership of 900.

CENSUS returns just issued in Canada, show a total population of 4,823,344, a gain since 1881 of only 498,534, or 11.52 per cent. The Maritime Provinces and Quebec are stationary. Ontario shows a slight gain. The entire growth has been in the western section, the increase in Manitoba alone being 92,182. This will occasion an increased representation for the West in Parliament. Some of the papers calling attention to the slight increase, raise the question as to what has become of the 850,000 immigrants reported from Europe.

TRUE HAPPINESS.

BY RACHEL BAHN.

I am feeling, Oh! so happy,
In my chamber, all alone,
I am trusting in the Savior,
Who—who did for me atone.

He alone can cheer and comfort,
He alone can make me glad—
Though sometimes I'm weak and weary
And my heart is very sad.

Then with a submissive spirit,
To the Lord my burden take—
He will fill me with rejoicing,
He will never me forsake.

May I grow in grace and knowledge,
May I ne'er despond or faint;
For that land be ever aiming,
Be admitted as a saint.

Where is love and joy and gladness,
Where the Savior all adore;
Where no pain shall ever enter,
Meeting those who've gone before.

Singing with them songs of glory,
Singing with them endless peace.
E'er together we shall wander,
There our friendship ne'er shall cease.

Stony Brook, York Co., Pa.

Married.

BUTLER—BOYER.—August 9th, 1891, near Tub, Pa., by D. H. Bender, Charles Butler of Garrett Co., Md., and Amanda E. Boyer of Somerset Co., Pa.

BLAUCH—YODER.—August 30th, 1891, near Tub, Pa., by D. H. Bender, Ephraim K. Blauch and Savilla S. Yoder, both of Tub, Somerset Co., Pa.

SHIRK—BURKHART.—On the 28th of Aug. 1891 by Bish. J. H. Martin, Bro. Edward Shirk of Churchtown, and Sister Mary Burkhardt of Bowmanville, all of Lancaster Co., Pa.

DIED.

LANDIS.—On the 3d of September, 1891, at Franconia Square, Montgomery Co., Pa., of a complication of diseases, Elwood, son of Abraham G. Landis, aged about 16 years. Buried on the 7th at the Franconia Meeting-house.

YODER.—On the 27th of August, 1891, in Elklick Twp., Somerset Co., Pa., of typhoid fever, David D., son of David and Mary Yoder, aged 16 years, 10 months and 3 days. Funeral services by Manasseh and Christian Beatty from Rom. 8:1-4.

CUSTER.—On the 26th of Aug. 1891, in Telford, Bucks Co., Pa., of diphtheria, Sally Custer, aged 5 years 11 months and 6 days. The little child suffered only one week. Buried on the 29th at Leidy's meeting-house. Funeral services by A. Horning and — Reiter.

KEMPE.—On the 30th of August 1891, in Iowa Co., Iowa, of consumption, Elvira Kempe, aged 12 Y., 7 M., 1 D. She united with the Amish Mennonite Church about a year ago, and was a faithful member, and we believe that our loss is her gain. She was buried on the 1st of September. Funeral services at the Champion Hill M. E. Church, by Jacob Schwartzendruber and the writer from John 5:24. CHRISTIAN WERRY.

SHREINER.—On the 3d of September, 1891, in Elklick, Elkhart Co., Ind., of typhoid fever, of which he suffered very severely for some nine days, Peter Shreiner, aged 57 years, 4 months and 4 days. He leaves a deeply sorrowing companion and ten children to mourn his death. He was of a mild, gentle disposition and was beloved and respected by all who knew him. He seemed to have had a premonition for some weeks, that death was near, and during his sickness he repeated a number of times that he was "going home." He became deeply concerned for his soul and desired to enter into covenant with God, consecrate himself to his service and be baptized. He confessed Christ and expressed his desire and purpose, when, before he could be baptized the delirium, which accompanied the disease, overtook him and the baptism could not be performed. The funeral services were on Sunday at the Mennonite Church in Elklick, and was very largely attended. Services by John F. Funk and Amos Bechtel from Isa. 38:1. "Set thine house in order, for thou shalt die and not live." May God bless the sorrowing family and lead them and all who are out of Christ to seek salvation in the accepted time and in days of health to prepare for the great change.

GILBERT.—On the 23d of August 1891, near Dublin, Bucks Co., Pa., of cholera infantum, Irwin, son of Reuben and Susanna Gilbert, aged 9 months and 18 days. Buried on the 26th at the Tobiack meeting-house. Funeral services by A. Horning and J. Kehm.

KINDIG.—On the 21st of August, 1891, near Stony Brook, York Co., Pa., of Blood Cancer, Eli Kindig, sr., aged 68 Y., 7 M. and 10 D. Buried at Witmer's Meeting House. Text, John 9:4. He was an active business man, and as he was highly respected an unusually large number of people assembled to pay the last tribute of respect. He leaves a sorrowing wife and eight children to mourn the loss of husband and father. He frequently attended church, spoke feelingly upon religion and even of uniting with the people of God, but did not get so far. A sad warning to his many friends.

ZIMMERMAN.—On Thursday August 6th 1891, in Township of Rainham, Haldimand Co., Ont., of old age, Bro. Henry Zimmerman in the 87th year of his age. He was a member of the Mennonite Church for a number of years. He was buried on the 8th at the Union Church, Rainham. Services by Christian Gehman and Isaac Rittenhouse from Rom. 8th ch. 1st verse.

WUGHT.—On the 23d of August, 1891, in Elklick Twp., Somerset Co., Pa., from the after effects of the grippie, Jacob Wought, aged 75 years, 11 months, 4 days. Funeral services by Joel Guagey and Jacob Peck.

HERSHEY.—July 17th, 1891, in Leacock Twp., Lancaster Co., Pa., Bro. Joseph Hershey, aged 74 years, 8 months and 28 days. Bro. Hershey went to bed in the evening of the 16th in usual health, and was found dead in his bed the next morning. Truly "there is but a step between us and death." Bro. Hershey was a useful and faithful member in the church, always ready and willing to lend a helping hand in the building up of Christ's kingdom here on earth. A bereaved wife and 10 children mourn the loss of one that was near and dear to them, but in this case we sorrow not as those that have no hope; we believe it is well with him. Funeral on the 20th at Hershey's Meeting-house, where a large concourse of people met to pay their respects to the departed one. Services by John K. Rank in German and David Hostetter and he writer in English. ISAAC EBY.

SWARTS.—On Wednesday August 12th 1891, in Selkirk, Haldimand Co., Ont., of La Grippe, Samuel Swarts in the 84th year of his age. He united with the Mennonite Church a short time before his death. Funeral services by Chr. Gehman and Isaac Rittenhouse. Luke 15:11.

MILLER.—On the 13th of August 1891, in Newbury Twp., La Grange Co., Ind., of the infirmities of old age and dropsy, sister Barbara Miller, aged 83 Y., 11 M., 21 D. She was born in Juniata Co., and in her youth she moved with her parents to Somerset Co. She was married twice, her first husband being Christian Mishler. After his death she moved to La Grange Co., Ind., thirty-two years ago, where she was married to Daniel S. Miller, who died about 5½ years ago. She lived with her son-in-law, Bro. John E. Bontrager. About eight months ago her health began to fail. She often wished she might go home. Her posterity numbers 142, namely 8 children, 54 grandchildren, 79 great grandchildren and one great-great-grandchild. She was a member of the Old Amish Church. Buried on the 14th in Samuel Hochstetler's graveyard by the side of her five deceased brothers. A large concourse of relatives and friends assembled. Funeral services by the bishops J. C. Yoder and D. S. Kauffman from John 5:21-30, and 1 Pet. 1:22-25.

MILLER.—On July 25, 1891, near Middlebury, Elkhart Co., Ind., of dropsy, Elisabeth, wife of Yost Miller, aged 57 Y., 6 M., 2 D. She was a member of the Mennonite Church, and died with a full hope of a better future. Buried on the 27th. Services at Forest Grove by J. J. Weaver, Henry A. Miller and D. J. Johns from 1 Cor. 2:8-16.

KENAGY.—On August 23, 1891, in Haw Patch, Ind., of consumption, Sarah Eva, daughter of Jonathan and — Kenagy, aged 15 Y., 9 M., 23 D. She realized her condition, and about five weeks before her death she accepted Jesus as her Savior, in whom she fully trusted to the end. Her father, mother and sister mourn her early departure, but not as those who have no hope, for their loss is surely her eternal gain. Before her death she selected Luke 12:40 as a text, from which appropriate remarks were made by Christian Nafziger in German, and D. J. Johns in English.

MILLER.—On July 23, 1891, in Newbury Twp., La Grange Twp., Ind., Pre. Chr. Miller, aged 73 Y., 1 M., 18 D. He suffered a great deal the last few months of his life; at times his sufferings were so intense that he hardly knew what he did, but he passed away in a full trust that his sufferings were over, and a better time was awaiting him. He served as a minister in the Amish Mennonite Church for about 38 years, consequently the church as well as the family feel their loss, but hope it is his eternal gain. A wife, three sons and three daughters survive him. A very large concourse of relatives and friends gathered on the 25th at the Town Line church, where appropriate remarks were made by Jonas D. Troyer, Christian Nafziger and D. J. Johns from 1 Peter 1:22-25.

RENNER.—On August 27, 1891, near Forest Grove, Elkhart Co., Ind., of dropsy of the heart, Elroy H., only son of Jacob and Catharine Renner, aged 2 Y., 3 M., 5 D. This falls very heavily upon the parents, but may they realize that God only reclaimed His own, and that it is their privilege to meet their loved one where parting is unknown. Funeral services by John S. Miller in English and D. J. Johns in German.

FRABVEY.—On August 9, 1891, near Goshen, Elkhart Co., Ind., Charles, son of John and Ella Fravey, aged 11 months and 5 days. Buried on the 10th. Services by Isaac S. Berkey from John 11:24.

EASH.—On July 21, 1891, in Newbury Twp., La Grange Co., Ind., of consumption, Lydia, wife of Bro. John Eash, aged 29 Y., 3 M., 18 D. She was suffering with this disease for five years, but bore it all patiently and was glad when the hour of her release came. She departed with a living hope of eternal life. She leaves a deeply sorrowing husband to mourn her early departure, by which he loses a loving companion and the church a faithful sister. Buried on the 23d. Services at the Forks church by D. D. Miller in English and D. J. Johns in German from 2 Peter 3:14.

KRAMER.—On the 8th of August 1891, near Milford, Seward Co., Neb., Anna Kramer, aged 65 Y., 5 M., 11 D. She lived in matrimony 40 years, and leaves her husband and five children to mourn her departure. She was a faithful member of the (Amish) Mennonite Church. Buried in Amish Mennonite graveyard. Funeral services by Joseph Schlegel from 1 Cor. 15:53 and by Joseph Gascho from 1 Pet. 1:24, 25.

ZORR.—On the 19th of August 1891, in Livingston Co., Ill., Sister Emily, daughter of John Zorr, aged 23 Y., 9 M., 1 D. She was a faithful member of the church. Funeral services by William Egli from Luke 12:28.

RINGENBERG.—On the 13th of August 1891, near Tiskilwa, Bureau Co., Ill., of consumption, Peter Ringenberg, aged 34 Y., 5 M. Buried on the 15th in the graveyard in Indian Twp. Funeral services by Joseph Buercky in German and by two Methodist ministers in English. Deceased leaves his sorrowing companion for nearly 12 years and two children.

NAFZIGER.—A sad affliction has befallen this family in Turin Twp., Lewis Co., N. Y. Since the 7th November 1890 six of the family have been called away by death, as follows:

Susanna Nafziger, on the 7th of November 1890, aged 22 years.

Samuel Nafziger, on the 13th of June 1891, of black diphtheria, aged 7 Y., 10 M., 10 D.

Christian Nafziger, father of the family, on the 25th of June 1891, of the same disease, aged 51 Y., 3 M., 5 D.

Joseph Nafziger, on the 31st of June 1891, of the same disease, aged 16 Y., 14 D.

Catharine Nafziger, on the 1st of July 1891, aged 26 Y., 4 M., 18 D.

John Nafziger, on the 16th of July 1891, aged 13 Y., 3 M., 11 D., both of the same terrible disease.

As this malady is infectious no one was allowed to visit the sufferers, and the dead were buried by the physicians and the remaining members of the household. May God in His infinite mercy comfort and bless the surviving ones.

MILLER.—On the 10th of August 1891, in Douglas Co., Ill., infant daughter and only child of Christian and Nancy Miller, aged 5 M., 13 D. Buried on the 11th in the Otto graveyard. Services by D. Bitschey and Christian Hershberger.

WEAVER.—On August 9th, in Middlebury Twp., Elkhart Co., Ind., William Weaver, aged 68 years, 10 months and 24 days. He lived a quiet moral life all his days, as far as is known to the writer, but yet the spirit often told him that this was not enough and he felt

that he ought to belong to God's visible church on earth, but he kept putting it off until only the day before his departure, he hurriedly sent for a minister and was received into the church by baptism, after which he seemed to have been fully given up to the will of God, either to live or to die. Morality will do to carry us nicely through life, but it has not that quickening power that the soul wants when eternity is looking it in the face. No, then it becomes a sandy foundation, and he that has built upon it, will realize that after all to stand the true test, nothing but the Rock Jesus Christ will be sufficient to bear us up. May this serve as a warning to many that they will not have to say when they are called away, "Must I go and empty-handed." Buried on the 10th. Services at the Clinton Brick Church by David Gerber and D. J. Johns from Job 22:21, 22.

TROYER.—On the 24th of August, 1891, near Monitor, McPherson Co., Kansas, of typhoid malarial fever, David, son of Andrew and — Troyer, aged 18 years, 10 months and 5 days. Buried on the 25th, when a large concourse of people gathered to pay the last tribute of respect to the beloved young brother. The deceased was a member of the Amish Mennonite church. He bore his sufferings patiently, not even did he murmur, but said, "The Lord will make it all right." This is a loud call to those who are out of Christ. Sinner, prepare to meet thy God. Services by S. J. Swartzendruber in German from Mark 8:34-38 and C. Hershberger in English from Philippians 1:21. Peace to his ashes.

J. C. HIRSHBERGER.

MILLER.—On the 10th of August 1891, in Conemaugh Twp., Somerset Co., Pa., Maria, widow of Emanuel Miller, aged 70 years, 11 months and 11 days. Buried on the 11th in Levi Weaver's burying-ground. Services by Moses B. Miller and Jonathan Haishtberger.

LEVI BLOUGH.

BRUNK.—Near Mt. Clinton, Rockingham Co., Va., Daniel M., son of David and Elizabeth Brunk, of diphtheria on the 27th of August 1891, aged 3 years, 5 months and 11 days. Services conducted by Rev. Painter, and the brethren Samuel Weaver and Gabriel Heatwole. Text, "Suffer the little children to come to me." Away out to the mountains, to Liberty Springs, Daniel and his mother went to spend some time which he very much enjoyed, and every time he was asked whether he wanted to go home he would say, "No, I am not well enough yet," though apparently in good health. This seems to have been a prescience of the perfect health, and heavenly home which was awaiting him in the near future. When he was taken ill his father also joined them and watched by the couch of his darling boy, until the spirit had taken its flight. In this ordeal the family was separated, the children being at their home in the Valley, where their little brother happy and hearty had left them. But while he was absent the scene was changed and he was brought back to them in his little coffin. This was indeed hard for their young hearts to bear. During his illness he would call his mother to him and say, "I want you," and throw his arms caressingly around her neck, as if bidding her a long farewell. Thus ended the life of a dear little jewel who lived but to be loved. Budded amidst the sickness, sorrow and tempests of earth, but gone to blossom in the pure, sweet and calm sunlight of God's paradise above.

AUNT LYDIA.

Letters Received.

A—A M Alderfer.
B—D Brubaker, J Beachy, Peter Blosser, J Bruck, B Ware, Elias Bare, J J Borntrager, H D Blough, Henry Bally, A J Butler, J B Beyer, H M Beideman, J D Brennenman, Hetty Byers
C—F C Caldwell
D—Lizzie Dohner, Judy Dean.
E—Peter Fast, J K Fisher, Henry M Fretz, C Friesen, P P Friesen.
G—D S Gaeddert, Mary H Good, John Garber.
H—Emma H Harnish, B B Harnish, H B Harnish, Mrs J Harnish, G Hostetler, J K Hartzler, E M Harshberger, Lydia Hoover, B Hostetler, J B Hershey, Ahm Hartzler, J M Herr, Henry Hartman, Israel Hollinger, E Hostetler, M H Hostetler.
I—K F Janzen.
K—D G Koppes, D S King, Lydia S Kettering, Nancy Kuriz, Levi Knave.
L—L Loewen, A R Leicht.
M—A Metzler, C H Mosier, Sarah E Mosier, A D Mast, J B Musselman, Catharine Metz, D J Miller.
N—John Niece.
O—J C Osborn.
R—H N Ruby.
S—E M Sheller, M E Shoub, D Steinen, B Stauffer, Reuben Sherk, N B Stuckey, D J Stuhly.
V—J J Voth.
W—S Walter, Susie Weaver, John W Weaver, M G Weaver, John Wingard.
Y—A S Young, L N Yoder, D C Yoder.
Z—H S Zelly, D Zook, Chr Zehr.

MISSION FUND.

J P Smith, 50c; I L Gehman, \$7.00; Sugar Creek Church, Henry Co, Iowa, by C R Gerig, \$12.00; L S Kettering, \$2.00; J S L, \$5.00; D C Y, \$4.00.

AGENTS FOR OUR FAMILY ALMANAC.

Schafer & Koradi, Philadelphia, Pa.
Benjamin Frick, Erie's Store, Bucks Co., Pa.
L. B. Herr, Lancaster, Pa.
J. M. Weber, Muddy Creek, Lancaster Co., Pa.
Levi A. Blough, Davisville, Pa.
John R. Zook, Neshannock Falls, Pa.
H. F. Andrews, Strasburg, Pa.
J. B. Musser, Thompsonstown, Pa.
J. A. Peters, Rindland, Manitoba.
John W. Dueck, Steinbach, Manitoba.
J. G. Hiebert, Mountain Lake, Minn.
Jacob Friesen, Hochfeld, Manitoba.
Esau Loewen, Greta, Manitoba.
L. W. Eby, Hagerstown, Md.
Daniel Burkhard, Avy, Neb.
L. E. Zimmermann, Beatrice, Neb.
Johann Voth, Henderson, Neb.
J. M. T. Miller, Milford, Nebraska.
Jacob Eberhart, Clarence Centre, N. Y.
Peter Lehman, Beaver Falls, N. Y.
Goerts, Gross & Co., Freeman, S. D.
R. J. Heatwole, Newton, Kansas.
Peter Giesbrecht, Mound Ridge, Kansas.
Gerhard Harder, Innan, Kansas.
Samuel Guengrich, Ames, Iowa.
Daniel Graber, Noble, Iowa.
Addison Shelly, Ustick, Whiteside Co., Ill.
Stephen Stahley, Flanagan, Ill.
Jos. Nafziger, Hopedale, Ill.
C. E. Engel, Washington, Ill.
H. Hildebrand, Andrews, Huntington Co., Ind.
Ed. J. Berkey, Middlebury, Ind.
John L. Weidman, St. Jacobs, Ontario.
A. B. Ramer, Markham, Ontario.
W. H. Becker & Co., Berlin, Ontario.
C. Kumpf, Waterloo, Ontario.
John F. Rittenhouse, Jordan, Ontario.
A. Metzler, East Lewistown, Mahoning Co., O.
J. L. Amstutz, Mt. Egon, Wayne Co., Ohio.
Eli W. Hershsberger, Charm, Ohio.
M. S. Miller, West Liberty, Ohio.
A. P. Shenk, Elida, Ohio.
J. M. Smucker, Smithville, Ohio.
D. Plank, Bellefontaine, Ohio.
Jacob Burky, Shanesville, Ohio.
J. J. Buchwalter, Dalton, Ohio.
J. U. Amstutz, Bluffton, Ohio.
Jacob Roth, Thurman, Arapahoe Co., Col.
S. Brunk, Harrisonburg, Va.
E. Hostetler, Garden City, Mo.

H. A. MUMAW, M. D.
Homœopathic Physician and Surgeon,
ELKHART, IND.

OFFICE—411 Main Street. Hours—9 to 11 A. M. and 2 to 4 and 6:30 to 7:30 P. M.
Residence—321 Prairie Street. Telephone, 18.

Home Seekers' Low Rate Excursions.

On September 15th and 29th, *The Lake Shore & Michigan Southern Railway* will sell excursion tickets to the farming regions of the south, southwest, west and northwest, at *greatly reduced rates*. Tickets will be good for thirty days from date of issue. Full information can be had by applying to A. J. Smith, Gen'l Pass. Agent, Cleveland O., or to your nearest ticket agent.

The Lake Shore is the great through car line between the east and the west, and offers superior advantages to travelers.

THE CHICAGO AND
NORTH-WESTERN
RAILWAY

Affords unrivaled facilities for transit between the most important cities and towns in Illinois, Iowa, Wisconsin, Northern Michigan, Minnesota, North and South Dakota, Nebraska and Wyoming. The train service is carefully adjusted to meet the requirements of through and local travel, and includes

FAST VESTIBULED TRAINS

Dining Cars, Sleeping Cars, and Day Coaches, Running Solid between Chicago and
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COUNCIL BLUFFS, OMAHA,
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PULLMAN AND WAGNER SLEEPERS.
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SAN FRANCISCO.FREE RECLINING CHAIR CARS
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VIA COUNCIL BLUFFS AND OMAHA.
For time of trains, tickets and all information, apply to Station Agent of the Chicago & North Western Railway or to the General Agent, at Chicago.
W. H. NEWMAN, Gen'l Manager. Gen'l Pass Ag't.
291-1-92.

COMPLETED TO DEADWOOD.

The Burlington Route, C. B. & Q. R. R. from Chicago, Peoria and St. Louis, is now completed, and daily passenger trains are running through Lincoln, Neb., and Custer, S. D. to Deadwood. Also to Newcastle, Wyoming. Sleeping cars to Deadwood. 11-91-10-92

Agents Wanted In every town and
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D. A. Lehman,
Naples, Ind.

LAKE SHORE & MICH. SOUTHERN R. R.

Passenger trains after June 7th, 1891, depart at Elkhart as follows standard time:

GOING WEST, leave

No. 21, Toledo Express.....	3.00 A. M.
No. 9, Pacific Express.....	3.45 "
No. 13, Chicago Mail.....	6.30 "
No. 27, Chicago Acc.....	7.30 "
No. 15, Boston & Chicago Sp'l.....	11.59 "
No. 3, Special Chicago Express.....	3.05 P. M.
No. 5, Fast Cincinnati & Chicago Ex.....	5.50 "

GOING EAST—MAIN LINE, leave

No. 14, New York Mail.....	11.10 A. M.
Carries Passengers daily, chair car and sleeper	
No. 12, Night Express.....	3.50 A. M.
Train A Grand Rapids Express.....	4.45 "
No. 22, Mail.....	1.20 "
Train C Grand Rapids Ex.....	1.35 P. M.
No. 6, Fast New York Exp.....	3.15 "

GOING EAST—AIR L

No. 2, Special New York Express.....	11.25 A. M.
No. 10, Chicago & Boston Sp'l.....	1.35 P. M.
No. 4, (Limited) Pass. for Buffalo.....	8.30 "
No. 24, To Goshen only.....	8.35 "
No. 8, Atlantic Express.....	11.40 "
Train E to Goshen only.....	7.45 A. M.
Train G to Goshen only.....	3.10 P. M.

SUNDAY TRAINS.

Nos. 12, 14, 16, 6 and 8 East.
Nos. 21, 9, 13, 15 and 5 West.

The Lake Shore via Cleveland, in connection with the Erie and P. & L. E. R. Ry's forms the quickest and most direct route to Pittsburg.

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
P. P. Wright, Gen. Sup., Cleveland Ohio.
F. W. Cantrick, Ticket Ag't., Elkhart, Ind.

TIME TABLE.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 17th, 1891, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave

No. 2, Daily Express.....	9.32 A. M.
No. 4, Mail and Express.....	4.52 P. M.
No. 6, Cincinnati Express.....	4.45 A. M.
No. 10, Accom., Sunday only.....	7.40 P. M.

GOING NORTH, leave

No. 1, Grand Rapids Express.....	5.52 P. M.
No. 3, Mail & Express.....	12.21 P. M.
No. 5, Night Express.....	12.54 A. M.
No. 9, Accom., Sunday only.....	8.37 A. M.

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with P. C. C. & St. L. At Granger with Chicago & Grd Trunk R. R.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28.—No. 19.

ELKHART, IND., OCTOBER 1, 1891.

Whole No. 452.

For the Herald of Truth.
LOOK UP! LOOK UP TO JESUS.

Be not of doubtful mind. Luke 12:29.

Look up! look up to Jesus!
Why mournful, drooping sad,
Are not all blessings given,
That e'er a king's child had?
Think you, he hath forgotten
That you were needy too?
He careth for all others,
You say, but passeth you.

Look up! look up to Jesus!
Though dark and deep the clouds,
The sun is shining brightly,
Beyond—above your doubts;
He rules and reigns in power,
You see Him not; but hear,
You not his voice? "I'm always
With you," I'm always near.

Look up! look up to Jesus!
"O you of little faith"
God's hand is never shortened,
Lift up your eyes of faith;
And all apparent trouble,
Which stand as mountains high,
Like mist before the rising
Sun, vanish in the sky.

Look up! look up to Jesus!
Your wants shall be supplied.
Never was there a trusting
Child, any wants denied.
Behold "your hairs he numbered
All," every bird He feeds,
His love and care and goodness
Withholds none of your needs.
Reading, Pa. T. D. YODER.

For the Herald of Truth.
THE END OF HARVEST.

The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

The prophet Jeremiah looks back many hundred years and remembers that history tells him of the many changes that had passed over the people of God or God's chosen people, quite a great history from the call of Abraham down to his time. We behold Abraham starting out on his journey to the land that God has promised to give as an inheritance unto him and his posterity.

It may seem to us that when he had attained the age of nearly one hundred years, that, having no apparent heir to his possessions, he would not receive one now. But soon the time arrives when he is to be blest with the fruit promised unto

him many years before, that in him all the earth should be blest, and that his seed shall be as the stars of heaven for numbers. Truly is this not so? Is not the posterity of the Jews very great? Think of the millions scattered all over the face of the earth, north, south, east, and west, in all the habitable earth, they are to be found. Did Abraham doubt the promise which God had made? Did he not believe that God could in some wonderful manner fulfill his promises? Yea, he had faith in God, being led by God's omnipotent hand, trusting in the grace of God, therefore when his days were ended, and the summer of his life had passed and gone, in the autumn of his life he feels that he has done the work commanded of God in living to his honor and glory. He had gathered his house unto the Lord. Now, while the summer is ended, and all the work is done, he feels contented to know that they are all saved.

But we pass on from the time of Abraham to Jacob. We here see wonderful things among the chosen people of God. From here we pass on to the time of Moses, the great leader of the children of Jacob (or Israel), leading the great host of six hundred thousand or more, out of the land of bondage, to the land of Canaan.

But what great changes came upon the people! They who *could* have entered into the land of promise in forty days, did not until forty years had passed away. Why was this so? Was it because God was not able to take them over any sooner? No. When they had murmured against God and Moses, they were punished for their misconduct, (and so will those who do not heed the warnings of God.) But after wandering in the wilderness for two and one half years, they arrive at the promised land, and now they could enter in, but listening to the ten false men, they let the harvest pass by, and so the summer of their privilege passed away, and they were lost. Only two of that great host entered the promised land. Was it because God had more respect for them than the others? No! it was because they were *obedient* unto Him.

So Jeremiah looks on the scene around him. He sees that the country was blest

with a great and glorious yield of grain, fruit, and grass, and as he speaks to the people, he remembers that one great and important work was neglected among them. He sees that the people had again begun to fall away from God, and therefore he says as he remembers that as the golden grain of the hills of Judea has been gathered into the garner of the owners of the country, and all is made ready for the winter, that one important matter was neglected, and he says, "The harvest is past, the summer is ended, and we are not saved."

Reader, are you so much concerned about this world, that you have neglected your soul's salvation, until this present time? I advise you that you seek to have your soul gathered into the great garner of the Lord. There will be a great harvest some day, and you will be among the golden grain, or you will be with the tares, to be cast into the fire. Do not play with your soul. Its desire is to be saved. To save it, simply trust in Jesus, giving your all, both soul and body, unto him, for his grace is sufficient for all. Stop, consider; what if the harvest is past, and the summer ended, and you are *not saved*? To-day is the accepted time, now is the time of grace. To-morrow may know us no more; may God bless you all. Amen. J. B. SHOUP.

IN HIS NAME.

For the Herald of Truth.

"Verily, verily, I say unto you, Whosoever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." John 16:23, 24.

Precious words of promise given by our dear Lord and Savior Jesus Christ! David says, "Our help is in the name of the Lord," Psa. 124:8; also, "And they that know thy name, will put their trust in thee, for thou, Lord, hast not forsaken them that seek thee, Psa. 9:10.

Blessed is he who *knows* the name of Jesus, not merely the two syllables *Je-sus*, but the power and holiness of his person, who is the image of God, and in whom

dwells the fullness of the divinity, and the spirit of God without measure.

This being belongs to us with all he has or is, because he died for us, that we may be redeemed. Therefore is this name and all that it implies—godliness, holiness, power, favor, and the delight of God, which rests upon him—ours. We are permitted, through him, to come to God, yea to appeal to him for the fulfillment of his promises, if we come clothed in the robe of righteousness, and in the name of Jesus.

He who comes before God in this way will be heard and accepted. And he who stands before God in this way, stands firm and immovable. Therefore, if we are clothed in the robe of righteousness, and have Jesus' name written in our hearts, we can appropriate these words to ourselves with the assurance that what we ask in his name, we shall receive. But he who has the name of Jesus only on his lips, and the world and all its unrighteousness in his heart, his prayers will avail him nothing. Oh, dear brethren and sisters in Christ, let us live so that the world can see that we not only confess Jesus with our lips, but serve him in spirit and in truth.

If, perchance, one should read this who is still out of the ark of safety, let me tell you with him of old:

"O, turn ye, for why will ye die?"

Do so while you are well. If you should be laid on a bed of affliction—your dying bed—you would have enough to do battling with the pain and sickness which racks your body and exhausts your strength.

Personal experience teaches me what it is to be on a bed of affliction without, and also with the hope of eternal life. The title to the whole world could not now induce me to exchange the latter for the former condition. Indeed, were it not for the precious promises, of our dear Redeemer, it would be well-nigh impossible sometimes to bear our afflictions.

The above words were read to me by my dear old mother in my recent illness. They were such a source of comfort to me, and were so deeply impressed on my mind, that I felt constrained through love, to write a few words about them. Dear Christian friends, let us press onward and upward, that we may win the prize that awaits those who endure unto the end.

"Oh, that will be joyful
To meet to part no more
And sing the everlasting song,
With those who've gone before."
Preston, Ont. BARBARA SHERK.

DR. CROSS, of the Free Church of Scotland Missions on Lake Nyassa, Africa, has upon the roll of his school the names of 300 children rescued from slavery.

For the Herald of Truth.

CHRIST WORKING THROUGH HIS PEOPLE.

Blessed thought that Jesus is anxious to use the least of his children in his vineyard if we give ourselves into his hands. He will make us unto a vessel sanctified and meet for the Master's use and prepared unto every good work.

It is only the work that Jesus does through us, that will be blessed; all our own selfish works will all be burned with the hay and stubble. Therefore let us give up our selfish struggles, and let Christ work in and through us, to will, and to do, of his own good pleasure.

Let us name the still small voice of the Spirit, and do whatever he bids us do. If he bids us go and speak to some sinner, let us not quench his gentle voice, but go in the name of Jesus, and speak a few kind words.

When the Lord spoke to Elijah, he did not speak to him through the great wind, the earthquake, or the fire, but in a "still small voice." It is not the harsh and shrill voice of a teacher of God's word that will reach the hearts of the hearer, but the voice of Jesus in a gentle tone. It is through his power that men are convicted of sin, and not through the power of man. Satan has many ways to defeat the child of God, and keep souls from Christ. But God uses just as many different ways to overcome him. The work that God did through his people centuries ago may not do for the present. It takes different ways and means to reach different ages and classes of people. I fear there are many Christians like Peter was at one time when he thought the gospel should be preached to the Jews only, Christ had to convince him of his error through a vision.

How sad it is to see that when a faithful child of God is willing to be used in the Master's hands wherever he has work for him to do, and lead souls from the power of darkness to Christ, that there are Christian professors who will try to hinder such an one. Oh, let not Satan use you in hindering any of God's children, in the work of saving souls, and building up the people of God in their faith, for one soul is worth more than the whole world. Oh, how can you stand before the bar of God, and have your hands stained with the blood of souls? To persecute one of God's zealous workers is to persecute Christ.

But if the love of God fills our soul we will not do this. We will rather be willing to be used in the Savior's hands to do good, and will also pray for others that work for him.

Let us exercise more love and Christian forbearance and not let Satan bring in jealousy into the flock. ELLEN PLANK.

For the Herald of Truth.

HUMILITY.

While it is true that the holiest men are the humblest, there is also a spurious humility. Those assuming it may feel to be the least of all saints, and very unworthy; they may go bowed down all the day, and at night wet their couch with tears.

Such feelings are often the result of a guilty conscience. They even confess that they do many things that they ought not, and leave undone what they ought to do. Such cannot be in a justified condition, as the good Spirit cannot approve of sin, nor dwell with one that lives in sin; therefore their feelings of unworthiness are but too well founded. That their humility is not of the genuine sort, is often manifested when their path is crossed, or they are in some way tempted, and the old Adam is at once unmasked. Then the poison of asps is on their tongues, striving hard for utterance. It may be so checked that neither words nor blows follow, yet the spirit is the same as of a murderer.

Though this spirit is scarcely suppressed so as not to fall into open violence, the person inwardly exults in a supposed victory, this is double deception, yes, tripple, when covered with affected humility. Such are indeed twice dead, plucked up by the root—"puffed up in their fleshly minds."

This publican and sinner thanks God that he is not as other men, and especially as this supposed Pharisee that has been cleansed by the blood and rejoices in a Savior's love. J. O. S.

For the Herald of Truth.

OUR RELIGION.

Spiritual things must be received by the natural mind through the medium of natural or maternal means. The essence or power of religion consists in a divine influence which must be taught through natural mediums. We could not teach and could not learn without the use of natural means.

We teach with the voice and with various movements or motions of the different parts of the body. We learn by hearing, seeing, tasting smelling and feeling. The Bible teaches us spiritual truths, but the Bible is a book made of paper printed with ink and put together with other materials in a material form.

Jesus taught with the words of his mouth, and through natural things illustrated the spiritual truths he desired to impress on the minds of the people. Even when God himself—who is a spirit, and who must be worshiped in spirit and in truth, desired to glorify and honor his Son, and magnify his name before the

people, he spake in a voice that was heard and understood by the people: "This is my beloved Son, in whom I am well pleased."

The operations of the teachings of God's word are spiritual. When a man repents there must be an inner spiritual feeling or operation of the mind, which leads to a godly sorrow for sin. When a man lays hold of Christ, he does it through the operations of the mind, by trusting in him and confiding in him, and taking his promises for truth. His spiritual nature within is called into action. The Christian lives on spiritual food, drawn down through the means of his inner or spiritual powers from God, and thus his mind—his soul, his spiritual nature is fed with the bread which cometh down from heaven. Thus he has food or meat of which the world knows nothing, and thus this spirit itself beareth witness with our spirit that we are the children of God.

The operations of faith are spiritual throughout. We believe in God; we worship him; we pray to him, ask him to help us and care for us, and direct us; but we never saw him; yet in our minds there is a connection, an assurance that none can take from him, that he exists, and that he will do all that he has promised.

These illustrations could be carried on *ad infinitum*. We will leave them for the reader to follow them up in his own mind.

J. F. FUNK.

For the Herald of Truth.

THE LORD REIGNETH. THE LORD DOETH ALL THINGS WELL.

After we have found our precious Savior, and have become acquainted with him do we believe with all our hearts that he is able to save us from all danger, from all evil, not only for a day or a week, but for all the days and weeks of our lives? Do we trust ourselves and the work he lets us do for him wholly into his hands? are we truly submissive and fully consecrated to his pure and holy will at all times and in all things, whether it be joy or sorrow, or is there a feeling within our hearts that says after all, "I am a little doubtful and uncertain"? Surely the Christian ought to rejoice and be at rest with the blessed assurance: "The Lord reigneth. The Lord doeth all things well." What the Lord doeth is well done. It is perfect confidence in our divine Master that he would have us attain and that gives us rest. Try it, dear brother and sister. Cast your burden on the Lord; lean more heavily upon his almighty arm; it is able to support you and it moves at the bidding of his heart, for whose love for you there is no human

tide to fathom. Whether you be at home or abroad Jesus' allseeing eye looks upon you with great pity and tender mercy. He knows your every care and burden and your great weakness, and stands offering you strength and grace to overcome all your trials and temptations and says to you, "Lo, I am with you always."

Can you not take him at his word? Do you not believe this? Be not deceived in yourself, for he has said, "Heaven and earth shall pass away, but my word will not pass away." Read again the great promises as if directly from the Master's lips; read what he has done for you, "Trust in the Lord with all thine heart," draw near to him and go forth to labor in his vineyard with rejoicing. "Be not faithless, but believing," yea "Let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."

Allensville, Pa. B. ELLA ZOOK.

For the Herald of Truth.

WHAT ARE YOU DOING?

"Be ye doers of the word, and not hearers only." Jas. 1:22.

Am I a doer or only a forgetful hearer? How rejoicing it would be if all would be faithful DOERS of God's word! We all have the privilege to accept the pure and undefiled religion of Jesus Christ. Time is flying. Death, judgment and eternity are coming. And what am I about? It matters little what I am thinking, feeling, wishing, hoping, meaning or intending. I must look at my *doings*—Now what am I doing? Let me see?

I. What am I doing with my soul? It will be saved or lost at last. It will either be in heaven or everlasting punishment. Now am I losing it? If I am, the Word of God tells me plainly it is my own fault. How much more pleasant it would be if I could say, "It is well with my soul."

II. What am I doing with my sins? I am a great sinner, and have committed a great many sins. Unless these sins are all pardoned, they will one day sink me into everlasting darkness. But there is forgiveness provided for any sinner who repents and comes to Jesus Christ by faith. Full forgiveness is ready for me if I will seek it in the right way. It is only "Believe, and have!"—"Ask, and receive!"—"Knock, and it shall be opened unto you." Christ is "the way, the truth and the life, and no man cometh unto the Father but by me."

III. What am I doing with my Bible? Here is a book of all books which is able to make me wise unto salvation. It can show me how to live righteously and how to die happy. It can teach me what to believe, and what to be, and what to do,

to obtain the heavenly home above prepared for the followers of God. But it will do me no good if I never read it, or read it in a careless and unconcerned way, in order to scan over the pages, that I have the name of a Bible reader. I must go to the great teacher above and ask for light and guidance in His Word. So that all that I do may be done to the honor and glory of God.

IV. What am I doing with my Sundays? Here is a day which God has mercifully set apart to remind me of a world to come. Once every week I am asked to give God his day, and to remember my soul. What use do I make of Sunday? Do I spend it in idleness, or eating and drinking and visiting, and amusements and self-indulgence? If I go to God's house do I carry my heart there? or do I go to see and be seen, and when I return from the house of worship am I a doer or was I only a hearer? Now, what am I doing?

V. What am I doing with my influence on others? Everybody has some, more or less, and it is daily telling on all around him. What is my influence on my friends, relatives, neighbors and companions? Is it for their happiness or their misery? Is it for good or evil? Am I drawing them toward heaven or pushing them toward hell? Am I helping them to be lost or to be saved?

VI. What am I doing with Jesus Christ's invitations? He has sent me many a message whether I like to confess it or not. I have heard him sometimes knocking at the door of my heart. By sickness or sorrow or warnings. He has often invited me to repent, and be converted, and I rejected him. I dare not say I have never had a good thought offered to my soul, and asking to come in. But what am I doing?

Well, life is short. I cannot live always. Let me try with the help of God to answer these questions.

What am I doing?

I need thy Holy Spirit to teach me what I am, To show me more of Jesus, to point me to the lamb.

E. H. B.

IDOLATRY.

"Shall a man make gods unto himself, and they are no gods?" Jer. 16:20.

One great besetting sin of ancient Israel was idolatry, and the spiritual Israel are vexed with a tendency to the same folly. Remphan's star shines no longer, and the women weep no more for Thammuz; but Mammon still intrudes his golden calf, and the shrines of pride are not forsaken. Self, in various forms, struggles to subdue the chosen ones under its dominion, and the flesh sets up its altars wherever it can find space for them. Fa-

vorite children are often the cause of much sin in believers; the Lord is grieved when he sees us doting upon them above measure: they will live to be as great a curse to us as Absalom was to David, or they will be taken from us to leave our homes desolate. If Christians desire to grow thorns to stuff their sleepless pillows, let them dote upon their dear ones.

It is truly said that "they are no gods," for the objects of our foolish love are very doubtful blessings; the solace which they yield us now is dangerous, and the help which they can give us in the hour of trouble, is very little indeed. Why, then, are we so bewitched with vanities? We pity the poor heathen who adores a god of stone, and yet worship a god of gold. Where is the vast superiority between a god of flesh and one of wood? The principle, the sin, the folly is the same in either case, only that in ours the sin is more aggravated, because we have more light, and sin in the face of it. The heathen bows to a false deity, but the true God he has never known; we commit two evils, inasmuch as we forsake the living God and turn unto idols. May the Lord purge us all from this grievous iniquity.

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne
And worship only thee."

—Sel. by G. L. BENDER.

CASTING ALL YOUR CARE.

1 Peter 5:7; Phil. 4:4-7.

The Lord is close by—"at hand"—within touch; don't be anxious—"in nothing be anxious." How can we be anxious within sight of Jesus? "He careth for you," therefore "cast all your care upon Him" (1 Pet. 5:7); yes, but where is He? How can I get at Him? "The Lord is at hand," close by. Not only at hand as to His second coming, but at hand to deliver, at hand to undertake, at hand to conquer, at hand to comfort. Therefore "rejoice in the Lord," in a near, present, Jesus always, "and again I say rejoice."

"Rejoice," says a poor, perplexed child of God, who has heard much of sanctification and has sounded again and again the depths of his own heart, to see if he can recognize it there! "Rejoice when I cannot even be quite sure that I have rightly surrendered myself to God? Rejoice? why, my burden seems to be always on the increase! Again and again I have given myself over to God, and thought I was in earnest, and yet I have found no difference in myself; and at last I have given it up."

Dear brother or sister, where was Jesus all the time? When you surrendered yourself to Him, what did He do? Were you so occupied with the giving up of yourself that you never gave him credit

for taking the gift you gave? In the giving of a gift there must be two parties concerned—the one who gives and the one who receives. Jesus' own testimony of himself is "him that cometh to me, I will in no wise cast out" (John 6:37). Did He break His word to you? Or was it that you were too busy with yourself to notice Him? He was "at hand,"—close by, but unnoticed by you. Therefore, now, while you read these lines, turn quickly to Him who is close by, tell Him you take Him at His word, you believe He receives the offering, and then, "casting all your care upon Him," the anxiety about your state will pass away, you will rejoice to be out of your hands and in his. He takes the care, the responsibility, the keeping of all which we drop into His hands.

"But," says another, "I must be anxious about the conversion of my *unsaved relatives*! how can I help being anxious?" Where is Jesus? Close by, or afar off? Has your anxiety brought one of these relatives to Christ yet? Has it not rather made them avoid you, and have not your constant appeals seemed only to harden them; is it of no importance to Jesus whether they are lost or saved?

"O!" you say, "I pray continually day and night for them, but I see little or no change." But Jesus calls you to cast all your care upon him, even the care about the conversion of your friends; for in this, as in all else, "He careth for you." You have been walking in the vain shadow of your own energy and anxiety, and disquieting yourself in vain (Ps. 39:6). He who gave his very life-blood for those relatives is not away out of call; he is close by, waiting for you to trust them over to Him, and to cease from your anxiety. His word is—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house" (Acts 16:31); and to believe is to enter into rest (Heb. 4:3) about them, because Jesus, when trusted with them, makes their conversion his business.

"But what if they resist, what if they will not come?" Is not that the very consideration which has kept you so long wrestling in prayer, with your eye upon them all the time, and which is making you anxious now! But God says, "In nothing be anxious (therefore in this be not anxious); but in everything, by prayer and supplication, with thanksgiving (thanksgiving that there and then the Lord does take the matter in hand), let your requests be made known unto God. And the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus." (R. V.) Your hearts and your thoughts are not guarded in Christ Jesus while you are occupied about the resistance manifested by your dear ones. You are, in heart, making something im-

possible to God, and you are taking upon you that part of the transaction which can only be regulated between them and God. Does God want them saved? Is Jesus at hand to undertake it? Do you, when you pray, believe that you do receive their salvation because God has promised it—and that without doubting in your heart? (Mark 11:24.) If so, you can no longer have a shadow of anxiety about the matter, because it has passed into the hands of the living God, and—Jesus is close by to hear you whisper again and again that you know it is safe with Him.

"But how can I help being anxious about *business matters*? Why, things are as wrong as they can be. My partner has the chief power; I see unrighteous dealing, and transactions which seem to me like gambling, but I have no more power than a common clerk, and I am bound by an obligation of honor to stay in the business." Some such cases are always turning up. But where is Jesus? Is he gone out of call? "The Lord is at hand (close by), in nothing be anxious."

"But my conscience is involved." Yes, thank God, your conscience is no party to the unrighteousness which is going on; but your conscience alone can not alter matters, only God can. Now, can you trust Jesus with business matters? Can you believe that he understands all the intricacies of business life? Can He unravel the tangle which threatens to bind your very soul? Will you cast all your care upon Him, leaving Him to tell you whether to go out of the business and face ruin, leaving your reputation to Him; or whether to stand still where you are, and see the salvation of God in his complete subversion of all the business dealings of your partner? Thank God, "He careth for you" just in this very trial; but while you bear the burden of it, though he stands close by, he is unable to help you.

"Not anxious?" says some father or mother, "why, there is everything in my family to cause anxiety. My children are impatient of control, and I see them, one after another, escaping from my influence. I see them sowing seed which cannot fail to produce a harvest of sorrow and suffering." Yes, but where is Jesus? Is he not at hand, still close by? Is he indifferent to the welfare of your children? Is he not equal to the care of them? Has he ceased to be "the God of all the families of the earth?" Who says I will pour my Spirit upon thy seed, and my blessing upon thine offspring? (Isa. 44:3.) Who says, "All thy children shall be taught of the Lord?" (Isa. 54:13.) Can you not cast this care upon the Lord, and let the Maker of your children be their educator also?

"But if they go on just the same?" Well, suppose he sees there is no other

way of teaching them some lessons which they must learn—is this unwise in Him who sees the end from the beginning? Did he make a mistake when he let Peter go the length of denying Him with oaths and curses, that he might learn his own depravity and nothingness? Did he make a mistake when he let Job go on condemning God, and asserting his own righteousness, until he should learn the lesson which nothing had yet taught him, that he was vile, and until he should come to abhor himself, and repent in dust and ashes? If you can trust God out of your sight, and farther than you can understand his dealings, you will commit that family of yours to Him, instead of being racked with anxiety all the time, every manifestation on their part which used to try you will bring forth a joyous song of praise, that the Lord is faithful and that he will prevail. And "God shall bruise Satan under your feet shortly." It is wonderful how God educates our children when we trust them to Him, while he, at the same time, is educating us in the school of faith.

"But then, there is my *Christian work*. How can I help being anxious when I see so much inconsistency among workers?" Well, has your anxiety ever made an inconsistent worker consistent? No. But God, when he is trusted, can do this work, and he is waiting now to do it. "But then, I must be anxious as to the results. How can I help being troubled, if I do not see souls converted?" Again I ask, Where is Jesus? Is He close by? Has he any care about the salvation of souls? Does he care for them as much as you do? If so, then go a step backward, just behind Jesus; and, instead of being anxious, rejoice in the Lord that he loves them to the death. Trust him to work for their salvation by his blessed Spirit in their hearts.

"But I have claimed him as my healer, and I am not healed, what can be the reason? I fear something is wrong with my faith; or he has something to teach me; or it is not his will to heal." Where, again, is Jesus? Is he close by? Does not he, who took away sickness from all who came to Him when he was upon earth, care whether you are healed? Cast all the care of your body upon him, "He careth for you," "the Lord (is) for the body." (1 Cor. 6:13.) If faith is lacking, cast on him the care of your faith; you cannot create it, trust him to give it you; If He has something to teach you, trust Him to teach it you; you cannot find it out, only the Holy Ghost can show it you. If you doubt about his will, ask the Holy Ghost to reveal his will, that you may see it in his word. He is at hand, close by, to show it you, therefore, for the body, as for the soul, be careful for nothing; His care suffices. —From a tract by Mrs. M. Baxter. Sel. by T. D. YODER.

SOME THINGS THAT JESUS WAS NOT.

It will be well to constantly bear in mind in these days of popular, formal religions, that Jesus,

WAS NOT A FORMALIST. He neither read his prayers nor his sermons, and held his most important meetings out of doors.

WAS NOT A POLITICIAN. Though great issues were at stake in his nation, he insisted that his kingdom was not of this world. There is no doubt, however, that had he lived in this day and nation, he would have been active in all great, moral questions.

WAS NOT A PLACE SEEKER. We are willing to work, but are fastidious about it. We are ready for the high, but not the lowly place. We are not ready to take hold anywhere. And yet it is only to such loyal spirits the Master can entrust the interests of his kingdom. The worldly ambition that would have its own way, and make its own choice, utterly unfits us for true service. The plain truth should be spoken, and the humiliating lesson learned, that, as we rise in our own estimation, we decline in that of our Master. We think ourselves above such work, but he thinks us beneath it; while the reassuring truth comes to all the humble, loyal hearts, that true honor is simple obedience.

WAS NOT POPULAR WITH THE SO-CALLED "HIGHER CLASSES." Not many of the rulers believed on him. Popularity is the rage of this generation. People must have a popular preacher, a popular congregation, a popular choir—in fact, everything must be popular; then things go real nice and smooth. Much of the favor shown by the rich people now comes not because the world is better, but because of a spurious Christianity, which Satan seeks to have substituted for the genuine.

WAS NOT CONFORMED TO THIS WORLD. There is no evidence to show that he ever united with any of the secular societies of his day, that he ever even entered a lodge room of any order, except the "Secret place of the Most High."

WAS NOT UNMINDFUL OF HIS DEPENDENCE UPON GOD. If ever there was one who could live without prayer, that was Christ. And yet what a life of devotion! He always found time to retire for secret prayer. Instances, his withdrawal to the mountain after the five thousand were fed. But it would seem that we find too little leisure in this busy life of ours for self-communion and prayer. The cares of the world crowd Christ out of our daily life, and as some one has expressed it, we are "bustled out of spirituality." No one should dare to go out to meet the pressure of business, the trials of almost every hour, the duties that

throng our pathway, unless strength had been gained in the closet and the assurance given, "I will never leave thee nor forsake thee." As the Mosque of St. Sophia, is still fragrant with the odor of the musk, which tradition says, was mixed with the mortar in which the stones and bricks were laid more than a thousand years ago, so the perfume of the morning hour of devotion will abide with us through all the heat and burden of the day.

WAS NOT SELF-CONSCIOUS. Though very God incarnate. He walked the earth as the humblest of men. While he needed not to have suffered at the hands of men, he patiently submitted to their indignities. The greatness of his life is its astounding simplicity. And yet one of the greatest charms of character is simplicity, but it is the charm which of all others appears to be most difficult of attainment or preservation. Simplicity is the note of real refinement, of thorough taste and of genuine culture. The absence of it is the evidence of some form of immaturity, and some kind of crudity of taste. The greatest things, the most beautiful things, and the most enduring things are always simple. When Savonarola was put to the rack with the expectation that many secrets would be wrung from him, he declared that his secrets were few, because his purposes had been great. The more comprehensive the man's character, the greater the work of art, the more marked will be the element of simplicity in both. Real elegance is a rare quality; rare, apparently because most people confuse it with some form of display or elaboration. In mind and character, as the instruments of influence and of pleasure multiply, simplicity seems to slip away. There are a few who can secure prosperity without parting with simplicity. First elaboration and then some false note of self-consciousness, inflation, or that kind of social pride, which is only another name for vulgarity, are likely to manifest themselves.

—Sel. by JAS. H. MCGOWEN.

PRAISE.

Unto him that loveth us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Rev. 1:5, 6.

I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. Isa. 61:10.

I will bless the Lord at all times; his praise shall continually be in my mouth. Ps. 34:1.

The Lord is my shepherd; I shall not want. He maketh, etc. Ps. 23.

Thanks be unto God for his unspeakable Gift. 2 Cor. 9:15.

Oh that men would praise the Lord for all his goodness, and for his wonderful works to the children of men. Ps. 107:8. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints of light. Col. 1:12.

I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might. Dan. 2:23.

Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. Isa. 26:12.

I love the Lord because he hath heard my voice and my supplications. Ps. 116:1. Who loved me, and gave himself for me. Gal. 2:20.

My soul fainteth for thy salvation; but I hope in thy word. Ps. 119:8.

I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. Ps. 104:33.

Blessed be his glorious name for ever, and let the whole earth be filled with his glory; amen and amen. Ps. 72:19.

Thou compassed my path and my lying down, and art acquainted with all my ways. Ps. 139:3.

I will praise thee, O Lord, with my whole heart; I will show forth thy marvelous works. Ps. 9:1.

HOW TO BE SAVED.

Continued.

It may be of service to you in entering upon the Christian life, which, I hope, you have fully determined, by the grace of God, to pursue, to call your attention to a few of the scriptural evidences of faith. I say *scriptural* evidences, because many persons are seriously misled, or at least kept for a long time in darkness and distress of mind by reason of looking for the evidence of their conversion in the experience of others, instead of looking for it in the Bible. I have known even a few ministers of the gospel to err, as it seemed to me, in unconsciously making their personal experience a sort of rule, by which many of their hearers would be apt to judge themselves, and because they did not have precisely the same experience they heard from the pulpit, they would fall into despondency and doubt concerning their state. Now, the fact is, no two Christians have exactly the same religious experience, any more than they are exactly alike in features, in mental peculiarities, in habits, or in history. All true Christians are united to the Lord Jesus Christ by the one act of faith, but up to the moment of exercising faith, and dealings of the Holy Spirit with them vary greatly. All true Christians find the burden of guilt roll from the soul only at the Cross, but each is conducted along his own peculiar path, in order to arrive at the cross.

Let it not concern you, therefore, to find that your experience does not correspond in every particular to that of other Christians, but rather compare your feelings and your purposes with the emotions and the aims of the children of God, as described in the Holy Scriptures.

The first evidence, then, I wish to mention, as revealed in the word of truth, is *obedience to the precepts of Christ*.

"He that hath my commandments, and keepeth them, he it is that loveth me." John 14:21. Ye are my friends, if ye do whatsoever I command you. John 15:14. And hereby we do know that we know Him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." John 2:3, 4.

There can scarcely be any room for mistake or for deception here, so plainly has the Savior stated the test of our true condition. If we keep not his commandments, and *all* of his commandments, so far as we know them, our hope of heaven is vain no matter what our profession may be, no matter what church we may join, no matter what religious ceremonies we may observe. On the other hand, if we keep his commandments, we need not express ourselves as so many Christians do, in a doubtful manner, in regard to our conversion, for "hereby we do know that we know him."

Now, the Lord Jesus cannot mean that his followers are to be perfectly holy in this life, for elsewhere he teaches us by his Spirit, that "in many things we offend all," and, "if we say that we have no sin, we deceive ourselves, and the truth is not in us." He does mean, however, that the real Christian will desire, and aim, and strive, to keep his commandments, and that he will deliberately and persistently do what his Lord has forbidden, or willfully neglect to do what his Lord has required. With the Apostle, he can say, "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O, wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So, then with the mind, I myself serve the law of God; but with the flesh the law of sin." Rom. 7:22-25.

In this spiritual conflict, he takes sides with God against sin, and longs to be free from it; not only from open and outward sin, but from secret and inward sin, and from every sin, that he may be perfectly conformed to the character of his Savior. Like the Psalmist, he can exclaim, "O, that my ways were directed to keep thy statutes. The law of thy mouth is better unto me than thousands of gold and silver. Therefore, I esteem all thy precepts concerning all things to be right;

and I hate every false way." Psalm 119:5, 72, 128.

The principle which controls the believer, in thus striving to obey all the precepts of Christ, may be readily understood. Not only does his nature, which is renewed by the Spirit, relish holiness for its own excellence and beauty, but he is filled with love to the Redeemer, who has done and suffered so much for him, and love always excites the desire to please the person whom we esteem.

An incident is related in the memoir of Philip Doddridge, that illustrates the power of this principle. It is said that a man, of whom he had known nothing previously, was arrested, tried, and condemned to death, for murder. Something in the case excited the special interest of Mr. Doddridge, in behalf of the friendless prisoner, and at considerable trouble and expense, he succeeded in establishing his innocence beyond doubt. Overwhelmed with gratitude for the efforts of his benefactor to save him from a felon's death, he exclaimed on one occasion, "Every drop of my blood thanks you, for you have had compassion on every drop of it. You are my redeemer in one sense, and you have a right to me. If I live, I am your property, and I will be a faithful subject."

So the Christian feels, and so he ought to feel towards the Lord Jesus who has saved us from eternal death, at the cost of his own life. "We love him, because he first loved us." 1 John 4:19. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5:14, 15. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

A second evidence of genuine faith laid down in the Bible is, *love for the brethren*. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." 1 John 3:14. If, therefore, you find that you love Christians as Christians, and *because* they are Christians, you may not only express the hope that you have been born again, but you may *know* it. There are, however, many anxious inquirers, and young converts, who are seriously troubled when this scriptural evidence of regeneration is presented to them. They are acquainted with persons who are not Christians whom they tenderly love, and perhaps they are acquainted with professors of religion for whom they do not feel any peculiar affection; and hence they are apt

to doubt the genuineness of the work of grace in their own hearts.

Now, you should remember that you are not required to feel any great repugnance or coldness towards your unconverted friends; neither is the ground upon which love for the brethren rests, congeniality of natural tastes and disposition. It is a higher and holier ground than this, which a simple illustration may enable you to understand, and at the same time to perceive the state of your own feelings.

There formerly lived in one of our Western States a gentleman and lady who lost, by death, their only child, a bright and beautiful little girl. The mother seemed to be almost broken-hearted, and her health rapidly declined under the burden of her mighty sorrow. Her husband, hoping that she would be benefited by leaving home, induced her to spend a few months in traveling. During their temporary stay in an eastern city, they visited an orphan asylum, and found the children assembled in a large room of the building, to engage in some of the exercises of the institution. At first the bereaved mother looked upon the delightful scene with the same sadness and indifference she had exhibited through the entire journey; but suddenly her eye resumed its former brightness, and the blood came again to her pale cheek, as eagerly pointing to one of the orphans, she exclaimed: "O, I must have that child; I must have that child for my own." The superintendent was standing near, and inquired why that one child out of scores around her, had excited such special interest. "Because," she replied, with deep emotion, "she is the very image of my own lost little Mary."

This, then, is the reason why you will love the brethren. It is because they bear the image of your beloved Lord, and wherever you behold that image, no matter among what denomination of Christians it may be found, if you are a Christian, you will certainly love it, and find your heart going out to him on whose character and life it is impressed, "Every one that loveth him that begat, loveth him also that is begotten of him." 1 John 5:1.

(To be continued.)

FOUR SERVANTS.

The Evil One has a great many servants, and they are all busy and active ones. They ride in the railway cars; they sail on the steamboats, they swarm along the highways of the country and the thoroughfares of the city, they do business in the busy markets, they are everywhere and in all places. Some are so vile-looking that one instinctively turns from them in disgust; but some are

so sociable, insinuating and plausible, that they almost deceive at times the very elect. Among this latter are to be found the four chief servants. Here are their names:

"There's-no-danger."

"Only-this-ounce."

"Everybody-does-so."

"By-and-by."

When tempted from the path of strict rectitude, and "There's-no-danger" urges you on, say: "Get thee behind me Satan." When tempted to give the Lord's day up to pleasure, and "only-this-ounce" or "everybody-does-so" whispers at your elbow, do not listen a moment to their dangerous counsel.

If your conscience has brought to mind a tender mother's prayers for your conversion, do not let "by-and-by" steal away your confidence, and by persuading you to put away serious things rob you of your early life.

All four are cheats and liars. They mean to deceive you and cheat you out of immortality.

"Behold," says God, "now is the accepted time, now is the day of salvation." He has no promise for "by and by."

Set. by P. L.

SUNDAY-SCHOOL LESSONS.

LESSON II.—OCTOBER 11.

CHRIST FORETELLING HIS DEATH.—John 12:20-36.

Golden Text.—And I, if I be lifted up from the earth, will draw all men unto me.—John 12:32.

Time.—April A. D. 30, between the triumphal entry into Jerusalem and the Last Supper.

Place.—Jerusalem. Probably the court of the Gentiles in the temple, which was frequently the scene of his teaching.

DAILY READINGS.

M. Christ foretelling his death. John 12:20-36. T. C. foretells Peter's denial. Matt. 26:31-34. W. Christ foretells the comforter. John 16:1-11. T. Christ foretells persecution. John 15:14-23. F. Christ foretells his suffering. Mark 8:27-33. S. Christ foretells his resurrection. Mark 9:30-37. S. Christ foretells destruction of Jerusalem. [Matt. 24:29-41.]

INTRODUCTION.—It is not improbable that these words of Jesus were among his last public teaching. It is supposed that it was on Wednesday, April 4th, and that he the same evening retired to Bethany. On account of the persecution of the Jews after the raising of Lazarus, Jesus retired to Ephraim, a small town (according to Josephus) lying in the mountainous district of Judah, about 20 miles north of Jerusalem. Here he remained a few weeks, till just before the Passover, and then returned to Jerusalem by way of Perea beyond Jordan. He cleansed ten lepers, blessed the little children, healed two blind men near Jericho, spoke several parables and discourses on various subjects, and reached Bethany

Friday eve, March 31, six days before the Passover. On Saturday evening after the Jewish Sabbath had closed, was the supper at Bethany where Mary had anointed the feet of Jesus. On Sunday, the day after their Sabbath, was the triumphal procession. On Monday Jesus cleansed the Temple the second time. On Tuesday he spoke several parables in the Temple courts, taught a lesson from the widow's mite, and, towards the close of the day, as he was leaving the Temple, never to enter it again, the Greeks came to find him, as described in the beginning of to-day's lesson.—*Peloubet.*

LESSON III.—OCTOBER 18.

WASHING THE DISCIPLES' FEET.—John 13:1-17.

Golden Text.—Let this mind be in you, which was also in Christ Jesus.—Phil. 2:5.

Time.—Thursday evening of Passion Week, April 5 or 6, A. D. 30, at the beginning of the Passover feast, at which Jesus instituted his memorial supper. By some it has been claimed that Jesus washed the disciples' feet at the Bethany supper on Saturday evening before. There are a number of incidents that would point in that direction; but the generally accepted opinion is that it was at the Passover supper.

Place.—An upper room in Jerusalem where the last supper was eaten.

DAILY READINGS.

M. Washing Disciples' Feet. John 13:1-17. T. Jesus came not to destroy. Luke 9:49-56. W. Jesus teaches suffering. Mark 10:35-45. T. Jesus teaches humility. Luke 22:24-30. F. Humility enjoined. Mark 9:33-37. S. Humility to be practiced. Col. 3:8-17. S. Benefits of humility. James 4:1-17.

INTRODUCTION.—History. Soon after the visit of the Greeks Jesus left the Temple. The disciples pointed out to him the buildings of the Temple, and the massive stones of the structures; and Jesus foretold its utter destruction. Then going out of the city toward Bethany, they came to the Mount of Olives, where the whole city lay before them in its glory; and he foretold the destruction of the city, and the end of the world (Matt. 24), and uttered those three marvelous parables recorded in Matt. 25. The next day (Wednesday) was spent in retirement with his disciples, probably at Bethany, while the Jews at Jerusalem were plotting his death. See Matt. 24:1-26; Mark 13:1-14, 17; Luke 21:5-22, 30; John 12:37-50.

Order of events at the Supper. (1) The strife for seats of honor (Luke 22:24-30). (2) The Passover meal begun (Luke 22:14-18). (3) The rebuke by Jesus washing their feet (John 13:2-20). (4) While eating he declares who should betray him (John 13:21-26). (5) Judas leaves the table (John 13:27-30). (6) After the departure of Judas, Jesus institutes the Lord's Supper (Luke 22:14-20; Matt. 26:26-29). (7) Discourses and prayer (John, chapters 14-17.—*Peloubet*). Not all Bible students agree with this order of events, and there may be grave doubts whether the above arrangement is strictly correct; yet an examination of the Scriptures on this order of arrangement will give profitable employment to the students of these lessons.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN } ASST. EDITORS.
A. B. KOLB, }

October 1, 1891.

Entered at the Post Office at Elkhart, as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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Do you know who gives you most trouble?

GOD offers life; Satan offers death, which will you have?

IMPLICIT trust in God prepares the soul for any trouble.

HE who does not know what he wants to do, is much like a ship without a pilot or rudder.

WATCHING ourselves most will do far more good for the world around us than watching others more than ourselves.

SIN is the only perpetual motion yet found out, it needs only a beginning to keep it incessantly going on, and only the fountain flowing from calvary can stop it.

IF WE DENY the divinity of Christ and will not personally accept of his atonement, then God the Son becomes our judge, and neither good works nor a life of outward morality, nor even the observance of the outward ordinances can provide for us justification in the sight of a Redeemer rejected.

INTRODUCE yourself thoroughly to yourself. There are so many things you will find fault with and to speak about to yourself, that for once you will let all your neighbors alone.

CHRIST THE DOOR.—Christ says that he that entereth not in at the door, but climbeth up some other way, is a thief. He further says, "I am the door." He who enters, or rather would enter the fold by baptism alone, deceives himself, and robs himself of the joys of the true religion of Christ in this life, and the pleasures of heaven hereafter. Christ—not baptism—is the door.

THE "CARNAL MIND" manifests itself in two ways. The proud spirit of the mortal is one phase of it, and is what the apostle Paul calls "spiritual wickedness," the self-indulgent spirit of the voluptuary is the other phase, and is called carnality. The representations of both phases confess no sin and implore no forgiveness, and for both, the passage applies with equal force.

"To be carnally minded is death."

"IT IS EXPEDIENT for you that I go away." No longer need we journey to favored places where the Spirit of God continually dwells, and where he reveals his will to man, but by the Comforter, the spirit of truth God's presence is everywhere, and all the world is favored with the blessing of God's presence. Wherever there is a soul that seeks God in spirit and in truth, there will God be found. It is precious to the believer—and terrible to the sinner—to know that God is omnipotent, omnipresent and omniscient. The Holy Spirit is everywhere to guide, comfort, convince and assure.

ARTIFICIAL LIMBS.—Bro. D. J. Miller of Grantsville, Maryland, is engaged in making artificial limbs, at which he excels. He has made a number of these artificial limbs, all of which have proved satisfactory. The manufacture of artificial limbs is a great blessing to those who are so unfortunate as to lose their natural ones. Bro. Miller is prepared to supply all who need them, at very reasonable prices, and guarantees his work satisfactory. Address, D. J. MILLER, Grantsville, Md.

CATALOGUES for our books both English and German, will be sent without charge to all who will apply for them.

NOW READY.—Gospel Hymns No. 6. contains 231 hymns. It contains a large number of new and beautiful hymns, and in addition the best ones in Nos. 1, 2, 3 and 4 have been selected for this number. Price 35c. per copy.

MENNONITE PUBLISHING CO.

THE SUNDAY-SCHOOL LESSONS for the Fourth Quarter, are especially interesting, treating as they do of those touching incidents connected with the betrayal, trial, crucifixion, death and resurrection of our Savior. We hope our Sunday-schools will, wherever it is at all possible, not break off at this important point, which ends the Third Quarter, but will continue the school to the end of the year.

TO THOSE IN ARREARS.—We would again kindly remind all our readers who are still owing us for the last year, or for previous years subscriptions for the Herald of Truth, or for books, etc., that it will be a great favor to us if they will remit to us the amount due at once. Please dear friends, give this matter prompt attention, and help us in the work of circulating gospel truths, and enable us to meet all our obligations promptly.

THE HERALD FOR THREE MONTHS FREE.—To all new subscribers sending us \$1.00 before Oct. 1st, we will send the HERALD OF TRUTH to the end of the year 1892, or three months free. Readers, show this to your neighbors that they may take advantage of this offer. We want many new subscribers. Will you each secure one new name? Send your money by draft or P. O. money order, but do NOT send a check for the amount, as it costs 25 cents for collection.

THE NEW GERMAN HYMN AND TUNE BOOK.—Our readers will remember the action of the Mennonite Conference held near Milford, Seward Co., Neb., in May of the present year. The object was to collect by voluntary contributions a sufficient sum to get up Electro plates for the book; then print it and sell at a low price. The church in Seward Co., has made her canvass and they write us that they

will give something over a hundred dollars towards it. We have sent out circulars to different churches, but have received only a few communications in reply. We hope the churches which are interested in a German Hymn and Tune Book and have as yet done nothing in this work, will give it their immediate attention and see what can be done. Let us hear from you brethren.

THE SUNDAY-SCHOOL LESSON HELPS FOR THE FOURTH QUARTER are now ready for delivery. While no doubt some of the schools will close with the end of the 3d Quarter, yet we trust the number will be small. Those which will close would do well to continue the lessons at home. You can order them as before, and distribute them among the scholars, so that each family can have one or two quarterlies. This plan was followed in some localities, during last winter and was found to be a very pleasant and profitable way of spending the long winter evenings and Sunday afternoons at home. Send in your orders early, and ask your neighbors and friends to join you in the studying of these Lessons.

OUR ALMANAC FOR 1892.—Our family almanac for 1892 is completed and already a number of orders have been filled and our customers can be promptly supplied. Our almanac is one of the best published, both with regard to the Astronomical Calculations and the selection of the reading matter. It contains also several excellent illustrations and is altogether just such an almanac as every family should have, and it contains reading matter that is both entertaining, edifying and useful. We aim to publish an almanac that no christian parent need be afraid to put into the hands of his children; and for this reason especially commend it to our people. We expect liberal orders. By all means buy your own church almanac in preference to others.

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"THE FIELD IS THE WORLD."—In his parable of the tares in the wheat Christ represents the husbandman as forbidding the servants to pull up the tares so that the wheat might not be pulled up with them. He tells them to let both grow together until the harvest. This passage is frequently used to show that evil doers are not to be put out of the church of Christ. Such an application of this scripture, is wrong and in direct opposition to the plain teaching of Christ. He himself explains this parable. He says, "The field (in which good and bad alike are to remain) is the world," Matt. 13:38, and by no means the church. According to the teaching of the Romish Pope, the evil doers (i.e. the heretics) must be exterminated from the face of the earth; according to the teachings of Christ, however, they shall be excluded from the church of the Lord. (Matt. 18.)

CORRECTION.—In giving the age of S. W. Plank in the death notices of the Sept., number of the Herald, it should have been 41, instead of 61 years.

BRO. JOSEPH MILLER of Somerset Co., Pa., and Bro. John Miller of Lagrange Co., Ind., who are visiting their brother Moses S. Miller, of Elkhart, Ind., paid us a friendly visit at the Publishing House in company with Bro. Moses. Sept. 21. They also expect their sister Elizabeth to arrive from Somerset Co., Pa., on the 25th.

EXHORTATIONS.—We have for some time been thinking what to do with the exhortations that are sent us for publication in the Herald. These exhortations are mostly directed to the unsaved, a class of people of which personal observation, the result of inquiry and common sense tell us do not read the Herald or other religious papers. The carnally minded have no interest in spiritual things is what Jesus and his apostles and our own experience teach us. We do not wish to cast a reflection on our dear friends who send these exhortations for publication, for we know that they are interested in the salvation of the sinner, and some of these exhortations are really excellent, but— — — will the publishing of the same serve the purpose for which they are intended? We have reason to believe that, for the reasons given above,

they do not. The question then arises, Shall we publish them? We believe that exhortations in the form of tracts, which can be put directly into the hands of those for whom they are intended, are good and that they have brought many to seek salvation. But we honestly believe also that, because the unconverted can be reached better by personal effort and by the liberal and judicious use of good tracts, it is not wise to use much space in the Herald for the publication of exhortations which do not appeal to the readers at large, and from which they, consequently, receive no benefit. To exclude such articles altogether would not be wise either, but to fill column after column of the paper with such reading matter would not be to the best interests of the cause. Hence, while we thank our friends who have sent us articles of the kind above mentioned for their interest in the work, and while we commend their zeal and earnest solicitation for the welfare of the unsaved, we ask them to look at this matter in the way pointed out and bear with us if their articles do not appear in the Herald, or if they do, in a very condensed form. There is a time and a place for everything and it is our earnest endeavor, in the selection of articles for publication, to keep this important fact in sight. K.

A BAD RECORD.—We read in one of our exchanges of a man who made a bet that he could smoke twenty-five cigars in succession and won the wager. The editor calls him the "Champion smoker." The bet cost the loser \$27.25. This whole business calls forth the unhesitating condemnation of every pure-minded Christian. Such items in any paper are simply disgusting, and any one who has the public morals and the health and happiness of the young at heart should, instead of commending such an act of human demoralization, give his earnest and unqualified protest against it. It is no wonder that our boys begin to smoke at six or eight years of age, and become dwarfed and sickly, and weak in body and imbecile in mind, from the poisonous effects of the distasteful narcotic. It is no wonder that our alms houses and insane asylums are overcrowded with inmates, when we consider that the influential men of the land who are looked upon as ex-

amples as worthy of imitation, by the rising generation, including the great majority of our statesmen and public officers, editors of religious as well as secular papers, physicians and ministers, all of whom are doing their share in forming public opinion, and molding the ideas that shall direct and govern both the church and the world, when the present generation shall have passed away, when we consider that all these give their influence and example in favor of a habit which leads to such immoderate actions as the one above referred to. Is it any wonder under such influences, that many a poor child and sorrowing mother, go hungry and cold, while father and brother roll their costly cuds, like a sweet morsel over their tongues, or with the enervating fumes of tobacco, corrupt the fresh air that God made to invigorate and strengthen these bodies? Is it any wonder that the American people chew and smoke \$600,000,000 worth of tobacco each year, which sum is 100,000,000 of dollars more than the people of the United States pay out for bread and flour each year?

The writer recently met a little boy about eight years old, traveling alone a long distance to the home of his uncle in the far west. The little fellow said while on the train, a man sitting behind him began to talk to him, and talked to him in a manner that he did not like. He was using tobacco, and he tried to induce our boy to use it also; but the boy with a true manliness refused to touch it. He was an orphan, no father or mother, but somewhere, and by some good person, he had been taught that tobacco was not good for him. He said none of my family use it, and *neither am I going to use it.* If that boy stays by his purpose, he will grow up with a vigorous, healthy body, and a clean sound mind. And he will be a man in every sense of the word. How many of our readers will follow his example?

CORRESPONDENCE.

FROM HOLMES CO., OHIO.—Sunday the 6th of September, eight dear young people were received into church membership in the Mar-in's Creek church, Holmes Co., Ohio. They were baptized in a stream with water by Bish. Fred. Mast, according to the example and teaching of Christ and his apostles.

COR.

ALTOGA, DUBOIS CO., IND., SEPT. 19, 1891.—On the 2d of Sept. we had a visit from the brethren John K. Ranck and Abram Herr of Lancaster Co., Pa. They had services the same evening, and on the following day they proceeded westward on their journey to Missouri, Kansas, Nebraska and other points. COR.

FROM ROCKINGHAM CO., VA.—The brethren John K. Brubaker and Benjamin Hartzler of Rohrerstown, Lancaster Co., Pa., visited the brotherhood recently here. They held a number of interesting and edifying meetings. We were much encouraged and built up by their visit. From here they went to Augusta Co., to spend a few days. May God richly bless them and their labors in the Lord, wherever they go. COR.

FROM LANCASTER COUNTY, PA.—The church house that was built at Erisman's, near Mt. Joy, Pa., was opened for public worship on Sunday, Aug. 30, 1891. The building is of brick and is 50x75 feet in size. The heat will be furnished by two hot air furnaces. The house is very capacious, but the crowd that gathered on Sunday could not nearly be accommodated. Able discourses were delivered by Bishops Jonas Martin, Isaac Eby, Martin Rutt and Jacob N. Brubaker. COR.

DEWDNEY, N. W. T. CANADA, SEPT. 14, 1891.—As my subscription to the HERALD is about expired enclosed please find one dollar for another year. It is a welcome visitor in this new western country. There are only four or five families of Mennonites living here, but there is no minister among us. Truly the harvest is great, but the laborers are few. A minister would be more than welcome, especially one who could preach in both English and German languages.

ELIAS W. BRICKER.

FROM MILTON GROVE, LANCASTER CO., PA.—On the 22d of August the brethren in Lebanon took votes for the ordination of a brother to the ministry. Five brethren received votes, and the lot fell upon Bro. Martin Risser. God bless him and give him grace and wisdom that he may lead many souls to Christ.

On the 29th of August two persons were baptized and received into church membership at Lichty's meeting-house in Lancaster Co., and on the 6th of September we had inquiry meeting.

The fruit crop was a very bountiful one here this season. If we poor mortals were not so neglectful of showing our gratitude to God. The apostle reminds us that the goodness of God leads us to repentance. At present we have very rainy weather.

B. L.

FROM CASS CO., MO.—The two ministers from Lancaster Co., Pa., Abram B. Herr and John K. Ranck reached here by the noon train, Sept. 11th, and preached at Bethel church the same evening from John 14:27. Though very brief, their visit was greatly appreciated. After remaining with our afflicted brother, Isaac Greaser, a short while they left the next day Sept. 12th, for Olathe, Kansas. If all is well and the Lord so wills they expect to continue their journey as far west as California and Oregon.

L. J. H.

FROM SKIPPACK, MONTGOMERY CO., PA.—Pre. Daniel Wismer of Berlin, Ont. who has been visiting the churches in this vicinity, preached at the Skippack Mennonite meeting house on Saturday Sept. 12th. The funeral of Philip M. Kulp, was held at the same place on Sunday following, and was very largely attended. It is said to have been the largest funeral held at this place for some years. The services were conducted at the house by the brethren Henry K. Wismer and J. B. Hunsberger, and at the meeting house by Jacob Mensch, assisted by J. B. Hunsberger. The deceased was aged 21 years, 7 months and 16 days. COR.

WOODBURN, OREGON, SEPT. 8, 1891.—Recently we enjoyed a visit from the brethren John Slabach and Henry Hostetler of McPherson Co., Kansas, also from the brethren Deeter and Steiner of Whiteside Co., Ill. We are glad to have the brethren and sisters come and see us, and would be very glad to have some of our ministering brethren come and help us in building up the good cause; for help is much needed here. Just now would be a proper time for some of our able ministers to come and help us in the work, for there is a wide field open here, and much good could be accomplished in winning souls and keeping the church together. P. D. M.

FROM LAGRANGE CO., IND.—Pre. Noah Metzler and wife and Pre. Jacob Bleile and wife, of Elkhart Co., were in our midst on the 13th of Sept., on which occasion they preached at the Shore Church both morning and evening. The next day (Monday) they started for Kent Co., Mich., traveling by private conveyance.

On Sunday the 20th Pre. H. McGowan, of Nappanee, visited the Forks church. One soul has become willing to leave sin and follow Christ, and was received into church membership by baptism on confession of faith in Christ. Bro. McGowan, also preached in the evening. May the work continue to prosper, that under God's blessing others may be gathered into the fold. COR.

FLANAGAN, ILL., SEPT. 21, 1891.—On Sunday, the 30th of August, the communion of the Lord's Supper was observed, at Meadows, McLean Co., on which occasion Bishop Joseph Stuckey, of Danvers, Ill., was present and officiated. While foot-washing was observed, votes were taken for the ordination of two brethren to the ministry. The brethren Andrew Wercler and Joseph Kinsinger were elected. May God sustain them and strengthen them by his Spirit, that they may faithfully discharge the duties devolving upon them, in this important and responsible calling.

STEPHEN STAEHL.

NEWTON, HARVEY CO., KANS., SEPT. 14, 1891.—Pre. David Zook Sen., and wife are home again from their visit to Pennsylvania and other states along the line of their journey, and we enjoyed ourselves yesterday as we listened to his sermon in the Pennsylvania house, while he brought from the store-house of knowledge things new and old, having the parable of the vineyard for the foundation of his remarks. Sister Nancy Martin and Sister Lydia Musselman of Lancaster Co., Pa., are at present with us visiting their brother Pre. David Weaver and other friends and brethren from their native state. They think some of going with the friends here to Nebraska Conference Oct. 1, and visit in Elkhart Co., Ind., and various counties in Ohio on their way homeward. COR.

SOUTH CAYUGA, HALDIMAND CO., ONTARIO, AUG. 16, 1891.—Bro. J. S. Coffman of Elkhart, Ind., recently visited the church here, arriving on the 8th of June. He held a number of meetings, and I believe there were some like Felix of old—almost persuaded to be a Christian!

On Monday the 15th, he went to Rainham, where he also had a number of meetings, and eleven souls made a start in the Christian life, and manifested to the world that they are on the Lord's side. A few weeks later, ten were received into the church by baptism, on confession of their faith in Christ. I hope they may hold out faithful and make their calling and election sure, and let their lights shine. I feel thankful to God for his blessing. CHRISTOPHER HOOVER.

FROM ROCKTON, CLEARFIELD CO., PA., SEPT. 7, 1891.—Pre. D. H. Bender of Somerset Co., accompanied by Bro. John Otto of Garret Co., Md., was with us from the 3d to the 7th of September, during which time Bro. Bender put forth an earnest effort to win souls to Christ. A perceptible impression was made upon the minds of the young people and we

trust that the dear brother's words of instruction will be long remembered by us all, for we can truly say it was good to be there. The meetings were well attended and very orderly.

On his way home Bro. Bender will pay a visit to the Snyder church near Martinsburgh, Blair Co., Pa. The members here at Rockton desire to express their sincere thanks to God and our brother for this visit, and we hope he will soon come again. COR.

EUGENE CITY, OREGON, SEPT. 6, 1891.—The weather here is fine, and the people are about done threshing their grain. Crops have yielded well, for which we feel thankful to the Giver of all good.

Bro. John Slabach and his son-in-law Henry Hostetler of McPherson Co., Kansas, were in our midst three weeks ago. They left here for Marion Co., Oregon. Jacob Nusbaum moved into our neighborhood from East Portland recently. Last week Jonathan Yoder and family arrived here from Brown Co., Kansas. We are glad to see so many brethren move here. May peace and harmony come with all of them, so that we may build up a peaceful church.

Last Sunday nearly all of the brethren and sisters met at the home of Bro. J. P. Stutzman. We spent a profitable season of devotion together and were edified in spirit. J. D. MISHLER.

BLUFFTON, OHIO, SEPT. 14, 1891.—We were much encouraged to go on in our pilgrim journey by the brethren who worshiped with us at the Riley Creek church on Sunday. On Saturday evening the 12th, we were favored with a soul-cheering song service and edifying addresses by several of the brethren who are attending school at Ada, Ohio. On Sunday forenoon we met at the house of worship to instruct and to be instructed, first at the Sunday-school and later at the regular services. The brethren C. K. Hostetler, D. C. and A. I. Yoder again favored us with words of life and truth. We hope to see them in our midst again soon.

The ministering brethren Bro. Basinger of Mahoning Co., and Daniel Brunk of Elida, Ohio conducted the regular services. There were also several brethren from New Stark and Putnam Co., with us. This in connection with the previous gospel truths brought before us, made the meeting one long to be remembered. My opportunities to worship at the place of my spiritual birth, and where I feasted upon "the sincere milk of the word" are getting to be few, but when they do present themselves, and especially when I meet with so many loved ones, I feel the more encouraged to press onward and upward toward the mark of the high calling in Christ Jesus. M. S. S.

ARKANSAS CITY, KANSAS, SEPT. 10, 1891.—DELINQUENT!—I have not felt quite cleared in my mind since our subscription became due. I was reading and receiving value for which I had not paid. A religious paper should be paid strictly in advance. The publishers have expenses that must be paid. "But," one may think, "it does not matter if I am a little negligent, it is but a trifle." Now, the editors must send many sample copies; the poor must be supplied, etc., and in this way many "trifles" are given out for which there is no return. If the subscription were always paid in advance it would be better and the publishers would be saved a great deal of unnecessary trouble.

I also think it would be acceptable if all who are blessed with the good things of this world would give fifty cents to the Poor Fund. It would be a blessing to many a poor family, and would relieve the publisher. ABRAHAM MEANS.

(We thank the brother for his kind suggestion. It is well worth the consideration of our readers.—ED.)

FROM SELKIRK, ONT.—Bro. J. S. Coffman paid us a pleasant visit in June. His time was occupied while here in holding meetings. He remained with us eight days, during which time eleven precious souls saw the error of living a careless, sinful life, confessed their faith in the Lord Jesus Christ. It was a small number, but it was a beginning in the good work, and I sincerely hope that in the near future a number more may obey the Savior's call and enter upon the better life.

The visit of our brother here has awakened a deep and lively interest among the Christian people, and I trust we may put forth our strongest endeavors to do our Master's will, and during the brief space of time we have, prove faithful Christians. This may indeed be the means of bringing some souls to drink of the waters of life.

We greatly rejoice to think that we have a Sunday-school that is progressing favorably. We have about 60 scholars. We feel thankful to God for the blessings he has permitted us to enjoy.

David Miller of Goshen, Ind., somewhat surprised his Bro. Samuel of Selkirk, by a visit here about the middle of August.

Bro. Noah Stauffer and Bro. Bergey accompanied by their wives were here with us over Sunday, Sept. 6th. We had the pleasure of hearing the brethren speak twice; once from Luke 13:24, and again from Matt. 18:1-22. We feel grateful for their untiring efforts to help us in our church work. May God reward them, and may their kind admonitions not have been in vain.

CORRESPONDENT.

ROCKTON, PA., SEPT. 20, 1891.—I often feel to write you of our little church at Rockton, but on account of the many cares of life, have neglected my duty, for I feel it a duty that we "write (as commanded) what thou seest and send it unto the churches," for thereby we are strengthened, encouraged and built up.

I always feel to sympathize with you when troubles arise, and difficulties and trials assail you, and how I feel to rejoice when again I hear of the love you bear each other, for it speaks to me of that love which our blessed Master bore us, even to the extent that he counted us worthy of atonement to suffer and die for our sins, that thereby we might humbly, yet very boldly come unto a throne of grace.

Our little band here is very small, only as it were, a mere handful in God's great vineyard, but yet I trust and feel that he is with us, and that to bless. Bro. D. H. Bender came to us on the 3d of this month, and remained until the 7th, during which time he preached to us the Word of life, and I know that it was indeed the bread of life, for with such earnestness and power, did he speak of heaven, and heavenly things, and the way of life, that our little church felt more than ever the necessity of watching, praying and laboring in the cause of our blessed Lord. May the grace of God and the power of the Spirit which is given through Jesus Christ our Lord, abide with him in all his labors and go with him especially as he goes from place to place, laboring in the up-building of Christ's cause, in this careless and disobedient world. And now I would commend you all unto diligence and faithfulness, not forgetting the power of prayer and the influence that you are daily exerting over the lost sheep who surround you, and the responsibilities that are resting upon each and every one of you. Try to bring them into the fold, while yet it is called to-day. Pray for us that we may faithfully discharge our duty, and may at last be so unspeakably happy as to meet you all as one happy family around the great white throne. ANNA PARRISH.

SUNDAY SCHOOL ITEMS.

OUR LESSON HELPS.—While we approve and appreciate them more and more, as we get better acquainted with them, we find also that some other denominations who have chanced to see them, express a desire for them too. I have thought we could, once in a while, scatter a few in this way that might be the means of widening out their circulation and thereby do a great amount of good to others, and at the same time assist us in their publication. If you wish to send me a few German ones, I think I might do something in this way among

our Russian brethren. One of them being present at our Sunday-school last Sunday, was so well pleased with them, we gave him one to take with him with the view of his introducing them in their Sunday-school. R. J. HEATWOLE.

Newton, Harvey Co., Kansas.

FAIRBURY, ILL., SEPT. 8, 1891.—Our Sunday School has progressed thus far. The average attendance is thirty. May God help us in our efforts to do a little for Him, and labor in love, so that, though our school may not bring forth an hundred fold, it may bring forth tenfold. COR.

FROM INMAN, KANSAS.—We expect to close our Sunday school at the expiration of this quarter, as we have again opened the German private school, in which one hour is devoted daily to religious instruction. For this reason hitherto the Sunday school for the winter has not been urgently necessary.

I wish that there might be more such schools among our Mennonite brotherhood, where more opportunity is offered to teach God's word than the district schools. H. A. WIENS.

FROM MAHONING CO., OHIO.—A correspondent from the above vicinity reports that they have a Sunday-school, but that he cannot report an ever increasing attendance as some other schools do. The enrollment is quite large, and while some attend quite regularly, others, who might be a great help, do not attend, and the school is suffering for want of their support and encouragement. We hope however, soon to have the pleasure of hearing that the younger people and the entire brotherhood in general may feel the interest which every one ought to feel in the cause, and work together for the benefit of the rising generation and the church in general. The Sunday-school should not be neglected. It is one of the best means through which the church can be strengthened and built up.

STERLING, ILL., SEPT. 23, 1891.—I feel that we as Sunday school workers should try to encourage all workers to keep up their Sunday Schools the year round. Last winter we had our Sunday school all winter for the first time only on Church Sunday, as we had Church Services only every other Sunday, now, however we have church Services every Sunday and in consequence thereof we will have or at least try to have Sunday school every Sunday. We find that having church every Sunday helps our Sunday school very much.

If it is right and proper to meet every Sunday for one it is also right and proper for both, and while church services are

good for parents and children, properly conducted Sunday school services are also good for children and parents. I for one can see the difference in our church now and before we had Sunday school, and not in the church alone but in the whole surrounding country.

Our Sunday school is growing in interest as well as in numbers. We feel to thank the Lord that we have been blessed with such an encouraging work among us that we can get our young people as they grow up to take an interest in such a glorious work, a work which has a tendency to bring them out of the world into Christ's kingdom.

May the Sunday school work increase over the whole world and may the Brethren and Sisters increase their interest in it and in Spiritual ambition.

PHILIP NICE.

CONFERENCES.

ANNUAL.

Conference in Elkhart Co., Ind.—Conference in Elkhart Co., Ind., will be held in the Olive Meeting-house, seven miles south west of Elkhart, on Friday, Oct. 9th. Bishops, ministers and brethren from other districts, and from the Amish churches are cordially invited to meet with us on that occasion. Bishops are requested to meet on Thursday previous at the above mentioned place at two o'clock P. M. Conference on Friday to meet at 9 A. M.

The Annual Conference for the South-western Pennsylvania district will meet on the third Friday in Oct., (16th) at Stonerville, Westmoreland Co., Pa.

Bishops, ministers, and deacons are requested to meet on Thursday afternoon previous, to arrange the Conference work.

Brethren and sisters from abroad are invited to meet with us. Those wishing information, or desiring to announce their coming, may address Bro. Jacob S. Loucks, Scottsdale, Pa.

D. H. BENDER.

A VISIT TO CHARITON CO., MO.

On Thursday morning Aug. 27th, Benj. Detwiler, Jacob and Mattie Hershey, my sisters, Lizzie and Laura, and myself, all young people, left our homes in Shelby Co., Mo., for a visit to Chariton Co.

We drove through in two days, arriving at Bro. J. L. Kreider's on Friday evening. On Saturday morning Allen Hershey, of Shelby Co., Mo., and Bro. J. S. Coffman, of Indiana, also arrived.

Bro. Coffman preached three times and the meetings were all well attended. We were glad for the privilege of listening again to the Brother as he declared to us the glorious truths of the gospel.

On Sunday afternoon quite a number met at Bro. Kreider's and spent the time very pleasantly in singing, exhortation and prayer. We were brought to realize more than ever that even in this vain world, God's children may meet in heavenly places in Christ Jesus. That was indeed a pleasant meeting, but before the close of the week we were all widely scattered.

On Monday morning Bro. Coffman left for Johnson Co., Mo. On Wednesday Bro. Fred Brunk left for Elkhart, Ind., and Sisters Mary Denlinger, and Salinda Hershey left for Cullom Ill., and on Thursday, we from Shelby Co., left for our homes, arriving safely on Friday evening.

The visit was highly enjoyed by us all. We feel thankful to God for his protection over us, and also feel grateful to the dear friends there for making our stay with them so pleasant. May God bless the dear people there and make them willing workers for his cause.

During our short visit we experienced a great deal of meeting and parting, and the thought came to me; if meeting is so sweet and parting so painful on earth, what must be the meeting in heaven where parting will not be known?

CLARA M. BRUBAKER.

Miscellany.

ABOUT 5,000 members were added to the protestant churches in Japan last year.

The Bible has now been translated into sixty-six of the languages and dialects of Africa.

OVER one hundred new protestant missionaries have reached China and begun work there since the Shanghai Missionary Conference in May, 1890.

CATHOLICS propose to hold a great international congress next May, for the consideration of the question of the restoration of temporal power to the pope.

It is stated that the average number of daily pilgrims at Treves to see the "Holy Coat," is about forty thousand. Two priests sit on each side of the relic to receive objects of piety, touch the cart with them, and return them to the pilgrims.

The religious statistics of Vienna have recently been collected. The metropolis reports 1,195,107 Roman Catholics, 41,943 Protestants, both Lutherans and Reformed, 118,495 Jews, and 8,943 adherents of other confessions and non-religions.

It is a well-known fact, a most appalling fact, that the majority of male criminals, in and out of prison, are young men. Half of the criminals in Paris and there are 12,000 such cases recorded each year, are between fifteen and twenty years old.

A recent letter from A. W. Clark, of the American Board and the class of '68 of the Hartford Theological Seminary says that in the last twelve months over one hundred former Romanists have united with the five churches of the Austrian missions.

IT IS said that the tract written by Rev. Dr. Newman Hall, the English Congregationalist, entitled "Come to Jesus," has had a greater sale than any other religious work, the Bible excepted. Several million copies have been printed, and it has been translated into more than thirty languages. The author is now seventy-five years old.

The library of Chicago university comprises nearly 40,000 volumes, valued at \$150,000, and is a unique scholarly collection, especially rich in philosophical and biblical lore. In the latter respect it probably surpasses any other collection in the country, as it contains complete sets of every English edition of the Bible and translations in nearly every tongue.

The latest translation of the Scriptures issued by the American Bible Society is the work of a colored man, Rev. Mr. Ousley, who was born a slave in the ownership of a brother of Jefferson Davis. The translator and his wife were educated at Oberlin. The language into which he has rendered the synoptical gospels and the Acts is the Sheetswa, cognate with the Zulu, and spoken by some 250,000 people in south eastern Africa.

REV. DR. NAVAYAN SHESHADRI, a full-blooded Indian, by birth a Brahmin, who is in this country for his health, with his son, Dr. Sheshadri, who received his English education in Bombay, and his degree from a Montreal college, is said to be the first Brahmin of Western India to be converted to Christianity. He was converted forty-eight years ago. Twenty-five years ago he founded a Christian village, with two persons as nucleus, and it now numbers over 2,000 Christians.

SHREWD MANUFACTURERS. The Washburn Moen Wire Company, employing a large force of men whose weekly pay roll is twenty thousand dollars, were on the point of locating their works in South Chicago, purchasing sixty acres at \$15,000 per acre, when the proximity of the saloon was discussed, and it was decided hazardous as a business venture, to bring so many workmen under the influence of the beer-mug and whiskey bottles, so the negotiations were given up, and Waukegan, Ill., about fifty miles from Chicago, was selected as the site, provided that the citizens would agree to abolish the sale of liquor in the town. This was done, and the plant removed to Waukegan. The moral does not need "pointing."—Union Signal.

THERE is a famine in Bessarabia, Russia, it is reported, and parents are selling their children in order to obtain money to buy food. The government has been forced to distribute large quantities of grain, but already many have died of starvation. The crown lands and forests have been thrown open to the peasantry, but they furnish only mushrooms and wild fruits. Thousands of wagon loads of rye are being rushed to the frontier before the royal decree, forbidding its export, shall go into effect. The prohibition of exportation of rye came none too soon to prevent frightful results from wide-spread famine.

THE Salvation Army has been in existence just thirteen years. This account of it is clipped from an exchange: It had its origin in a sensational way in the English town of Whitby, in the rough coal-mining district of Yorkshire, where Gen. Booth, at that time Rev. William Booth, was doing humble mission work. England was then in arms, expecting to jump into the Russo-Turkish war. It occurred to Booth that he might attract a crowd by issuing a declaration of war himself, so he prepared one forthwith, sprinkled it plentifully with hallelujahs, and posted two thousand copies of it about town. The device tickled the British sense of humor, there was a "red-hot, rousing meeting," to quote Gen. Booth, "the penitent fell down in heaps," and the Salvation Army sprang into life full grown.

SPEAKING of the effect of modern discoveries on the assertions of skeptics, some one has recently said that the explorations in Nineveh, Babylon and Egypt are exposing not a few of the mistakes and blunders of the doubters and skeptical opposers of revelation. Ingersoll has asserted that the ten commandments never could have been written, as said by Moses, because writing was then unknown, and Renan, in his history of Israel, scouts the idea that writing was commonly known in ancient times, affirming that it was unknown in the days of Abraham, Isaac and Jacob, so that the statement as to the signet spoken of in Gen. 38:18, could not be true. But both Ingersoll and Renan spoke too soon, and only show their ignorance of early history. For Professor Sayce, coming from a thorough study of Babylonian tablets lately discovered, says that the knowledge and practice of writing was widely spread long before the days of Moses. An eminent French Egyptologist says of Renan's statement, "What a pity he had not withheld his assertion for a few months!" If he had, he would have known better. How true it is, as Herschell says, that "All human discoveries seem to be made only for the purpose of confirming more and more strongly, the truths from on high contained in the sacred Scriptures."

Married.

MURPHY-GERMAN.—On the 1st of September 1891, at the home of the bride's parents in Gage Co., Nebraska, by Rev. Haden, Howard R. Murphy and Emma B. Gehman, all of Gage Co., Nebraska. May God's blessing be with the young couple.

GERBER-SCHERTZ.—On the 8th of September 1891, in McLean Co., Ill., at the home of the bride's mother, Albert Gerber and Magdalena E. Schertz. The newly wedded couple received the best wishes of about one hundred invited guests. May God's blessing attend them all through life. JOS. STUCKEY.

WEBER-BRUBACHER.—On the 23d of Sept. 1891, at the home of the bride's father, near Berlin, Waterloo Co., Ontario, by Bishop Elias Weber, Bro. Noah Weber and Sister Katie Brubacher, all of Waterloo Co., Ontario. God bless the young brother and sister in their new relation. May their life be one of unbroken harmony and spiritual felicity, continuing faithful and zealous in the service of their Lord and Master. K.

OBITUARY.

STEMEN.—On the 12th of Sept., at the residence of his daughter Mrs. S. Holmes, in Port Wayne, Ind., Bro. Henry Stemen, aged 83 years and two months. He was born in Fairfield Co., Ohio, July 12th 1808. He was married to Rachel Beery on the 12th of January 1832, who died about 10 years ago. To this union were born eight children, four of whom are dead. One of this number died in infancy; Daniel P. Stemen died during the war at Corinth, Miss., in 1863; Rev. A. M. Stemen died in 1874; Mrs. Catherine Barber in 1875. Those still living are: Dr. C. B. Stemen and Mrs. S. Holmes of Port Wayne, Indiana, Nancy his daughter who always lived with her father, and Dr. H. G. Stemen of Delphos, Ohio.

Has 38 grand-children living and two dead. He has 35 great-grand-children living and seven dead. The oldest of his great-grand-children is 16 years old, and is the daughter of Leroy Wheeler of Lima, Ohio.

He moved to his farm in Sugar Creek Twp., Allen Co., in 1855, where he lived until 1881, when he moved to the house of his son Dr. H. G. Stemen of Delphos. He was a member of the Mennonite Church for about 60 years, and was tenderly devoted to his family, and would make any sacrifice for his children, and labored hard to give them an education. He would rather labor half the night than have his children miss a day at school. Financially he was not as successful as some men, but he was an honest man, one of those who are said to be the "noblest work of God."

He was a very active man and possessed great physical strength, but old age came upon him, and the hoary hairs and trembling limbs showed that the strong are at last brought low. His great delight was he was unable to labor was to read his Bible and the papers, in reading the secular papers, where thefts, quarrels, murders and suicides were recorded, he would say, "What is this world coming to?" He was opposed to any and all things that had even the appearance of evil. Almost always when his grand-children bade him "Good bye," he would say, "Now be good."

During the last ten years of his life he had his home in Delphos with his son, and in this time he gained a great many friends who held him in the highest esteem. It was his custom once a year, to go to Fort Wayne to visit his

son and daughter. About three weeks previous to his death he went again, and during the time, while with his daughter Mrs. Holmes, he took sick and died.

He was looking forward to the time of his redemption, and at one time expressed himself that he was "only waiting" for his appointed time. He was perfectly contented and satisfied, and during his last sickness was heard to repeat the following beautiful lines:

"O land of rest, for thee I sigh,
When will the moments come,
When I shall lay my armor by
And dwell in peace at home.

Oh! this is not my home,
No, this is not my home,
This world's a wilderness of woe,
This world is not my home."

His remains were brought to his home at the residence of H. G. Stemen in Delphos, on the 14th. On the 15th his remains were taken to the Salem Mennonite Church near Elda, where the funeral services were held in the presence of a very large circle of relatives and friends, and where his remains were laid to rest beside his companion. Services were conducted by J. F. Funk of Elkhart, Ind., from Ps. 73:24, 26 and Ps. 116:15.

FATAL ACCIDENT.

On the 6th of September 1891, near Rawley Springs, in Rockingham Co., Va., Charles Miller, aged about 17 years, met his death as follows: Young Miller's horse fell and threw him to the ground, striking his head against a stone, fracturing his skull and causing death in a few hours. He was the only son of Mrs. A. J. Robinson who has the sympathy of the whole community in this sad occurrence. G. D. Heatwole and Pre. A. Clarke conducted the funeral services at Clover Hill.

DIED.

KILLIAN.—Sept. 2, 1891, near Mount Tabor, Champaign Co., Ohio, at the home of William Kauffman, of typhoid fever, Bertha Killian, aged 15 years, 8 months and 1 day. Funeral services held at the Oak Grove church by John Warye and Abednego Miller. Buried in Hollys graveyard on the Ludlow Road. Bertha Killian was born in Germany. She came to America with her mother and grandfather when a little girl, and after their death she was taken to Baldwin Place, a home for little wanderers in the city of Boston. She was brought to West Liberty, Logan Co., Ohio, and received in William Kauffman's home, July 2, 1883, and lived happily there until her death. She was a bright little girl and made many warm friends, who with her foster parents, William and wife, mourn her early demise.

STEPHANS.—On the 20th of July 1891, near Pomona, Manistee Co., Mich., Sarah, wife of Richard Stephens and daughter of Pre. Martin and Snannah Leatherman, aged 29 years, 8 months. She leaves a husband, parents, four brothers and two sisters to mourn her early departure. She was a member of the M. E. Church. Funeral text: 2 Cor. 5:1.

EASH.—On the 13th of September 1891, in Richland Co., Cambria Co., Pa., Mary Ann, wife of Henry Eash, aged 71 years, 8 months and 8 days. Buried on the 15th. Funeral services were conducted by Bishop Jonas Blough and Hiram Layman. She leaves eight children and five step-children to mourn their loss.

GREASER.—Aug. 30, 1891, near Wooster, Wayne Co., Ohio, of paralysis, Sister Polly, widow of Peter Greaser, aged 55 years, 4 months and 14 days. She was buried at the Union Church, Sept. 3d, followed to her last resting place by her bereaved family of seven children and a large number of sympathizing friends, but we trust our loss is her gain. Her funeral text was, "Watch and pray; for ye know not when the time is" (Mark 13:33), this being a passage which she often quoted, and it was especially appropriate, as she occupied her death bed only a few days, during which time she could speak but little, but we believe she was "watching" and that the messenger who called her home came not unawaited. A loving family circle is broken, a kind mother and a friend is gone, but let us remember that we may meet again, in a better home than the best earthly homes can ever be. It was only one more of God's family gone across the dark river to the glorious rest on the other shore, where all the faithful ones shall meet again. Funeral services by David Hostetler and Pre. Wilson of Wooster.

YODER.—On the 2d of September 1891, near Smithville, Wayne Co., Ohio, of inflammation of the bowels, Samuel Zeno, son of Jacob N. and Lydia Yoder, aged 15 years, 1 month and 24 days. Funeral the 4th. Buried in the Oak Grove cemetery. The day before his death, when his physicians informed him that he must die, he calmly said that he was glad to go home. When his friends and associates called to see him, he bade them good-bye and asked them to go with him.

HOFF.—On the 28th of August, 1891, near Thurman, Arapahoe Co., Colorado, Andrew, infant son of Charles and Margaret Hoff, aged 5 months, 18 days. Buried on the 30th in the churchyard near Thurman. Funeral services by Jacob Roth from 2 Sam. 12:13-29, and by Joseph Schlegel from Job 14:1, 2.

LONGENECKER.—September 7th, 1891, in Bachmansville, Lebanon Co., Pa., of consumption, Sister Alice S., wife of Bro. John Longenecker, aged 28 years, 3 days. Funeral on 11th. Text: 2 Tim. 4:6-8. Buried in the Mount Tunnel cemetery, Lancaster Co. A sorrowing husband and four children, and a large circle of friends followed her remains to the grave. May the good Lord comfort the bereft husband.

HERSHEY.—On Aug. 31st, 1891, at the residence of her son-in-law Jacob H. Erb, near Manheim, Lancaster Co., Pa., Sister Barbara, (maiden name Zimmermann), widow of Pre. Jacob Hershey, aged 84 years. She lived in widowhood 23 years. She was a consistent member of the Mennonite church for 66 years, being only 18 years old when she gave her heart to Jesus. Of late she has said, "It isn't serving God any more, it is simply praising him." Two children (Mrs. Erb and Pre. Z. Hershey), three stepchildren and a number of grand and great-grandchildren survive to mourn her departure. She was buried at Erb's Meeting-house on Sept. 2d. Services by Bishop Martin Rutt and preachers Horst and Risser from 2 Tim. 4:7, 8. "I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day, and not to me only but unto all them also that love his appearing."

GRANDSON.

LEOPARD.—On the 17th of September 1891, near Clarence Center, N. Y., of pneumonia, Bro. Henry Leopard, aged 73 years, 6 months and 3 days. The remains were laid to rest at Clarence Center on the 19th. Funeral services by Jacob Krehbiel from John 16:33.

KENAGY.—On the 14th of June 1891, near Belleville, Pa., Simon Kenagy, aged 70 years, 11 months and 25 days. Buried on the 16th. A large concourse of friends and relatives assembled to bestow the last kindly offices of regard for a beloved one. He was a faithful member of the Amish Mennonite church for many years. His seat was seldom vacant in the church services. He leaves a wife, one daughter and three grandchildren to mourn his death. Funeral services were held by John and C. K. Peachey.

"Loving friends weep not for me,
I long to be at rest;
How happy, happy I shall be,
When pillowd on my Savior's breast.
Oh, the hope, the hope is sweet,
That we soon in heaven may meet,
There we all shall happy be,
Rest from pain and sorrow free."

RENNO.—On the 9th of September 1891, near Belleville, Pa., Katie, daughter of David and Nancy Renno, aged 2 months and 15 days. Buried on the 11th. Little Katie was indeed a bright and loving child. Funeral services were held by John and C. K. Peachey.

"Sweetly sleep, then, dearest Katie,
Since our Savior thought it best;
Earthly life to change for glory,
Cares and trials far sweeter rest."

We'll not murmur, tho' we miss thee;
Rest thee now from all thy care;
Soon we hope with wings celestial
To be borne thy joys to share."

CLOUSER.—On the 2d of Sept. 1891, at Rockton, Clearfield Co., Pa., of cholera infantum, Edith Eliot, daughter of Vernon and Ella Clouser, aged 4 months, 9 days.

Little Edith sweetly resteth
In her precious Savior's arms,
Where no evil e'er molesteth,
Free from pain and death's alarms.

TOPPER.—Samuel Topper was born in Adams Co., Pa., Dec. 5, 1812, died in St. Joseph Co., Ind., Sep. 10, 1891, aged 78 yrs., 9 M., 5 days. He was married to Mary Vandegrift, July 27, 1845, in Stark Co., Ohio, where they lived until 1853, when they emigrated to Madison Twp., St. Joseph Co., Ind. He was the father of three children; two of them, with their mother survive him. He also had twelve grandchildren, nine of whom survive him. In childhood he had been instructed in the Catholic faith. The funeral services at the Olive church were conducted by Noah Metzler and John Metzler.

RISSEY.—August 29th, 1891, near Risser's Mill, Lebanon Co., Pa., of cancer, Sister Catharine Risser, widow, aged 72 years, 10 months and 20 days. Funeral on Sept. 1st; text: Psalm 34:19. Buried at Risser's Meeting-house. Sister Risser was a faithful member of the Old Mennonite church. May the good Lord comfort the bereft family, also her brother and sisters. Peace to her ashes!

BLOUGH.—On the 20th of August 1891, in Conemaugh Twp., Somerset Co., Pa., Bro. Abr. Blough, aged 77 years, 1 month and 29 days. He was buried on the 22d, at the Blough Mennonite Meeting-house, where he used to attend as a faithful brother about 50 years. His wife preceded him to the spirit world nearly four years ago. His family consisted of four sons and two daughters who were all present at the funeral. He also had 27 grandchildren, 20 living and 7 dead. Funeral services were conducted by Henry Blanch from Elk Lick Twp., Somerset Co., Pa., Simon Layman, Samuel Gindlesperger and Emanuel Blough.

STRICKLER.—August 30th, 1891, near Salunga, Lancaster Co., Pa., Sister Maria F., wife of Reuben R. Strickler, aged 52 years, 11 months and 3 days. Funeral services on Sept. 2d, by J. Landis, J. N. Brubacher and A. Hottenstein from 2 Cor. 4:17, 18. Buried in Balmer's family graveyard. A sorrowing husband and family mourn her departure. A large congregation assembled to show respect for the beloved sister in faith. During her sickness she became obedient to the gospel.

THOMAS.—On the 5th of September 1891, in Quimahoning Twp., Somerset Co., Pa., Bro. Abraham Thomas, aged 81 years, 3 months and 21 days. He was buried on the 7th at the Blough Meeting-house in Conemaugh Twp. Funeral services were conducted by Samuel Gindlesperger, Simon Layman and Levi A. Blough. He was followed to the grave by a very large concourse of friends and acquaintances.

KING.—On the 3d of September 1891, in Pleasant Valley Twp., Pawnee Co., Kansas, after suffering nearly 8 months of consumption, Sister Barbara, wife of D. H. King, aged 53 years, 11 months, 12 days. She was born in Butler Co., Ohio, Sept. 21, 1837, and united with the Amish Mennonite church when she was about 14 years old. She has been a faithful member ever since. In the fall of 1852 she moved to Illinois with her parents and on the 3d of April 1859 she was united in wedlock to Bro. D. H. King. In February 1886 they moved to Pawnee Co., Kansas with their family. Her descendants are six sons, two daughters and 11 grandchildren. One infant daughter died in 1875. The rest of the family live in the vicinity and were all present at her burial. Funeral services at Bro. King's residence on the 15th by Pre. Lehman in German and D. D. Zook in English, from Rev. 14:13. The deceased had long desired to depart and be with Christ.

BLOSSER.—On the 8th of September 1891, in the lunatic asylum in Stannton, Va., Abraham Blosser (formerly editor of the *Walbridge Virgin*, Dale Enterprise, Rockingham Co., Va.), aged 63 years, 6 months and 3 days. He was buried on the 10th in the Blosser burying-ground. Appropriate services were held at Garber's Church by J. F. and G. D. Heatwole. Text, Rev. 2:10.

SHIFFLET.—On the 12th of Sept. 1891, near New Erection Church, Rockingham Co., Va., Annie Pearl, little daughter of Emanuel and Ella Shifflet, aged 3 months and 24 days. Buried at Weaver's Church on the 13th. Services by Pre. — Painter and G. D. Heatwole.

MAST.—On the 18th of September 1891, of cholera infantum, Avery Charles, only child of Noah T. and Lydia Mast, aged 3 months and 14 days. The funeral took place on Sunday September 20th. Services were conducted by J. F. Funk from Jas. 4:14. May the Lord bless this affliction to the sorrowing parents and friends.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all—
Thou hast all seasons for thine own, O death."

YODER.—On the 14th of September 1891, in Monroe Twp., Logan Co., Ohio, Anna Mand, daughter of Menno S. and Salome Yoder, aged 2 years, 9 months, 18 days. Funeral on the 15th from the residence at 10 o'clock A. M., at which time and place services were conducted by C. K. Yoder and A. Miller. Buried in the Yoder graveyard on the Ludlow Road.

STUTZMAN.—On the 19th of September 1891, in McLean Co., Ill., of measles, Pre. J. H. Stutzman. He leaves his sorrowing widow and three children to mourn their loss. Not only they, but the whole church are stricken with sorrow at his departure. He died in the triumph of the Christian faith. He would have been 38 years old on the 16th of October. He was married on the 16th of October 1880 to Magdalena Miller, and on the 18th of September 1881 he was ordained to the ministry in the North Danvers Church. He was a faithful laborer until God called him up higher. He was buried on the 21st. Nearly 200 conveyances and about 600 relatives and friends followed the remains to the grave. Services by the writer in German and in English.

JOS. STUCKEY.

EBERLY.—On the 11th of September 1891, in Clay Twp., Lancaster Co., Pa., after suffering for 41 years, 7 months and 23 days, Sister Susanna Eberly, aged 71 years and 4 days. On the 15th her remains were laid to rest in appropriate burial ground, on which occasion appropriate remarks were made by Pre. C. Risser and Jacob Snavely, from Luke 1:45, to a large concourse of friends. This death deserves more than a passing notice, as the affliction of our sister was several times mentioned in the Herald, and she was visited by many brethren and sisters from far and near. Susanna was a daughter of Deacon Jos. Eberly who served the church at Indianstown, about the middle of this century. She and her older sister Nancy sought and found the Lord in early life, and united with the church, not dreaming what was awaiting them. Scarcely thirty years of age, Susanna became hopelessly helpless by a stroke of paralysis which affected the spine. She had to be cared for like a child, which was lovingly done by her mother and two sisters. The mother had the joy of seeing her youngest daughter, Catharine, also give herself to Jesus. After the mother's death the care of Susanna as well as the household duties devolved entirely upon the two sisters. In the meantime the father also grew feeble and died in 1875. The three sisters were now left to themselves. Their brother, E. H. Eberly, has charge of the farm, and rendered them every material assistance. The condition of our now departed sister did not improve in the least. On the other hand she was afflicted with many contagious diseases, measles, small-pox, typhoid fever, arthritis, grippe, etc., all of which she endured with Christian fortitude. The Lord blessed her with an excellent memory, and although she could not speak loud, she could nevertheless retain the things which her best entertainment was the word of God. Nor did she neglect to observe the ordinances that brought to mind the bitter sufferings of her beloved Savior, although she could not leave her bed. The changes of time also brought changes in this family. Catharine, the youngest daughter, and the pillar on which the others seemed to lean (Nancy not being so strong as formerly) died. A young nephew, Amos, son of Bro. E. H. Eberly, then took upon himself the care of his aunt, which served in time to his spiritual benefit, for he was brought to cherish Christ as his Savior, and unite with the church. May God bless the dear young brother, for his kind ministrations to the sick. On the 28th of August the oldest sister, Nancy, was also called home, and on the 11th of September, Susanna followed. Well may we say of her as Elizabeth did to Mary, "Blessed is she that believeth: for there shall be a performance of those things which were told her from the Lord." Without her faith the deceased sister could never have endured what she did. PHILIP.

BRENNEMAN.—On the 19th of Aug. 1891, in Allen Co., Ohio, Edith Ray, daughter of Daniel and Josie Brennenman, aged 7 months, 9 days. Funeral services by J. M. Shenk from the text: "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." "Go to thy rest, fair child; Go to thy dreamless bed; While yet so gentle, undefiled, With blessings on thy head."

Letters Received.

A—Wm Augspurger, John Albright.
B—E J Berkey, F R Boller, Cyrus Bachman, Jacob Burky, J P Bucher, J J Bender, W H Brubaker, Samuel Brunk, Simon Brunk, E W Bricker, S Baker, J J Barger, J W Baughman.
C—J G Culp, H Classen, C H Cobb, J C Cline.
D—Jos K Detweiler.
E—M E Ebersole, C D Ely, A H Feers.
F—Jos Forry, N B Friesen, A E Fritz, Mary Foreman, Aaron Fritz.
G—A W Good, D Goers, C G Garber, Chr Glingrich, Salome Gehman.
H—D Horst, H Hildebrand, Amos Hirsch, D B Hershey, Martin Hoover, I Hochstetler.
I—M A Johnson, C P Imhof, I Johnston.
K—D M King, J F Kolb, D H King.
L—Ellen Love, D Z Lapp.
M—M Manneville, A Means, Jacob Miller, Moses J Miller, J W McCulloch, C H Mosier, John Miller, J B Musser, Frances McCann, Anna Moser, A L Mast.
N—I D Neufeld, Jacob Nisley.
O—P P Ortmann, John Otto.
P—S Parrett.
R—H Regier, W P Rempel, A B Ramer, Mary C Riser, John Rull.
S—A Siebert, P Scheidegger, H L Shelly, D R Schwartztruber, E B Stollfus, S Swartz, Henry Shepp, W Shenk, Sam L Shank, M Shewalter, J D Shewalter, D J Stahly, Levi Snyder, J M Strickler.
T—John Tschetter, P Toews, M K Troyer.
U—P Unzicker.
V—Peter Weiss, J P Welty, C Winey, C Werry, Fred Weber, Anna Weiler, J Weirich, H Warkentin, B Winey, S Wenger.
Y—V J Yoder, A E Yoder, M A Yoder, P M Yoder, F S Yoder.
Z—Emma C Zook, Mrs Mary Zook, D Z Zehr.

MISSION FUND.

Wm A—\$1.00. A M \$3.00. Sister, Gardner III \$4.99
M F—\$1.00.

TRACT FUND.

B H S—\$1.00. A M \$3.00.

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3d Vice-Pres. Gen'l Manager. Gen'l Pass Ag't.

291-1-92.

AGENTS FOR OUR FAMILY ALMANAC.

Schafer & Koradi, Philadelphia, Pa.
Benjamin Frick, Frick's Store, Bucks Co., Pa.
L. B. Herr, Lancaster, Pa.
J. M. Weber, Muddy Creek, Lancaster Co., Pa.
Levi A. Blough, Davidsville, Pa.
John R. Zook, Neshannock Falls, Pa.
H. F. Andrews, Strasburg, Pa.
J. B. Musser, Thompsonstown, Pa.
J. A. Peters, Rinsland, Manitoba.
John W. Dueck, Steinbach, Manitoba.
J. G. Hiebert, Mountain Lake, Minn.
Jacob Friesen, Hochfeld, Manitoba.
Esau Loewen, Gretna, Manitoba.
I. W. Eby, Hagerstown, Md.

Daniel Burkhardt, Avy, Neb.
L. E. Zimmerman, Beatrice, Neb.
Johan Voth, Henderson, Neb.
J. M. T. Miller, Milford, Nebraska.
Jacob Eberhart, Clarence Centre, N. Y.
Peter Lehman, Beaver Falls, N. Y.
Goerts, Gross & Co., Freeman, S. D.
J. C. Heastole, Newton, Kansas.
Peter Giesbrecht, Mound Ridge, Kansas.
Gerhard Harder, Inman, Kansas.
Samuel Guegerich, Ames, Iowa.
Daniel Graber, Noble, Iowa.
Addison Shelly, Ustick, Whiteside Co., Ill.
Stephen Stahley, Flanagan, Ill.
Jos. Natziger, Hopedale, Ill.
Chr. Engel, Washington, Ill.
H. Hildebrand, Andrews, Huntington Co., Ind.
Ed. J. Berkey, Middlebury, Ind.

John L. Weidman, St. Jacobs, Ontario.
A. B. Ramer, Markham, Ontario.
W. H. Becker & Co., Berlin, Ontario.
C. Kumpf, Waterloo, Ontario.
John F. Rittenhouse, Jordan, Ontario.
A. Metzler, East Lewistown, Mahoning Co., O.
J. L. Anstutz, Mt. Eaton, Wayne Co., Ohio.
Eli W. Hershberger, Chalm, Ohio.
M. S. Miller, West Liberty, Ohio.
A. P. Shenk, Elida, Ohio.
J. M. Smucker, Smithville, Ohio.
D. Plank, Bellefontaine, Ohio.
Jacob Burky, Shanesville, Ohio.
J. J. Buchwalter, Dalton, Ohio.
J. U. Amstutz, Bluffton, Ohio.
Jacob Roth, Thurman, Arapahoe Co., Col.
S. Brunk, Harrisonburg, Va.
E. Hostetler, Garden City, Mo.

H. A. MUMAW, M. D.

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ELKHART, IND.

OFFICE—411 Main Street. Hours—9 to 11 A. M. and

2 to 4 and 6 to 10 to 7:30 P. M.

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CHEAP TICKETS TO CHICAGO.

Account of the Exposition, The Lake Shore & Mich. So. Ry. will sell excursion tickets to Chicago on Sept. 22d and 29th, and Oct. 6th and 13th at \$3.25 for the round trip, including one admission to the Exposition. Tickets will be good for return until the Monday following date of sale.

COMPLETED TO DEADWOOD.

The Burlington Route, C. B. & Q. R. R. from Chicago, Peoria and St. Louis, is now completed, and daily passenger trains are running through Lincoln, Neb., and Custer, S. D. to Deadwood. Also to Newcastle, Wyoming. Sleeping Cars to Deadwood. 11-91-10-92

LAKE SHORE & MICH. SOUTHERN R. R.

Passenger trains after June 7th, 1891, depart at Elkhart as follows standard time:

GOING WEST, leave

No. 21, Toledo Express..... 3.00 A. M.
No. 9, Pacific Express..... 3.45 "
No. 13, Chicago Mail..... 6.30 "
No. 27, Chicago Acc..... 7.30 "
No. 15, Boston & Chicago SpL..... 11.59 "
No. 3, Special Chicago Express..... 3.05 P. M.
No. 5, Fast Cincinnati & Chicago Ex..... 5.50 "

GOING EAST—MAIN LINE, leave

No. 14, New York Mail..... 11.10 A. M.
Carries Passengers daily, chair car and sleeper.
No. 12, Night Express..... 3.30 A. M.
Train A Grand Rapids Express..... 4.45 "
No. 22, Mail..... 11.20 "
Train C Grand Rapids Express..... 1.35 P. M.
No. 6, Fast New York Ex..... 6.15 "

GOING EAST—AIE LINE, leave

No. 2, Special New York Express..... 11.25 A. M.
No. 16, Chicago & Boston SpL..... 1.35 P. M.
No. 4, (Limited) Pass. for Buffalo..... 8.30 "
No. 24, To Goshen only..... 8.35 "
No. 8, Atlantic Express..... 11.40 "
Train E to Goshen only..... 7.45 A. M.
Train G to Goshen only..... 3.10 P. M.

SUNDAY TRAINS.

Nos. 12, 14, 16, 6 and 8 East.

Nos. 21, 9, 13, 15 and 5 West.

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P. P. Wright, Gen. Sup., Cleveland Ohio.
F. W. Cantrick, Ticket Ag't., Elkhart, Ind.

TIME TABLE

Cincinnati, Wabash & Mich. R'y.

Passenger trains after June 17th, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave

No. 2, Daily Express..... 9.32 A. M.
No. 4, Mail & Express..... 4.52 P. M.
No. 6, Cincinnati Express..... 4.45 A. M.
No. 10, Accom., Sunday only..... 7.40 P. M.

GOING NORTH, leave

No. 1, Grand Rapids Express..... 5.52 P. M.
No. 3, Mail & Express..... 12.21 P. M.
No. 5, Night Express..... 12.54 A. M.
No. 9, Accom., Sunday only..... 8.37 A. M.

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with P. C. C. & St. L. At Granger with Chicago & Gr'd Trunk R. R.

At Anderson Junction with C. C. C. & St. L. R. Ry for all points East, West and South.

N. P. RAMSEY, Gen'l Manager.
W. R. BALDWIN, Gen'l Ticket Ag't.

O. W. LAMPONT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28.—No. 20.

ELKHART, IND., OCTOBER 15, 1891.

Whole No. 453.

A PRAYER FOR FAITH.

Oh, Thou, who holdest in Thy mighty grasp The wide-spread waters of the boundless deep, Whose blessed smile is in the sunshine seen, Whose awful power awakes the fearful storm.

Who scattereth o'er the mantle of the night, The glittering gems that meet our upward gaze,

Whose voice comes to us in the zephyr's breath, And greets us in the wild tornado's roar— Whose glorious handiwork o'er all the earth is seen,

In every plant that at Thy bidding grows To please the eye or furnish needful food— In every bird that skims the ether blue, To charm the ravished ear with songs of praise—

In every beast that roams the forest wild, Or with meek patience toils for thankless man— Thou Infinite! whose presence in all space is felt,

At once mysterious, awful, grand, sublime and beautiful, If I, a dying, worthless clod of earth, Might dare to lift a humble prayer to Thee, I'd ask, that Thou wouldst teach me what I am,

And save me from the touch of vanity and pride, Those twin fiends who, since the first angel fell, Have lured weak, yielding man to misery and woe,

Save me, oh, Father, from the skeptic tempter's power, Who, with his specious reasoning, would sap my faith—

And since I can not Thy dread essence analyze, And make Thee palpable to touch and sight, Let me adore Thee as a little child, Who can not reason, but who yet can feel Thy presence, when he kneels to Thee in prayer.

I pray for faith, oh, Father! Faith to feel That Thou art with me in this mortal strife— Faith to believe that if misfortune lays Her heavy hand on my devoted head, 'Tis done for some wise end known but to Thee—

Faith to believe if earthly friends desert, If loved and trusted ones fly from my side, That Thou wilt closer draw, and give that peace

Which none here can bestow or take away— Faith to perceive Thy hand in all that may befall,

And to exclaim, in reverence and love: "It is the Lord, and I am still content!" Oh, glorious faith! Oh, sweet and heavenly trust!

Be with me to the end, and bear my soul, In confidence and peace to its eternal home!

WALKING WITH GOD.

A soul must believe and be brought under the influence and the Word of God and the Spirit of truth before it can walk with him and become a follower of the Lord Jesus Christ. God once walked with man in the garden of Eden, but after the fall, when man had departed from God, and had fallen under sin and transgression, God did not walk with him, because sin and transgression had separated him from God. When Adam was innocent he could walk with God in the garden, but the moment he fell, his communion with God ceased. He had no longer any desire to see God, and hid himself from him. When a man is under the influence of sin, he has departed from God, and has no desire either to see God, or to walk with him.

When a man turns away from sin, and becomes a child of God, and consecrates himself to his service, he loves God, delights himself in his law, and it affords him pleasure to walk in his ways, to walk with God as Enoch of old. We read (Rom. 8:28). "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

If we walk with God, we must be separated from the world, otherwise, if God should walk with us in our sins, he would be made a partaker with us in sin. But this is impossible. God is of purer eyes than to behold iniquity. He declares that if we walk contrary to him he will not be with us. He says, "I will turn your ways upside down; there is no peace for the wicked." We may try to find peace, but we cannot find it while away from God. The whole matter is left to our choosing. Let us therefore as build rs, dig deep, and find that solid foundation where our house may not be beaten down by the storms of sin and persecution. Let us neither grieve nor quench the Spirit so that we may not be alienated from the life of God, through ignorance and blindness of heart; but let us be renewed in the spirit of our minds, and if we have received the Holy Spirit since we have believed, let us make sure that the Comforter, which is the Holy Ghost,

even the spirit of truth that abideth with us, shall continually direct us in all our ways, and that we may abide in the truth, for the truth shall make us free.

If we have not the Spirit abiding with us, and envy and bitter feeling toward any one, exist in our hearts, we cannot expect that God will bless us, and that he will answer our prayers. If we have the Spirit of Christ abiding in us, we will have love for one another, and shall ask what we will and it shall be done unto us. We will then not ask anything contrary to his will, for our will then, is subject to his will. We are then no longer carnally minded, but spiritually minded; and we will not ask for anything but that which will be for his glory, and we will be in that condition in which we can say in truth and in sincerity, Old things have passed away, behold all things are become new, and all things are of God who hath reconciled us to himself.

"He that saith he abideth in him, ought himself also to walk even as he walked." Christ is the only way by which we can enter heaven. He shed his blood on the cross for our sins; therefore let us give him our whole hearts, and pray to him daily for spiritual strength, that we may be able to stand in the hour of temptation. The wicked one is trying every means to keep us on the broad road to destruction, therefore we should endeavor to flee from the wrath to come, and to make our calling and our election sure, and walk with God so that we may be received into the fullness of his eternal glory in the day when he shall come to make up his jewels. E. K. Zook.

Garden City, Mo.

For the Herald of Truth.

DEVOTION.

"But now ye are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. Rom. 7:6.

From the above passage, a great many remarks have been made from the pulpit to a congregation of people who call themselves believers in the Lord Jesus Christ, but whether or not the words

spoken always fell as good seed upon well-prepared ground, is a question.

Whenever devotional services are held, there are always some who attend with a full intention of learning some lesson from God's holy word, while there are generally also some who have no special reason for being present, only if it be the regular services on Sunday, they attend because it is customary with them to go to church on that day; yet, if something else that may be unusual, be going on, they will just as soon go there. Now upon questioning such persons, they will answer that they are members of the church, and are seeking to follow their Lord and Master. This is not as it should be. Whenever we attend church, we should not go there to go to sleep, or to sit and listen dreamily to what the preacher says, or go simply because it is our custom, but we should go there with a view and with the intention of learning something that will edify our souls. We should also examine ourselves, whether in any way we may improve ourselves. Our aim should be when we have learned a good lesson, to apply it to ourselves. Just as a child wants to do what it sees its father or mother do that is good, so should we desire and try to improve ourselves. Christ wants us to learn of him and follow him, and therefore we must be up and "doing our Father's business."

In our worship we need not do as they did of old—fall down upon our faces, etc.—and yet we can be earnest and devoted in the same. Christ wants us to be as good ground, so that when good seed is sown, we may bring forth fruit abundantly to his honor and glory. Our minds should be more fixed upon Jesus and his commandments, and not so much upon the vain glory of the world. We must cultivate a greater desire to do good. Our hearts should be more inclined to receive his precious word joyfully and gladly. We should be more consecrated to His will, and not rely so much upon our own goodness or strength, for, should he withhold his presence from us, what could we do? Since he first so loved us that he provided a means for our eternal salvation, in this that he gave his only begotten Son for our Redemption from all the powers of sin, then it should certainly be our aim, without any selfishness whatsoever, to give ourselves entirely into his Almighty hand, and to render him our entire service, and thereby glorify his great and holy name. Give God all the honor, and we shall receive blessings measured unto us as he sees that we need.

Again, what right has the Christian professor to be careless in his devotion to God? Is it our sincere intent to serve God wholly, or are we simply going through an outward form of worship? If the latter be the case, will it be acceptable

before God? No. God knows the intents of the heart, and if we do not worship him from the heart, all our outward forms and ceremonies will avail nothing. God wants the heart, and we have nothing that we can give as a substitute. Our devotion to God must be as that of the Publican, and not like that of the Pharisee, when they both prayed in the temple. Like the Pharisee, we may blindfold people by making them think we are truly serving God, because we observe many of the outward ordinances. Remember! while we may thus deceive man, God will not be deceived, "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh upon the heart." 1 Sam. 16:7.

Whenever this Bible fact comes to us, do we regard it as we should? Do we make an application of it to ourselves, or do we simply pass it by, and make a big stumble by entertaining the thought that we have not time to think over it? If we do this, we make a great error, for God's desire is that we should meditate upon his word and his will at all times.

May God bless us all, and fill our hearts with Divine Love and give us a heavenly desire to serve him, "with all our heart and soul and strength" while we live, so that Eternity for us may be the blessed privilege to serve him in glory and abide with him forever. A. C. K.

For the Herald of Truth.

THE PLACES WE FREQUENT.

We have all some one—it may be many—who will be acted on by our example, and insensibly led to love the things that we love, to take a pleasure in our pleasures, and an interest in our pursuits. For their sake, if not for our own, let us be very careful what those pleasures and pursuits are; and whether they tend to bring us any nearer to holiness and to God.

A lady, speaking of her reasons for giving up frequenting all places of public amusements, says, "I saw that they only tended to promote evil; therefore, even if I could attend them without being hurt myself, I felt in entering them, I lent my aid to encourage that which I was sure, from what I saw, must hurt others." "And she concluded by praying, that God would keep her from ever hurting or bringing discredit upon his blessed cause; but enable her to do justly, love mercy, and walk humbly before Him; and so to abide in the light and life of Christ, her Savior, that they might be led by her means, not from, but to her Father in heaven.

The power which we exercise over the minds of others, is far more extensive than is generally imagined. It was once pleaded in defense of theatrical amusements, "There cannot be any harm in theaters, for Mrs. G—goes, and she

professes to be so strict." It is a solemn thing to make a profession of religion, and not endeavor to be consistent.

We believe that a portion of quiet and recreation is not only allowable, but necessary and right, and in the ordering of a kind providence for us all. Brooks are granted us by the way, as we pass through the world; wells in the desert where we may rest, and be refreshed, and go on our way rejoicing, fountains in the wilderness, beside which we may sit and sing. In all our amusements, let us first ponder well whether we can ask God to bless them; and if so, let us pursue and enjoy them freely. It is the test of their innocence, when we are able to thank God for them.

Simple pleasures are said to be the only safe ones, because they alone leave the mind free for the exercise of devotion, and the affections warm and fresh for the contemplation of "the things that belong to our peace." How can we go to those places, where the thought of God must leave us; where our love for him must be chilled; where our minds are unfitted for prayer at night, and disabled from devotional services the next day; and our imaginations filled for days and weeks with unholy images and ideas with which the thought of him cannot, must not, be intermingled?

One evening at a party of gay young people, the conversation turned upon sudden death.

"How shocking it was about poor Clara N—," said one. "She had been quite well all day; in the evening some one brought her a ticket for the opera which she declined, complaining of a slight headache. But she said no more of her headache after they were gone, but appeared as cheerful as usual. It was the custom to have family prayers every morning and night. At their conclusion on this particular night, all rose up from their knees as usual, except Clara. After a few moments' silence, one of her sisters laid her hand gently upon her shoulder; but she never moved—she was dead."

"How shocking!" echoed her companions. "But it would have been still more so had she died at the opera."

"Surely," observed one, in a low voice, "we ought not to go where we should be afraid to die."

Some smiled, but there were one or two who agreed with the last speaker, and several who could not get her words out of their heads for a long time afterwards; so that the memory of them spoiled all their pleasure. When they heard the name of God taken in vain, and witnessed the mockery of prayer, and saw heaven itself, with its holy angels, travestied before their eyes, they could not help thinking, "What if I should die now!"

A lady once traveling in a stage-coach with a minister, was conversing with great volubility of speech, on the pleasure which

she derived from frequenting the theater. "There is," she said, "first the pleasure of thinking of it beforehand, then the pleasure which I experience while there; and lastly, the pleasure which I derive from it afterwards, by reflecting upon the entertainment."

"There is one pleasure, madam," replied the minister, mildly, "which you seem not to have taken into your account."

"And pray, sir, what is that?" demanded his companion.

"The pleasure it will afford you on a dying bed."

No reply was made to this rebuke; and as there were others in the coach at the same time, it is to be hoped that some of them thought seriously of it.

Christ without the world is enough; but the world without Christ is n'thing. Let us show that he is enough, and more than enough, and that we are well satisfied with our heavenly inheritance, and to be the sons and daughters on the Lord Almighty according to his own precious promise (2 Cor. 6:18).

The Holy Spirit Himself has taught us how we ought to walk, and that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:12-14.

Precept in all cases is good; but example is better, and far more influential. It is well to bear our testimony against worldly pleasures, amidst worldly scenes; but it is better to live so that those around us may see how happy and cheerful we can be without them. A Christian may do a great deal of good by only looking happy. The hour will come when many shall weary of those things in which they now take delight; when they shall feel within their hearts an aching void, which earthly pleasures can never satisfy. And if at such times, they behold the child of God, still calm and peaceful, rejoicing in his Father's love, will they not long to exchange the laughter in which the heart is sad, for that peace which passeth all understanding?

Oh, let us all strive to recommend, by a cheerful demeanor, the religion which we profess, and which we love; and uphold the Christian standard in an humble, and watchful, and prayerful walk before God, and before our fellow creatures. In the world, but not of the world; let us, so to speak, pass on our way singing, that others may hear us, and be glad, and say within themselves, "The religion of Jesus must be a very happy thing after all."

SISTER E. S. G.

For the Herald of Truth. LIVING WATER.

"For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessings upon thine offspring." Isa. 44:3.

What a rich fountain of water we find in Jesus, it is soul-refreshing, and gives life and vigor to the soul.

The promise is to all that thirst. They can come to Jesus, and drink to their heart's content.

"As the hart panteth after the water-brooks, so panteth my soul after thee, O God." Oh sinner, leave your broken cisterns and come to Jesus. He can fill the longings of your soul. Though your hearts may be hard and dry, the floods of Jesus can make them moist and tender. If you long and thirst for something better, this promise extends to you. Who-soever will may come and drink.

As the floods of water fill every nook and corner, so the Spirit will fill our soul if we will but yield ourselves to his all-prevailing presence. All Jesus asks of us is a whole-hearted abandonment to his entire control. He will lead us beside the still waters, and we shall spring up among the grasses as willows by the water courses.

The living water that Jesus gives, will quench our thirsty souls, and become a well of water springing up into everlasting life.

Fire, wind, water and light are four different forces of nature, used to describe the Holy Spirit and all these will force themselves into every opening. How beautifully they typify the Spirit of Christ! Oh, let us not bar out his gentle floods, but open every avenue to his influence. Let us bask our soul in the warm sunlight of Jesus, having nothing to come between us and the gentle rays of his love. Jesus is continually pouring his love out upon us. Oh let us open our souls and drink at this living fountain to the joy of our soul.

As the beautiful flowers of the field cannot live and grow without the sunlight and refreshing showers, neither can the Christian in a spiritual sense, live and grow, without the light of the Spirit. Jesus knows all about us. He knows all our trials and sorrows. No anxious sigh passes him unnoticed. Oh how glad I am that Jesus knows all! He knows all about our temptations; our case is not too difficult for him. Oh let us just lie still in his dear hands and not hinder his work, leaving him to work in us all his own good pleasure, and the sweet peace of Jesus will fill our souls.

He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water." "Let him that is athirst come: and whosoever will let him take of the water of life freely."

Orville, O.

ELLEN PLANK.

For the Herald of Truth.

SYMPATHY AND LOVE TO SISTER RACHEL BAHN.

Dear Sister Rachel:—My thoughts and feelings of sympathy and love have been so strongly drawn towards you, that I feel to address you through the columns of our beloved HERALD OF TRUTH, since knowing of your patience and resignation to the will of our blessed Master, and how in all your affliction you rejoice in the spirit. I feel ashamed that I who enjoy so many blessings, feel discouraged so often, and so often despond and repine, not to the world, but within myself, when the cares and burdens of life oppress me, and the weight of sin and the responsibilities of the Christian life, that I through much weakness am trying to lead, then when I see my failures, when I think I am strong and can endure so much for his sake I feel weary and discouraged, but blessed be the Lord your words have been such a help to me, it seems as if I never should again despond, since you in your afflictions and loneliness rise above these earthly cares and woes unto the spiritual, and there strengthen and comfort your soul in sweet communion with him, who ever cares for his children. You know, if in a family there is one who through sickness is brought low, how he is the object of the tenderest care and devotion of all the family, so methinks I see in your hours of trials and sadness the merciful and loving Father tenderly and lovingly bending over you and whispering, tenderest and most loving words of comfort and cheer to your storm-tossed soul, and oh! what a peace and stillness at his bidding; be of good cheer ever dear Sister Rachel, one hour of heavenly bliss, will abundantly repay you for all your sore afflictions here, aye more, one look at the face of our blessed Redeemer would repay us for a thousand years of this wearisome life.

I too have looked on death, and I can imagine your sorrow and grief to see your dear sister pass away, although mine was the loss of my dear little daughter Agnes, yet in the hour of death, the waters of Jordan rolled very heavily over my soul, but now I feel to rejoice that the dear Lord chastened me for my own good and has taken my darling unto himself, only to await my coming. So dear sister, as he one by one lays our treasures in his heavenly kingdom, he only helps us to see more clearly the light which shall shine more and more unto that perfect day. Continue ever faithful, and remember me at a throne of grace that I do the will of our blessed Master. Ever be of good cheer and look ever unto Jesus who is always the strength of the helpless. Your loving sister in the Lord. ANNA PARRISH.

CHRIST IN THE GARDEN.

While nature was sinking in silence to rest,
And the last beams of day light were dim in
the west,
I strayed in the twilight, unconscious away,
In deep meditation where'er my path lay.

I passed near a garden: there fell on my ear,
A voice of deep anguish from one that was
there;
The tones of his agony melted my heart,
While earnestly pleading the lost sinner's
part.

In offering to heaven, his strong, matchless
prayer,
He spake of the torments the sinner must
bear,
His life as a ransom, he offered to give,
That sinners, redeemed, in glory might live.

So deep was his sorrow, so fervent his pray-
ers,
That down o'er his bosom rolled sweat, blood
and tears!

I wept to behold him, and asked his name,
He answered,—" 'Tis Jesus: from heaven I
came.

I am thy Redeemer,—for thee I must die:
The cup is most painful, but cannot pass by;
Thy sins, like a mountain, are laid upon me,
And all this deep anguish, I suffer for thee!"

I heard with attention, the tale of his woe,
While tears like a fountain of waters did flow;
The cause of his sorrow to hear him repeat,
Affected my heart, and I fell at his feet,

I trembled with horror and loudly did cry—
"Lord save, or I perish! O save, or I die!"
He smiled when he saw me and said to me—
"Live!"

Thy sins, which are many, I freely forgive."
How sweet was that language! it made me
rejoice!

His smiles, O how pleasant! how cheering his
voice!

I ran from the garden to spread it abroad:
I shouted, "Salvation! O glory to God!"

I'm now on my journey to mansions above:
My soul full of glory, of peace, light and
love!

I think of the garden, the prayer and the
tears;
And that loving stranger, who banished my
fears.

The day of bright glory is rolling around,
When Gabriel, descending, the trumpet shall
sound;
My soul then in raptures of glory will rise,
To gaze on that stranger with unclouded eyes.

For the Herald of Truth.

THE CHRISTIAN'S BURDEN.

The greatest burden the Christian has
to bear is the great load of responsibilities
resting upon him. Every person who
professes to follow Christ, should feel
that the life he leads will influence those
around him, whether for good or for evil.

We are all gathering for Christ or scatter-
ing abroad. Then how careful we
should be in our walk and conversation,
for people are much more easily influ-
enced by the evil, than by the good.
Notice how strictly the Christian is

watched, and how quickly every little
fault is seen.

We must abstain from every appear-
ance of evil. We may commit an act that
is no harm to us, but others may see it
in a different light, and be influenced in
the wrong direction. If we mislead any
one, we will be held accountable at the
last day. Would it not be a sorrowful
thing if, when we meet in the judgment,
some lost one should say, that through
some inconsistent act of ours, their souls
were lost.

We should be interested in the salva-
tion of those around us, but we have no
one to watch but ourselves, for by watch-
ing ourselves we may win them.

CLARA M. BRUBAKER.

STRENGTH MADE PERFECT
IN WEAKNESS.

We find many words of comfort in
God's blessed book for the weak ones,
and we will look at some of these pas-
sages to-day, trusting the Holy Ghost to
make them spirit and life unto each of us.
Whether we need strength of soul or
strength of body, we shall find these
words exactly suited to us all. Our first
text is an invitation to the weak one,
"Let him take hold of my strength" (Isa.
27:5). The infinite resources of the "Cre-
ator of the ends of the earth" are offered
to you, dear fainting one, and there is but
one thing that you are required to do,
and that is to "take hold" of that Al-
mighty.

Perhaps it seems to you that you are
too faint and weary to do this, and the
enemy is seeking to persuade you that
this is a hard matter, and tantalizing you
with what seems just beyond your reach;
but consider for a moment, the character
of your heavenly Father, that in his love
and tenderness, he pitieth you as an
earthly father pitieth his children, and it
would not be in the least like him to ask
you to do something too hard for you,
no matter how weak the hand of faith
may seem, if you but *will* to obey his
command, and to begin "take hold," he
will enable you to do it. Say "Yes" to this
Word of God and begin to appropriate
that strength which is so freely offered
you, He will so strengthen your whole in-
ner man, that the very overflow will be
sufficient to put new life into your body
also. If you are weak even to faintness,
this is no reason why you may not be
strong, for here is another and special
promise, just for you. "He giveth power
to the faint, and to them that have *no*
might he increaseth strength" Isa. 40:29.
A promise of "power" at the very place
of failure; a promise of increased strength
when the last particle of *your* might has
given out. As long as we have some
power of our own left, we cannot receive
so much from God, but when we are like

overturned and emptied vessels in our
weakness and nothingness, then is our
highest opportunity for receiving a might
which shall not falter, so that we may
"mount up with wings as eagles," and
run without being weary, and walk with-
out growing faint. Surely if He is ready
to *increase* strength to those who are the
weakest, then the highest place of privi-
lege and blessing is when we have "no
might" left. Better shall this strength
of the Lord be to us than the very high-
est and best *natural* vigor, for we are told
that while youths and young men shall
faint and fall, yet, in contrast with their
failing powers, we shall not grow weary,
and not faint.

There is another word in this same
passage, "They that wait upon the Lord
shall renew their strength." (Isa. 40:31.)
The word, "renew" is literally "change,"
and this implies that it is not to be a re-
newal of old natural powers, but a put-
ting on of heavenly powers. Praise God!
Let us wait upon Him with prayer and
faith, until the old garment drops off,
and we change our weakness for the
strength of our Redeemer.

Another most encouraging word is
found in Amos 5:9. "The Lord strength-
eneth the spoiled against the strong." The
very reason why some of my read-
ers are so discouraged to-day about tak-
ing hold of this bountiful provision is that
they have been "spoiled" and conquered
by the Devil, and they are even now list-
ening to his lies, as he tells them it will
always be so, and that having once al-
lowed themselves to be so miserably de-
feated, they can never hope to recover
lost ground. But here is a passage by
which you can put this liar to flight, for
it is the poor, spoiled, conquered, crushed
one who is to be strengthened to win a
victory over the one who spoiled him. So
take heart again, dear one, and begin even
this moment to believe this word and to
appropriate it. And if the Spoiler has been
devouring your body with disease, as well
as your soul with sin, your Great Physi-
cian is ready to take your case in hand,
and strengthen you against the strong.
For He is stronger than the "strong man
armed;" and will cast him out of the tem-
ple, which ought to be filled with the
Holy Ghost, and not by the enemies of the
Lord.

He tells us that his "strength is made
perfect in weakness;" and if your weak-
ness but gives him the opportunity for
showing forth the perfection of His
strength, why should you not praise him
for thus being able to glorify him? Oh, if
we would but learn to praise the Lord for
our weakness and, nothingness, that he
may be all and in all, we should thus open
wide the door for his saving mercies to
enter our whole life. What wonderful
words are those in Phil. 4:15;—"I can do
all things through Christ which strength-

eneth me;" and yet this experience is for
every one of us who will "take hold" of
his resurrection life as he invites us to do.
And this taking hold is by simple faith, the
faith which believes without seeing, know-
ing the truth from the Word of God, and
considering no other proof necessary;
counting the things which be not as
though they are, and leaving all results
with him who has promised to give ac-
cording to the measure of our faith.

Another precious word is found in
Psalm 84:7. "They go from strength to
strength." These words seem to indi-
cate that we shall be able by faith to
drink deeper and yet deeper draughts of
God's more abundant life, as we follow
on to know his faithfulness, and they also
mean, evidently, that we may not depend
to-day on the strength received yester-
day, but as the manna was given fresh
each day, so we, by a new act of
faith, are to take hold of his strength for
each new need. And that there shall be
fullness of provision for all the days is
shown in another sweet promise, "As
thy days, so shall thy strength be" (Deut.
33:25). Praise God for this restful assur-
ance which covers all our future as well
as present, with infinite grace!

There are many more comforting texts
on this subject, but we cannot quote them
all, and in choosing we will refer the
reader to but two more, one for the sick
heart, and one for the sick body.

First, in Neh. 8:10, we read, "Neither
be ye sorry, for the joy of the Lord is
your strength." The sorry, downcast
heart can never be strong, but the Lord
has made gracious provision for its
strengthening in his own wonderful joy,
which he has given unto us that our joy
"may be full." It may be that all earthly
joy has fled, and the springs of the world's
gladness has run dry, but the joy of our
Lord Jesus endures, and is ready for our
appropriation any moment. Filled with
his joy, we shall be strong to live, to
work, to testify for Jesus, and shall know
how to say to other fearful hearts, "Be
strong" (Isa. 35:4). And here is a defi-
nite promise of strength for the sick body,
"I will strengthen that which was sick"
(Ezek. 34:16). This is the promise of the
tender Shepherd to his flock, after his
complaint (in the fourth verse) that the
under-shepherds had failed to
strengthen the diseased and to heal the
sick.

In many other passages in this precious
Word has he revealed himself as the
Great Physician of his "little flock," and
we are sure that it gives joy to his com-
passionate heart to have his dear children
draw close to him and receive "virtue"
for their bodies as well as their souls, that
they may be "strengthened with *all* might
according to his glorious power."

The Lord is my strength and my shield;
my heart trusted in him, and I am helped:

therefore my heart greatly rejoiceth, and
with my song will I praise him. The
Lord is their strength, and *he is the sav-
ing strength of his anointed.*"
—From *Triumph of Faith*.

HOW TO BE SAVED.

Continued.

The third and last evidence of true faith,
which I will mention, as presented in the
Scriptures, is a *change of views, affec-
tions, purposes, and habits*. "If any man
be in Christ, he is a new creature; old
things are passed away; behold, all things
are become new." 2 Cor. 5:17.

Here again I have known persons to
trouble themselves needlessly. They say
they are not conscious of any marked
change, and, therefore, cannot hope that
they have been born again. They say that
for years, and perhaps even from child-
hood, they have been anxious about their
souls, and cannot remember the time when
they were not more or less concerned with
regard to religion. They have prayed
and read the Bible, and listened atten-
tively to the preaching of the gospel, and
sometimes almost trusted that they loved
the Lord Jesus.

Now, I desire to say, for the comfort
of such persons, that probably they have
for a long time possessed *faith* without
the *assurance* of it. It is certain, at least,
that they have been under the restrain-
ing and governing influence of the Holy
Spirit, and the work of grace is carried
on so quietly and gradually within them,
they must not expect those marvelous
and overwhelming manifestations of Di-
vine power in their conversion, of which
they have heard in the case of a few oth-
ers. Some of the brightest Christians it
has ever been my privilege to meet, could
not tell the day when the great change
took place. It is not by visions, neither
by raptures, but "by their fruits ye shall
know them," Matt. 7:20, and I trust the
evidence we are now considering will ex-
cite joy, and not terror, in more than one
sad heart.

The Scriptures declare that the "car-
nal," or unrenewed "mind, is enmity
against God; for it is not subject to the
law of God, neither indeed can be," and
"they that are after the flesh do mind the
things of the flesh." Rom. 8:5, 7.

It follows, therefore, that the unreg-
enerated man leaves God out of view in his
plans and aims. He does not like even
to think about him, and whatever ami-
ability, or kindness, or friendship, he ex-
hibits towards his fellow-men, would be
as fully manifested, though he did not be-
lieve in the existence of a Divine Being.

Hence it is as proper to say of the
brutes, that they are virtuous or religious,
because they exhibit love for their young,
and affection for each other, as it is to
say of such a man, that he is virtuous or

religious while practically declaring "there
is no God" "Ps. 14:1.

But if he becomes a sincere believer in
the Lord Jesus Christ, he is filled by the
spirit of adoption, with such filial rever-
ence for his neglected Maker, that he is
enabled to cry, "Abba, Father." Rom.
8:15. Once he lived only to advance his
temporal interest, and to secure the
riches, the honors, and the pleasures of
this world; but now he feels that "the
friendship of the world is enmity with
God," James 4:4, and looks "not at the
things which are seen, but at the things
which are not seen: for the things which
are seen are temporal; but the things
which are not seen are eternal." 2 Cor.
4:18. Once he gloried in his possessions,
or in the admiration of men; but now he
can say, "God forbid that I should glory,
save in the cross of our Lord Jesus Christ,
by whom the world is crucified unto me,
and I unto the world." Gal. 6:14. Once
the Bible was a sealed book to him, and
the precious messages of a Savior's love
were thrown aside for the news of the day,
or for an idle tale of fiction; but now he
can say, "Oh, how I love thy law! How
sweet are thy words unto my taste! yea,
sweeter than honey to my mouth." Ps.
119:97, 103. Once the meeting and the
honest preaching of the truth, were dis-
tasteful or wearisome to him; but now he
can exclaim, "I was glad when they said
unto me, Let us go into the house of the
Lord." Ps. 122:1. "For a day in thy
courts is better than a thousand. I had
rather be a door-keeper in the house of
my God, than to dwell in the tents of
wickedness." Ps. 84:10. Once he turned
his back upon the Lord's table in heart-
less indifference, or cruel contempt; but
now he joyfully confesses him before men,
and with gratitude obeys his dying com-
mand, "This do in remembrance of me."
Luke 22:19.

And so I might go on, if necessary, to
enumerate the peculiar feelings of the
"new creature;" but enough has been
said, no doubt, to indicate the greatness
and the reality of that change, which is
expressed in the Scriptures by the phrases
"Ye must be born again," John 3:7, and
"Ye are dead, and your life is hid with
Christ in God." Col. 3:3.

It is a fact plainly stated in the Word
of God, and confirmed by the experience
of the most devoted Christians, that once
we "were dead in trespasses and sins;
wherein in time past we walked, accord-
ing to the course of this world, according
to the prince of the power of the air, the
spirit that now worketh in the children of
disobedience; among whom also we had
our conversation in times past, in the lusts
of our flesh, fulfilling the desires of the
flesh and of the mind; and were by nature
the children of wrath even as others."
Eph. 2:1-3.

It is also a fact just as plainly revealed
in the Scriptures, and just as fully con-

firmed by the experience of true Christians, that saving faith in the Lord Jesus worketh by love, Gal. 5:6, that it purifieth the heart, Acts 15:9, that it overcometh the world; 1 John 5:4, that it causes the believer to recognize his Master's claims upon him as his property, the purchase of his blood; 1 Cor. 6:20, that it leads Him to present his body a living sacrifice, holy, acceptable to God, which is his reasonable service, Rom. 12:1, and that it raises his conversation to heaven, "from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21.

If, therefore, you discover that it is your chief aim in life, and your fixed purpose, by the help of God, to glorify Christ, you are undoubtedly a Christian. Notwithstanding the temptations to which you are exposed, and the remaining corruptions of your nature, and the sharp conflicts you may endure, you have certainly exercised faith, and are certainly united to the living Savior, as the branch is united to the vine.

"Then let your songs abound,
And every tear be dry;
You're marching through Immanuel's ground,
To fairer worlds on high."

Only see to it, that "leaving the principles of the doctrine of Christ, you go on to perfection," Heb. 6:1, abstaining from all appearance of evil," 1 Thess. 5:22, cheerfully surrendering, for the sake of your Lord, every custom, amusement, or fashion, that is even of doubtful expediency, 1 Cor. 10:23, and making it the fixed habit of your life, "whether ye eat, or drink, or whatsoever ye do, to do all to the glory of God." 1 Cor. 10:31.

FAITH OPPOSED TO SIGHT.

By Pastor Stockmayer.

We find faith in the Scriptures, as opposed to sight, whether the sacred authors are considering the faith by which we become God's children (Rom. 4:17; 5:1), or whether they are looking upon it as the victory by which the child of God has overcome the world (1 John 5:4), and "which worketh by love" (Gal. 5:6). He who believes pays no heed to that which is before his eyes, country, kindred, or the past, which he must leave; he counts upon his God, who promises him a better country and a better future; and while he, as yet, knows them not, he sets out. He neither sees nor feels any strength in himself to carry out the sentence of condemnation which has been pronounced upon him in Christ's flesh, no strength to break with the past, to renounce his idols, or to break loose from all which is dear and

precious to him here below. All that he sees in himself, or about him, is absolutely opposed to the realization of God's promises concerning him; yes, even makes their fulfillment from a human standpoint, impossible. (Rom. 4:17-24.) He feels himself bound and powerless; but while bound, powerless and paralyzed, he confides in the faithfulness and power of a "God who quickeneth the dead and calleth those things which be not as though they were."

He who believes disregards his own dispositions and experiences, the state of his heart, as well as the difficulties of the way. To believe is to set forth with a word of God, without feeling or seeing anything, without seeking in one's self either faith or confidence. Faith is not something palpable within us, some ground on which we can stand; it is an attitude of confidence, counting upon Him who has said: "I will heal their backsliding" (Hos. 14:4), and "I am the Lord that doth sanctify you" (Ex. 31:13).

The only ground on which our feet tread is Christ's work, the faithfulness of a present and mighty Shepherd, our Father's promise, and the assured succor of the Spirit. But it is a ground that we do not see; to walk thereon we must plant our feet where we often see nothing but empty space. This is faith. Faith ignores itself, that it may see and possess only its object. The moment a believer contemplates himself or his faith, he ceases to believe.

We do not ignore that the Christian's course is one of suffering, of labor and conflict. If, as is the case with Christians, they have their place in an enemy's land and on their way have to fight, not with flesh and blood, but with invisible and mighty powers, when the winds are contrary, and influences are all calculated to turn their eyes from Christ, then they must be dumb, blind, and deaf to all which would claim their attention and come in between them and Christ. There are moments when this is possible only by arming ourselves with all the armor of God. Intrepid firmness, equipment with full armor are needed to advance upon the straight way when one can no longer see anything or feel anything, can neither distinguish nor understand; when the Lord, as He always does with his children, sooner or later, drives us on to naked faith. If, however, our fight is a fight of faith, a fight not in our own strength which we receive from the Lord, we have unbroken peace and complete rest of soul. Once the Lord's we are assured that, through His grace, no temptation which is beyond our strength will any longer surprise us. We know now that the Lord will proportion His succor to the temptation, and to our spiritual age, and that He will order such an issue of the temptation, that we may

come forth conquerors (1 Cor. 10:13). Whether in threatnings from within, or in outward temptations, difficulties, sufferings or duties, we know henceforth that we can count on a merciful and faithful High Priest, who remembers of what we are made, and who can be "touched with the feelings of our infirmities."

If the floods of "great waters" come up against us we will lean yet more strongly on the promise of the Lord and on the Lord himself; we will not allow ourselves to fear, knowing that the mightiest waves are powerless to touch us while we look fixedly upon the Lord. By this means we shall come forth from each trial of our faith enriched by a new experience of God's faithfulness and power, strengthened in our rest and in our peace.

It is essential in order to tread firmly and surely in our path of faith that we faithfully bear testimony. Faith must speak; it impels to testimony of one form or other. "I believed, therefore have I spoken," said the Psalmist (Ps. 116:10). "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," says the apostle. (Rom. 10:10. See also ver. 9; Rev. 12:11.) Whenever we have laid hold of anything by faith then it is indispensable that we take up a position in which we cut off all retreat and shut every door behind us. Whoever shrinks from giving testimony, proves thereby that he has not yet banished from his heart all distrust of God.

The righteous lives by faith while he is in this world. If faith becomes sight in the measure that we experience what we have believed, it is that we may be prepared for deeper trials of our faith. Thus we go on from faith to faith.

The farther we go forward the stronger is our foothold on this marvelous pathway. The grace of God becomes a power which bears and envelops us. The Spirit of God impels and energizes those who, in an utter self-abandonment, are entirely given over to their God; they need no longer to energize themselves. To look uninterruptedly into Jesus is no longer an effort, they know not how to do otherwise; they would not take a step further without Him. In the filial relation in which they now live with their God, confidence, absolute and unlimited confidence is become their second nature and unvarying attitude. Love has banished fear and constraint.

To those who do not know a life of faith by experience, it might seem that in the absolute surrender of our heart and will to the Lord, we were renouncing our individuality, the position and dignity of a responsible, moral personality before God and man; it might seem that thereby we lower ourselves to be machines. The fact is exactly the opposite. The very committal of ourselves unreservedly

to God sets free all our moral being, all our power to know, to love and to will, from servile and narrowing oppression under which sin had brought them. Our entrance into a life of faith brings us again the fresh breath of heaven to breathe, for which we are created, and without which no healthy development corresponding with our destiny is possible. Grace under whose wholesome, sure discipline we place ourselves by faith, is the native soil on which our individuality, which has been suppressed and defaced by sin, will bloom anew and display itself freely in a life's vocation to which it corresponds.

Set by T. D. YODER.

CAN THE RUSH GROW UP WITHOUT MIRE? JOB 8:11.

The rush is spongy and hollow, and even so is a hypocrite; there is no substance or stability in him. It is shaken to and fro in every wind, just as formalists yield to every influence; for this reason the rush is not broken by the tempest, neither are hypocrites troubled with persecution. I would not willingly be a deceiver, or be deceived; perhaps the work I have before me this day may help me to try myself, whether I be a hypocrite or no. The rush by nature lives in water, and owes its very existence to the mire and moisture wherein it has taken root; let the mire become dry, and the rush withers very quickly. Its greenness is absolutely dependent upon circumstances; a present abundance of water makes it flourish, and a drought destroys it at once. Is this my case? Do I only serve God when I am in good company, or when religion is profitable and respectable? Do I love the Lord only when temporal comforts are received from his hands? If so, I am a base hypocrite, and, like the withering rush, I shall perish when death deprives me of my outward joys. But can I honestly assert that, when bodily comforts have been few, and my surroundings have been rather adverse to grace than at all helpful to it, I have still held fast my integrity?—then have I hope that there is genuine vital godliness in me. The rush cannot grow without mire, but plants of the Lord's right hand planting, can and do flourish even in the year of drought. A goodly man often grows best when his worldly circumstances decay. He who follows Christ for his bag is a Judas; they who follow for loaves and fishes are children of the Devil; but they who attend him out of love to himself, are his own beloved ones. Lord, let me find my life in Thee, and not in the mire of the world's favor or gain.

Set by A. C. KOLB.

—Praying without faith is like shooting without a bullet; it makes a noise, but does no execution.—*Christian Union*.

A MEDLEY OF THOUGHTS.

Some one has said: "If all the thoughts which pass through our minds in a single year could be set before us, what a medley would they make!" What a jumble would there be of good thoughts and bad ones. How many of them would be foolish, vain, sinful thoughts? Who would wish even his closest friend to know what each one had been? What Christian would not be greatly grieved and humbled by the knowledge that all these weak and wicked thoughts were the children of his own brain? And yet, not a single thought has flitted through our minds unknown to God! Remembering that "as a man thinketh in his heart, so is he," and that as Jesus knew the thoughts of the caviling scribes, so he knows the thoughts of our hearts, how careful should we be in regard to all our thoughts. There are innumerable subjects worthy of the closest thought of intelligent beings. We should allow our minds, even compel them, to dwell on these subjects. Especially should the goodness of God, the tenderness of Jesus, the love of the Spirit, receive frequent, serious, prayerful consideration. The Psalmist says: "We have thought of Thy loving kindness." What a delightful theme for thy pious mind! How exhaustless! He loved us with an everlasting love; loved us while we were yet sinners; loved us when in our deepest penitence we felt ourselves unworthy of the love of God or man! Let us think of his lovingkindness; when we sit in his temple; when we enter our closets; when we lie down, and when we rise up. When sinful thoughts intrude upon us, let us compel them to give place to thoughts of God's lovingkindness.

MISINTERPRETING GOD'S PROVIDENCES.

Much of the difficulty we find in understanding God's dealings with us, comes from our own perversity and ignorance. We are slow of heart to believe, and we misinterpret his providences. It is true that "clouds and darkness are round about him," but we often by our own acts lose the light which might shine upon us. Mrs. Browning has said: Methinks we do as fretful children do,
Leaning their faces on the window-pane
To sigh the glass dim with their own breath's stain,
And shut the sky and landscape from their view.

Christian Enquirer.

—Cheerful, active labor is a blessing. An old philosopher says: "The firefly only shines when on the wing; so it is with the mind; when once we rest we darken."—*Standard*.

SUNDAY-SCHOOL LESSONS.

LESSON IV.—OCTOBER 25.

CHRIST COMFORTING HIS DISCIPLES.—John 14:1-3; 15-27.

Golden Text.—I will pray the Father, and he shall give you another Comforter that he may abide with you forever.—John 14:16.

Time.—Thursday evening, April 5 or 6, A. D. 30. The same as the last lesson.

Place.—The supper table in the upper room in Jerusalem.

DAILY READING.

M. Christ Com. His Disc. John 14:1-3; 15-27.
T. Holy Ghost a Comforter. John 15:18-27.
W. Holy Ghost the Teacher. Isa. 40:9-17.
T. H. Ghost Author of Regener. John 3:1-13.
F. H. G. sanctify the Church. Ezek. 37:20-28.
S. H. Ghost Convinces of Sin. John 16:1-16.
S. H. Ghost Com. the Church. Acts 9:23-31.

INTRODUCTION.—Jesus had now taught the great lesson of humility by washing the disciples' feet, which needs to be taught over and over again and should be kept fresh in the minds of believers, and which must characterize the true disciples of Christ to all time. The passover supper was finished. Judas had retired. The Lord's Supper was instituted. Then followed the teachings and prayer recorded in John, chapters 14 to 18. This great discourse presents deep spiritual truths, vital to piety, full of comfort and help in the Christian life. Child Christians need them as truly as adult Christians, and they are expressed in very simple words, however profound the thoughts.—*Broadus*. This was the last meeting of Jesus with his disciples.

LESSON V.—NOVEMBER 1.

CHRIST THE TRUE VINE.—John 15:1-16.

Golden Text.—Herein is my Father glorified that ye bear much fruit. John 15:8.

Time.—Thursday night, April 5 or 6, Passion week, A. D. 30.

Place.—The upper room in Jerusalem, or probably the streets or the path that led to Gethsemane.

DAILY READINGS.

M. Christ the True Vine.—John 15:1-16.
T. A Fruitful Vineyard.—Isa. 5:1-19.
W. Good Vine Degenerated.—Jer. 2:20-30.
T. Israel a Barren Vine.—Jer. 8:13-22.
F. Unfaithful Laborers in V.—Jer. 12:7-17.
S. Hired into Vineyard.—Matt. 20:1-16.
S. God plants his Vine.—Mark 12:1-12.

INTRODUCTION.—This lesson follows as a part of the discourse on which the last lesson was founded. Some think that at the close of chapter 14, Jesus and his disciples went out of the room into some other place, perhaps the courts of the temple, or some retired garden, and there Jesus spoke these words. Others think they lingered in the room after they had risen up preparatory to leaving. This last meeting and the breaking up was no doubt a deeply solemn time.

—The very elixir of life is often distilled from tears. We look up tremulously to thank the Creator, not for this experience or that, but for all experience, the whole sum of suffering and of joy; for not an iota of it is worthless, if it leads us closer to him, and gives us that knowledge of Divine things which is the sum of all wisdom.—*Christian Register*.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITORS.
A. B. KOLB,

October 15, 1891.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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CATALOGUES for our books both English and German, will be sent without charge to all who will apply for them.

OUR ALMANAC FOR 1892.—Our family almanac for 1892 is completed and already a number of orders have been filled and our customers can be promptly supplied. Our almanac is one of the best published, both with regard to the Astronomical Calculations and the selection of the reading matter. It contains also several excellent illustrations and is altogether just such an almanac as every family should have, and it contains reading matter that is both entertaining, edifying and useful. We aim to publish an almanac that no christian parent need be afraid to put into the hands of his children; and for this reason especially commend it to our people. We expect liberal orders. By all means buy your own church almanac in preference to others.

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THE EVANGELIZING COMMITTEE AND MENNONITE PUBL. CO., STOCK.—A year or more ago, a brother in the state of Indiana gave fifty dollars to be invested in Mennonite Pub'g Company stock and given to the Evangelizing Committee, which Committee is to hold said certificate of stock, and receive each year the income thereof, to be used for evangelizing purposes. A sister also from Elkhart Co., Ind., has now given 100 dollars to be invested in the same way. So that the Evangelizing Committee now holds one hundred and fifty dollars as a permanent fund the income of which is each year added to the general fund. Here is opportunity for others to "Go and do likewise".

MENNONITE PUBL. CO., STOCK.—In reference to the proposal made in the supplement to the HERALD OF TRUTH sent out a few numbers ago, a brother from Missouri writes to us as follows: "After looking over the supplement to the HERALD OF TRUTH, in regard to the Mennonite Publishing Co., I think you have taken a very good step toward the upbuilding of the church of God, namely, the Mennonite Church, which we believe is the true church, or the church which comes nearer to the truth than any other. The privileges you offer are good, and give every one a chance to help carry on the work. * * * If it is in accordance with the gospel to carry on a business of this kind, which it seems necessary to do, every one should lend a helping hand, and aid in building up God's house in the fear of the Lord, to his praise and honor and to the salvation of souls. * *

REMARKS.—This is the first expression that we have received in regard to this work, and we heartily endorse what the brother says. We would ask others also to express their views on this matter. It is a subject that concerns the entire church, and therefore the entire church should be interested, and each has the privilege of expressing his views. Write about it, brethren.

COMMENDED.—The articles in our last issue "We may all do something" and "Example", were especially appreciated. We trust they may have been the means of much good to many readers.

BRO. H. L. SHELLEY'S REPORT of his visit to the churches in Illinois is crowded out of this number. It will appear in our next.

D. D. MILLER late of Hubbard, Ore., has moved to Kansas and his address will be Haven, Reno Co., Kansas. His correspondents will please make a note.

THE REPORT of the Indiana Conference will appear in the next issue. Suffice it to say for this time that it was the largest conference here in fifteen years, and passed off harmoniously. Brethren from different churches in other states were with us, and assisted in the deliberations.

INFORMATION WANTED as to the whereabouts of Adam Kauffman who on Feb. 8th, 1891, mysteriously left his place 5½ miles south-west of Gunn City, Mo., and has not been heard from since, more than that he is known to have stopped at Iowa City, Johnson Co., Ia., a few days after leaving here. He is aged 38 years; height about 5 feet 5 inches; is slightly near-sighted and is neither really light nor dark complexioned, but a shade between the two.

Any one knowing of his whereabouts will confer a great favor by writing to Christian Kauffman, Garden City, Cass Co., Mo.

THE BRETHREN Abraham B. Herr and John K. Ranck were spending Sunday, Sept. 20th, with the brethren near Newton, Kansas. They held two meetings in the Pennsylvania Meeting-house on that day. They had previously visited brethren in Dubois County, Ind., Morgan County, Chariton County, Cass Co., Mo., Johnson County, Dickinson County and Marion County, Kans. They left Tuesday morning for Portland, and other places in Oregon, expecting to stop at San Francisco, Los Angeles, California, and other places, returning through Salt Lake City, stopping in Adams County, Neb., Page County, Iowa, South English, Keokuk County, Iowa, Whiteside and Hamilton Counties, Ill., Elkhart, Ind., and probably in some other places farther east.

EVANGELIZING.—In response to the item which appeared in the HERALD OF TRUTH a few numbers ago, requesting those who were residing in out-of-the-way places in the West, and who desired to be visited by our evangelizing brethren, should report and give their location and address, we have received the following: I saw in the HERALD OF TRUTH that the evangelizing ministers were taking a trip west, and by your request, I herewith send you my address. I am glad to see that there is a way made for those who live out of the way, to be visited, and if there is any one coming west, please write to me, informing me when you will be here, and I will meet you. Address: DAVID FREY, Lebanon, Laclede Co., Mo.

CORRESPONDENCE.

FROM MASONTOWN, FAYETTE CO., PA.—On the 13th of Sept. votes were taken for a deacon in our church. Four brethren received votes. The lot was cast on Sunday the 27th and fell upon Bro. George Coffman. May the Lord bless him in the duties of his office and make him faithful in his calling.

FROM DANVERS, ILL.—In accordance with the desire of the brethren near Washington, Tazewell Co., Ill., I visited the church there, and on the 13th of September baptized 10 persons who have given their hearts to Jesus. May the Lord strengthen them in their resolution, and preserve them faithful unto the end. On the 27th of September I expect to visit them again, and observe with them the communion of the Lord's Supper. May the Lord prepare their minds and hearts that they may participate in this solemn exercise to their own profit, and to the glory of God.

JOSEPH STUCKEY.

FROM SMITHVILLE, WAYNE CO. O.—Bro. C. Natziger is visiting friends here at present. He preached at Pleasant Hill Church on the 20th of Sept., to a large audience. Sabbath-schools are still in progress, but as winter approaches, we hear remarks about the "Last day of Sunday-school." We hope, however, that this day may be long delayed, as we think the work of the Lord should flourish throughout the whole year, and we have some earnest workers here. Our Young People's Meetings are well attended and interesting. May God bless the efforts of all his children to the upbuilding of his cause and kingdom.

COR.

FROM BRESLAU, WATERLOO CO., ONT.—Communion services were held at Cressman's church on Sunday the 27th of September, at which about over one hundred brethren and sisters participated. Bish. Elias Weber preached a very instructive sermon, showing forth that there must be a communion in spirit between the members and above all a communion with Christ, otherwise the communion of the bread and wine cannot be of any value to us. The brethren and sisters are zealous and earnest in the good work, and are firm in contending for the principles they hold dear.

COR.

FROM MILTON GROVE, LANCASTER CO., PA.—The Sunday-school held in Risser's Meeting-house is in a prosperous condition. The scholars manifest a strong love for the school, and are studious with their lessons. The instructions are mostly given in the German language. In singing, the school also makes good progress, and several excellent singers take part in this exercise. We have been abundantly blessed during the present year. The Lord has blessed us with every necessary comfort, an abundant harvest, and plenty of all kinds of fruit.

B. L.

FROM MAHONING CO., OHIO.—The East Lewistown, Union Church was opened for public services on Sunday, Sept. 20th. In the absence of Bro. C. B. Brenneman of Allen Co., who was to conduct the opening services, but was prevented on account of sickness, Bishop John Burkholder opened the service by a few timely remarks and prayer followed by C. Miller of the Evangelical church. In the afternoon services were held by the Lutheran and Reformed ministers, and in the evening services were conducted by the Baptists and Dunkards. The above named denominations have united in building the house which is a plain brick structure. The Mennonites however represent the largest interest.

COR.

FROM BERLIN, ONTARIO.—Thursday the 17th of Sept. we had harvest-meeting, which was well attended. We were earnestly reminded of the wonderful goodness of God, and that though we might plough and sow and do everything we could, if the Lord should withhold his blessing all our labor would be in vain. Thanks be to God for the blessing of the harvest which we have again been permitted to gather.

Communion services were held at Eby's church on the 20th. Nearly two hundred brethren and sisters partook of the emblems of the broken body and the shed blood of Christ, and we were spiritually strengthened and edified in the faith. May God's blessing rest upon us all.

COR.

FROM HAW PATCH, LAGRANGE CO., IND.—Bro. Jonathan Kuriz of this place, in company with Bro. J. P. Schmucker of Nappanee, left on the 18th of Sept. to visit the churches in Ill. May the Lord bless them that they may be valiant for the truth of God and may they be instrumental in bringing souls to Christ. Bro. D. J. Johns, having been called to assist in the funeral services of Sister Tillie Lantz, remained for the evening services at the Maple Grove church and preached an impressive sermon on the "Treachery of sin". May it bring forth much fruit to everlasting life. Bro. D. D. Miller was also present and spoke very encouragingly from the text, "It is I, be not afraid."

CHESTERTON, DOUGLAS CO., ILL., OCT. 4, 1891.—Bish. Daniel Miller of Howard Co., Ind., came here on the 24th of September, and Bish. Fred. Mast of the Martin's Creek church, Holmes Co., Ohio on the 25th. Bro. Miller remained with us until the 1st of October, and Bro. Mast till the 2d. We had three meetings, and one person was reinstated. We were earnestly admonished. Peter's words were applicable in our case and we could say with him, "It is good to be here."

We have been blessed with a bountiful share of God's temporal gifts, and now also with spiritual blessings, for all of which we are very thankful. I hope they and other ministers will soon visit us again, for we are as sheep without a shepherd!

E. T.

WOODBURN, OREGON, OCT. 5, 1891.—We are still being called upon by our old neighbors, and we are glad to see them. The brethren John Borntrager and Jerry Yoder from Middlebury, Elkhart Co., Ind., were here recently and made a short call on us. Joseph Schrock from Honeyville, Ind., is here at present. We were however very much grieved to hear that two brethren from Pennsylvania went through Woodburn without stopping more than a few hours, and then going on eastward again, when they were right in a large field of labor, and where labor is needed so much. I believe their names were Herr and Ranck. We hope that others will come and stop with us.

Our churches here are having their dark course to go through with as seems to be the lot of nearly all new churches where people from different localities come together to live, and it is a great help when such places are visited by ministers. Our hopes are however daily growing brighter, for we hope to see the day soon when all the difficulties will be over and happy hours will be our lot.

We have been blest with a bountiful harvest this year and are now enjoying beautiful autumn weather.

COR.

FROM SPRING DALE, VA.—The brethren John K. Brubaker and Bro. Hartzler from Lancaster Co., Pa., arrived here on Monday evening, September the 14th, and filled two appointments in which there were many truths presented and we were made to rejoice in our hearts that the Lord has still remembered us. From here the brethren turned their faces homeward, filling appointments as they went. May the Lord bless their efforts for good to all. We would be glad to have all traveling ministers visit us.

On Saturday afternoon, Sept. 19th, the brethren and sisters met in counsel. After singing and prayer, the 18th chapter of Matthew was read and commented upon; after which the examination meeting was held and all expressed peace and love, and expect to participate in the communion. We feel thankful to God for his favors. A. F. GROVE.

FROM ELLHART, IND.—Bro. Fred. Brunk, recently from Chariton, Co., Mo., removed with his family to Elkhart, where he intends to go into business. We welcome him to our midst and hope he may be pleased with his new home.

The brethren Pre. John Latshaw and Bro. Rudolph Stauffer and their wives have been visiting friends in Ohio and Indiana and arrived in Elkhart on Saturday Oct. 3d, where they attended meeting on Sunday the 4th at the Olive church, on Monday evening at the Holde-man church and on Tuesday evening in Elkhart. They intend to visit friends near Wooster, Ohio, and also make a short stop at Johnstown, Pa. We wish them a safe and prosperous journey.

During the last days of September and the beginning of October a number of brethren and sisters and friends from different parts of Ohio have been visiting in Elkhart Co. Among them was Bro. George Schaum of near Wooster, Bro. D. H. Horst and wife and brother-in-law, Shoub and others. Besides these we have also been favored with visits by brethren and sisters from Canada. We are glad to have so many dear brethren and sisters in our midst and hope our associations with each other will prove a mutual benefit. COR.

A NEW MEETINGHOUSE.—Dear brethren! In the February number of the HERALD an appeal was made by me to the brethren for contributions to defray the cost of the erection of a meeting-house for our little flock of fellow-believers in Jefferson Co., Neb. During this time several contributions have been received, as acknowledged in the HERALD of July 1. However as this congregation suffered the loss of some of its members, who have come over into our settlement, they were somewhat dis-

couraged, so that the building was postponed up to this time, because they felt themselves too poor. Now, as the Lord has blessed them with a good harvest, they are now going forward with the building, although the money so far contributed is not quite sufficient to buy the timber for the building. Therefore I would herewith again draw the attention of our brethren and sisters in the East to this matter, so that all who have a desire to lend a helping hand may now contribute their mite, which will be received with thankful hearts toward God and the giver. The receipt of contributions will be acknowledged in the HERALD by your brother

ISAAC PETERS.

Contributions may be sent to

PRE. ISAAC PETERS.

Henderson, York Co., Neb.

or to PRE. WILHELM THIESSEN,
Jansen, Jefferson Co., Neb.

MEMNONITE MEETING HOUSE OPENED FOR SERVICE.—Hess's new meeting-house, about two miles east of Lititz, Lancaster Co., Pa., was opened for public service on Sunday morning the 27th of September. It was a pleasant day, and the house was crowded full of hearers in and outside of the house. The new building is 54 by 70 feet in size and is twice as large as the old one and easily seats 600 people without any seats in the large aisles and two small ante-rooms, in which about 275 people can be seated when necessary. The seats are arranged on three sides on a square, those on the north and south facing one another and those on the east facing the desk, which is on the west side of the main room. The floor inclines towards the desk from the north, east and west, so that all can see the minister equally well. Besides the main room or auditorium there are two small ante-rooms which can be brought into service by means of folding doors whenever necessary. The new building is a neat comfortable and substantial brick structure, pleasantly located in a beautiful agricultural district. Several large sheds with room for 43 horses and carriages have also been erected on the grounds. There were as many as 1000 to 1200 people and 400 to 500 carriages there on the above named Sunday. Very appropriate sermons were preached by John B. Landis and Bishop Jacob N. Brubaker of Mount Joy; text, Heb. 3:5, 6. There were also a number of other Mennonite ministers present. COR.

FROM STERLING, ILL.—We are glad to note the progress that is being made in the church and Sunday-school here. After having been away for the greater part of the summer we rejoice to find upon our return, that those who in the spring gave their hearts to God and united with

the church, have not only stood firm in the faith but are zealously strong for the truth which shall make them free. How encouraging it is to have so many join with us in the work! Their coming in seems to have added new interest to both the church and Sunday-school.

We can say too, that church services are being held every Sunday now instead of every other Sunday as has been the custom heretofore. This indeed seems a good move. There should be no difference between one Sabbath and another. Every seventh day should be spent in the service of the Lord, and in what way can we better do it than by meeting on that day and uniting in worshipping God.

By this arrangement we hope to be able to hold our Sunday-school every Sunday through the entire year. May we all join hands and hearts and go marching onward to Zion, ever willing to do what we can to lead others into the Way which to us has proven such a blessing. Bro. J. S. Lehman from Freeport, was with us on Sunday, Sept. 27th, and preached a very impressive sermon on the text: "Mighty to Save" (Isa. 63:1).

May God's blessings follow this dear brother in his future work, that through him many may yet be brought to realize that *Jesus* is MIGHTY TO SAVE.

COR.

SUNDAY-SCHOOL ITEMS.

FORM McPHERSON CO., KAN.—Our Sunday-school is doing well so far and we hope it will continue to do so in the future. We have from 45 to 50 small pupils who are taking a great interest in the school. The larger scholars also are doing well. I hope to be able to write more later. COR.

SUNDAY SCHOOL CLOSED.—The Sunday School at Oberholzer's church in Mahoning Co., O., was closed on Sunday, September 27th. This was the only Sunday School held by the Mennonites in this county.

At the closing exercises there was present Bro. Lind, from Wayne Co., O., who made a short address, urging those present to continue the school. The Superintendent also made some remarks. Remarks were also made by the teachers present.

Several of the brethren expressed a hope that the school might be re-organized at once and become an "evergreen" one.

Bishop Jos. Bixler addressed the school and encouraged it to more earnest work. He is getting old and feeble, but is in hopes that some of our younger ministers and lay-members will take an earnest hold of this important work and carry it on. He is an earnest advocate of Sunday schools.

May the Lord awaken us to a sense of our duty; that we may manifest a greater zeal for the cause we love, and help us that we may find more pleasure in revealing to the young and rising generation His will and His love, than in spending our time in idleness and vain conversation on the holy Sabbath day. When love grows cold sabbath day will become a task; but the heart that is warmed up with God's sunshine of love will find duty one of the greatest delights, for our heart's delight is centered on our treasures, whether that be the god of this world or the God of heaven.

THE "CASSELLMAN" MENNONITE SUNDAY-SCHOOL, near Grantsville, Md., closed on the 27th of Sept. The school was successfully carried on for six months with a very good attendance. The attendance being an average of 50. Our neighboring Sunday-school, "Maple Grove" (Dunkard) has now also closed. We are glad to say that the two schools assisted each other, having the time of meeting at different hours, thus enabling us to be present at both schools. We used the Sunday-school Lesson Helps published by the Mennonite Publishing Company. The small scholars were presented with a beautiful card on the last day, which they appeared to appreciate very much. The school was also favored with an address by Bro. D. H. Bender on the last day. God willing we will reorganize in the spring. MARY BEACHY Sec.

A TRIP TO TENNESEE.

I left my home on the 4th of September, for the purpose of making a trip to eastern Tennessee. I arrived at Knoxville the next morning. Here I visited Bro. S. Yoder's, spent the time very pleasantly with them until three P. M., when I went to Concord, where I was met by my brother-in-law, Henry J. Powell, who conveyed me to his home where my dear aged mother with my youngest sister and family were anxiously awaiting my arrival. It afforded me much pleasure to be able to meet with them again. The next morning (Sunday) I attended Sunday-school at the Mennonite-Meeting-house, which is being held regularly every Sunday, and though there are but few of them, yet by the interest that was manifested I was made to believe that they are doing a good work. May the Lord bless their labors to the good of many precious souls. An appointment had also been made for public worship at the same place which was accordingly filled. Here I met a number of warm-hearted brethren and sisters, several of whom formerly worshipped with us in Ohio. Here also I met Bro. Daniel Z. Mast and wife of Pa., who were visiting relatives at this place. They had in-

tended to stay here until the 14th, but God willed it otherwise. Their youngest child had taken ill on the way and instead of getting better as they had fondly hoped, it grew worse until Thursday, when God called it home. This was indeed a heavy stroke on the dear brother and sister, yet we believe they were able to say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." A number of relatives and friends being assembled to sympathize with them, we held devotional services together, after which they started on their way home taking their dear baby with them. I remained there until the 14th, visiting among the brethren, sisters and friends and filling a number of appointments, and though I am made to say with the apostle: "And I was with you in weakness and fear, and in much trembling;" yet I also felt that the encouraging words spoken by the Lord to the same apostle, "My grace is sufficient for thee," were also meant for me, and I had a pleasant and profitable visit.

My prayer is that God would bless the feeble efforts put forth to the good of souls, to the glory of his great name. I started home the evening of the 14th, in company with my mother, arriving safely the next day and found all well. We feel very thankful to our heavenly Father for His protecting care over us.

Elida, Ohio. ANDREW SHENK.

REPORT OF THE WATERLOO COUNTY (ONTARIO) SEMI-ANNUAL CONFERENCE.

The half-yearly conference of the church in Waterloo Co., Ontario was held Friday the 11th of September in Christian Eby's Meetinghouse in Berlin. Conference was opened by reading 1 Pet. 5 and prayer, whereupon the bishops present set forth the non-resistant principles of the Gospel, as they have been taught from the beginning by the church of Christ. The ministers and deacons assembled bore testimony to the same, after which the regular business was taken up.

1. *Resolved*, that the Semi-Annual Conference of Waterloo Co., meet on Thursday instead of Friday, as has hitherto been customary.

2. *Resolved*, that the meeting-houses at Puslinch, Conestoga and Shantz's be duly entered upon the church calendar.

3. *Resolved*, that inquiry meeting be held in the Conestoga Meeting-house provided the congregation is agreed to do so.

4. A committee, consisting of the brethren David Shuh, Martin Weber and Jacob Z. Kolb was appointed to examine the rules and regulations governing the society called "Patrons of Industry," and

submit their report at the next conference.

5. *Resolved*, that on the coming Whitmonday a Sunday-school meeting be held in Christian Eby's Meeting-house, beginning at 9 A. M. Each school shall select a brother as a member of a committee which shall decide upon the subjects that are to be presented for deliberation at the meeting. This committee shall make a report at the next conference. This matter shall however be brought before the congregations to which it was not presented at the last inquiry meeting.

SAMUEL BOWMAN, Secretary.

REPORT OF THE ANNUAL CONFERENCE OF MENNONITES FOR THE STATE OF MISSOURI.

The Annual Conference was held at Bethel church near Garden City, Cass Co., Mo., on Thursday and Friday Sept. 24th and 25th, 1891.

All the heads of the church represented by this Conference were present except the two ministers J. M. Brubaker of Shelby Co. and Jos. Weaver of Jasper Co. Of those present there was but one Bishop, D. D. Kauffman of Morgan Co. The ministers were D. F. Driver of Morgan Co., L. J. Heatwole, D. F. Yoder, and Peter Zimmerman of Cass Co. with Eli Kauffman of Cass Co., who is the only deacon in the state. The ministers present from a distance were J. S. Coffman of Elkhart, Ind., and Andrew Good of Harper, Kans., and deacon J. G. Wenger of the same place.

FORENOON SESSION SEPT. 24th. Conference was opened at 9:20 a. m. by Bish. D. D. Kauffman who stated briefly the subject of the meeting by saying that we had come to council together on things about which some of us were not understanding alike and it was to be hoped that in this Conference we should become more of the same mind so that we may learn to understand the scriptures better and how to apply them to our life here, and that no burdens be laid upon the church as shall be a hindrance to the spiritual life of its members. The highest aim of each one present he hoped was to adjust all matters of difference so that in the end peace and harmony should exist among us. After reading the 15th chap. of Acts, and commenting thereon, remarks were made by all the ministers, which were then followed with prayer by the bishop.

On motion D. D. Kauffman was then chosen Moderator. L. J. Heatwole Secretary, and L. H. Shank Assistant Secretary. The committee composed of ministers having met the evening before and arranged all the questions and numbered them in the order in which they were to appear, Conference was announced ready for business.

QUES. 1ST. What means can be employed to look after the spiritual interests of the several congregations of this Conference?

Resolved:—That when members fail to assemble for worship, or are found walking disorderly they shall be visited, and the reason for their absence or actions discovered, and if possible be won to an earnest christian life.

QUEST. 2D. What course should be pursued with members who refuse to pay their mutual share of church expenses.

Resolved:—That when a brother or sister fails to pay their share of church expenses they shall be visited by the collector and reminded that it is their duty to give as the Lord has prospered them (1 Cor. 16:2), and if they then refuse again they should be asked to state their reasons in writing, to the deacon, who shall present the reason to the church.

QUEST. 3D. How could our members be prevailed upon according to Phil. 1:27 and Eph. 5:4 to abstain from unnecessary conversation in connection with the church services, and from improper Sabbath day visiting?

Resolved:—That we as ministers set the example of sobriety and holy conversation before the flock, and that our members always endeavor to rebuke worldly conversation by changing the subject to one that directs the mind more in keeping with the admonition in Colos. 3:1, 2, 3. Conference closed with singing at 12 o'clock to meet again at 1:30 p. m.

AFTERNOON SESSION.

Conference was opened again with singing, and prayer by Pre. Peter Zimmerman, after which business was again resumed.

QUEST. 4TH. Does the church in any way keep an avoidance of unfaithful members according to 1 Cor. 5:11? If so, in what way?

The question was discussed at length from various standpoints, when finally the following answer was formulated and accepted.

Resolved:—That as this passage of scripture is variously understood by some of our own people, it should seem reasonable to all that the application be not made too rigid. Some claim that the Apostle had direct reference to "eating" our daily meals, others by considering the different parts of this chapter in connection with this clause, are led to believe that it has reference to eating at the table of the Lord on communion occasions. If the passage means the latter, the church is keeping the avoidance required. If the former, the church is not in a formal or general way enforcing it.

In the latter case it would be more in keeping with the general tenor of the Gospel that the sin be avoided rather than the one who has fallen a victim to it.

QUEST. 5TH. Has a member the right according to 2 Cor. 6:14-17 and 1 Cor. 7:39 to be joined in marriage to such as are not in harmony with the faith and practices of the church?

Much was said for and against the measure embodied in this question, and the discussion being finally prolonged to an undue length, it was decided that the question be tabled till the next day; it being wisely suggested by Pre. Zimmerman that we all have the opportunity to "sleep" over the subject and give it more prayerful consideration.

QUEST. 6TH. In receiving members by letter from other churches should not such be asked in the presence of the congregation whether they are willing to abide by the rules and principles of the church and be received into fellowship by the kiss of charity?

Resolved:—That in receiving members from denominations that do not practice the same rules and principles with us, they should be thus admitted into fellowship. But in receiving members of our own church who come from other localities and are known to be the same in practice with us; it is not necessary to ask this question.

QUEST. 7TH. Is it not necessary that when the bishop or resident minister is applied to for a certificate of membership, that he consult his congregation in all cases before issuing the certificate?

Resolved:—That when a minister is applied to for a certificate of membership it is not necessary to consult the church when he has no reason but that the applicant is in good standing with all, but if there should be reason for doubt the congregations should be consulted.

Conference adjourned at 4 p. m. with song and prayer to meet at 9 a. m. next day.

SECOND DAY, FRIDAY SEPT. 25TH.

Conference convened at 9:30 a. m. with singing followed with prayer by Bish. D. D. Kauffman, and without further preliminary, business was at once resumed.

QUEST. 8TH. What is the understanding of this Conference as regards the duty and responsibility pertaining to the office of deacon?

Resolved:—That in the mind of this Conference it is the duty of the deacon to look especially after the temporal wants of his congregation; such as providing food and raiment for the poor and see that proper attention be given to the sick (Acts 6:1-3). The deacon is not required to take in hand cases of difficulty and misunderstanding between members on his own responsibility but is regarded as being simply the representative or agent of the church ready to take any duty that she may see proper to impose upon him in the way of re-

lieving the minister from any work outside of preaching the Word.

After this, QUESTION 5 was again taken into consideration and was discussed with warmth for some time, in which however, the speakers all showed due regard for each other's convictions. The question was submitted with the following result.

Resolved:—That as this question is variously understood by the members of this Conference, and there being no just reason why that difference should become greater. We therefore advise that our ministers instruct their members on this subject and urge that they avoid entering into matrimony in the sense of the "Unequal Yoke", and that they be encouraged to unite with those of their own faith; or with such who are known to be in sympathy with our modes and practices.

QUEST. 9TH. Do we understand by the Scriptures and our "Confession of Faith" that to choose the officers of the church by lot is the only proper method?

Resolved:—That the choosing of the officers of the church may according to the Scriptures and the confession of faith be done otherwise than by lot. (Acts 6:1-3) The Confession of Faith requires the united voice of the church whenever it can be obtained on one who has the qualifications mentioned in 1 Tim. 3:1-13. The lot should be used in cases of necessity rather than as a rule.

With the adoption of this question Conference adjourned with singing to meet again at 1 p. m.

AFTERNOON SESSION.

Conference was opened again promptly at 1 p. m. with singing, and prayer by Pre. Andrew Good.

QUEST. 10TH. Have our members the right to vote at the civil elections? (This question being so closely connected with QUEST. 12, it was decided to discuss the two together.)

QUEST. 11TH. What means may this Conference employ to make the evangelizing work more effective?

Resolved 1st:—That a number of our best qualified young men be ordained to the ministry in the hope that they become able to do efficient evangelizing work.

Resolved 2d:—The evangelizing efforts wherever made should be continued long enough (day after day) that those who are unlearned in the doctrines of the Bible as we teach them, may be fully enlightened on the subject.

Resolved 3d:—The necessary means should be provided for defraying the evangelist's expenses.

QUEST. 12TH. In the passage, Rom. 12:2. What application do we as the children of God feel ourselves in duty bound to make?

Miscellany.

Resolved:—That in the mind of this Conference this passage requires that we withdraw from all that species of worldliness that is calculated to deprive us of our citizenship in the Kingdom of God. This citizenship becomes materially lost to us when we take an active part in national politics and imbibe freely of the partizan feeling of the day; or when we take special pleasure in visiting shows, fairs, picnics, etc., etc., for "Wheresoever the carcass is, there will the eagles be gathered together."

QUEST. 13TH. Should another bishop be ordained in this Conference?

ANSWER:—This Conference declares in favor of ordaining a bishop in this district providing the church council sanctions the step.

QUEST. 14TH. Should a list of names and addresses of all ministers in the Mennonite and Amish churches appear in the *Family Almanac* published by Mennonite Pub'g Company?

Resolved:—That in the opinion of this Conference it is highly necessary.

QUEST. 15. Shall this Conference preserve in a book of Minutes a record of its proceedings?

Resolved:—That the records be kept in a Minute book for reference.

The decisions rendered on the above questions were all brought out after each had been well ventilated and discussed before the large audiences composed of members of the church who had assembled each day in a body to witness the proceedings. As the questions were being discussed by the ministers, as we trust, in the light of God's Word—the resolutions were one after the other adopted and ratified in a rising vote by the laity.

Conference adjourned at 4 p. m. with exhortation, and prayer by Pre. J. S. Coffman.

Immediately after adjournment several of the ministers, along with a company of others repaired to the house of our afflicted brother, Isaac Greaser where a service was held for his benefit. This dear brother had long looked forward to this Conference with eager expectancy and even through his protracted illness still cherished the fond hope that he might be well enough to attend.

Meetings were held at the church every evening from Monday the 21st to Sunday the 27th by the ministers J. S. Coffman and D. F. Driver, during which time one person was led to confess Christ.

On Sunday the 27th the communion was held. Bish. D. D. Kauffman officiating with the assistance of D. F. Driver and others.

D. D. KAUFFMAN, *Moderator.*
L. J. HEATWOLE, }
L. H. SHANK, } *Secretaries.*

ENORMOUS WASTE. The people of this city succeed in disposing of 47,000,000 gallons of intoxicants every year, that is, 1,504,000,000 drinks. If the big Croton reservoir at Forty-second street were filled with such beverages, New Yorkers would empty it nearly two and one-half times during the year. If the big Central Park reservoir, having a capacity of 200,000,000 gallons, should be filled with liquor, beer and wine, the consumers in the cities of New York and Brooklyn and the state of New Jersey would empty it in two years. New Yorkers spend over \$70,000,000 every year for liquor, beer, and wine. There are in the city 7,787 places licensed to sell alcoholic drinks. In order to exist, the smallest one of these places must sell at least \$10 worth of drinks in a day. At the Hoffman House, where one has to pay fancy prices to bask in the smiles of classic art, the receipts are fully \$500 a day. Averaging all the bars in town, they take in about \$25 a day, or \$70,000,000 a year.—*The New York Morning Journal.*

HOW HIGH WAS THE TOWER OF BABEL? The actual height at which the last stone of that famous structure, the Tower of Babel, rested, cannot, on account of the remoteness of the time, at which it is said to have existed, ever become more than a matter of merest conjecture. Herodotus, who lived about 1,700 years after that "great spiral way to heaven" is said to have been attempted says that he saw at Babylon a structure consisting of eight towers, raised one above another, each seventy-five feet in height; but whether this ruin was the Tower of Babel, it was even then impossible to ascertain. Herodotus, usually minutely exact in his writing, leaves us in ignorance as to how the upper level of each of these 75-foot towers was reached from the level below.

As might be expected, even in tradition, a wide difference of opinion exists as to the height of the tower. Most orientalists maintain that God did not put a stop to the work until the tower had reached a height of 10,000 fathoms, or about twelve miles. In Ceylonese tradition, it is said to have been as high as 20,000 elephants, each standing one above the other. St. Jerome asserts on the authority of persons who had examined the ruins, that it did not reach a height exceeding four miles. Other statements are still more extravagant.—

—FIGHTING CHRISTIANS—A stumbling-block to the Jews Convincement—Exception has been taken in some quarters to an article in *The Independent*, by the good friend of the Indians, Elaine Goodale, relative to engagement in war. As

many others before her have done, some of them great fighting men, she characterizes it as "wholesale murder." Untoured South Sea Islanders don't know what to make of the disparity between the doctrine and practice upon this subject of many people who come among them bearing the Christian name. To the Jews also this strange disagreement is probably the great stumbling-block. A guest in my house a few days ago, referring to this subject, said that she lately heard a widely traveled Christian woman tell how she had recently met some Jews in a city of Georgia, who scouted at the idea of Jesus Christ being the Messiah, the Prince of Peace. They believed that since his advent there had been more wars than before; and they felt sure that were he indeed the Prince of Peace, his followers would convert their swords, guns, cannon and other murderous weapons into instruments of husbandry and tools of useful purpose—and war would cease from off the earth. Shall we keep on sighing for that promised age when "war shall be no more," or shall we take up the cross in this regard, and help it on to its righteous fruition? While good men continued to keep their brothers in bondage, and to declare that "temperate drinking is safe," drunkards multiplied and slavery remained securely entrenched. Will wars and fighting be banished, while Christians continue to vote the supplies of war, and to hotly aver that they will fight to the death against insult and for their asserted rights? "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."—*Josiah W. Leeds in The Christian Statesman.*

ROMAN CATHOLIC FEELING IN MEXICO.—A colporteur who had been circulating the Scriptures in the State of Sinaloa, on the west coast of Mexico, on arriving at the capital city was thus noticed by the *Roman Church Organ*:

"A PROTESTANT PROPAGANDIST.—This week there has arrived in the city a protestant minister who, it is said, comes from El Fuerte, because of having had such poor success in his sale of mutilated Bibles, on account of which heretical business he found no one to rent him a house, or sell him food, having been in this way thrust out and banished from the town.

"We understand that he is lodged here in some kind of a house, (we don't know what house it is, nor do we wish to know), where he has set out a table with Bibles for sale at twenty-five cents, and that he calls to the people who pass by, and tells them to bring to him their children, that he may teach them Christian doctrine."

"Let all Catholic parents know that they must not buy of him, nor receive as a gift, Bibles, nor any other little book or tract, nor take to him their children, nor

visit him, nor speak to him, nor lodge him in their houses, nor give him food or drink, nor wash his clothes: and that artisans must not work for him, etc., etc., because in any one of these ways they would be aiding his Protestant propaganda—an act prohibited by the holy Church with grave censures and even with *excommunication*. If any Catholics through ignorance have bought of him, or received in any other way, Bibles, tracts, etc., let them give them to the *cura* to be burned. This is the conduct which we Catholics must observe with the Protestants, and we may not show them charity, except when they are seriously ill, or when begging their bread."

This attack was severely reproved by a Liberal paper—showing that all Mexicans are not so intolerant as the editor of the *Church Organ*.

ALWAYS TRUE.

That where a man is all the time finding fault with his pastor, he does not pray for him.

That the best place to make long prayers is not at the prayer meeting.

That people would a good deal rather hear about your joys than your sorrows.

That it don't pay to worry about anything you can't help.

That you can't disobey the laws of God without some day being called to account for it.

That you can't please the devil any better than to never say anything good of other people.

That your sayings and doings before children are sure to be noticed and remembered.

That the only right way to live is the one that leads to a peaceful death bed.

That any course of action that is not known to be right beforehand, had better not be undertaken.

That no matter how sincerely you try to do good, four men out of five will misconstrue your motives.—Ram's Horn.

Married.

SPRUNGER.—LEHMAN.—September 10, 1891, in Wayne Co., Ohio, by Jacob Nussbaum, Christian Sprunger and Abel Lehman.

KOLB.—BETZNER.—On the 1st of October 1891, at the home of the bride's parents, in Berlin, Waterloo Co., Ontario, by Pre. Jacob B. Bowman, Bro. Elias B. Kolb, and Sister Lucinda B. Betzner, all of Waterloo Co., Ontario. May the sunshine of love and the peace of God ever adorn the lives of these dear young friends in their journey through life.

SWOPE.—BURKHOLDER.—October 1st 1891, at the residence of Bish. Samuel Coffman, by the same, Bro. Emanuel J. Swope and Sister Maggy F. Burkholder, all of Rockingham Co., Virginia.

OUR LITTLE JOHNNY.

We had a little Johnny once
He was our darling child,
We loved him, ah! perhaps too well,
For soon he slept and died.

We often think of his sweet smiles,
His ever faithful love;
Our weary hearts he oft beguiled,
He dwells with God above.

This lovely bud, so young and fair,
Called hence by early doom,
Just came to show how fair a flower
In Paradise could bloom.

Go, little loved one, go,
A mother's heart can tell,
And none but her's can fully know
How hard to say farewell.

Selected.

A SAD ACCIDENT.

On the 30th of September 1891, near Grantsville, Md., Amelia, daughter of Daniel and Lydia Swartzendruber, aged 1 Y., 2 M., and 28 D. She met her death by drowning. The child was playing with several older children at the house of a near neighbor, Cornelius Beachy. After a while it was missed from its playmates. A search was made, when it was found lying in an open spring near by. Persistent efforts were made to revive life, but without avail. It was buried on the 2d of October at the Amish Mennonite church near Grantsville. Services by Joel Beachy and Daniel Beachy at Aurora, W. Va., from Mark 10:13—16. S. M.

DIED.

SWARTS.—On the 18th of September, near Hartsburg, Logan Co., Ohio, of consumption, Sister Nancy Swarts, wife of Isaac Swarts, and daughter of Jacob and Eri Detweiler, aged 25 Y., 4 M., and 3 D. Funeral on the 20th at the North Salem church, where a large number of people assembled to pay their last respect to one that was beloved in the community as well as in the church. She bore her sufferings patiently, and was willing to meet her Savior. She leaves a sorrowing husband, a little daughter, parents, 3 sisters and 5 brothers to mourn her departure. Services by Jonas C. Yoder in German, and A. Miller in English, from John 5:25—29.

My husband, parents, loving friends,
Now you and I must part;
Though I go 'way, and here you stay,
Yet we are joined in heart.

I leave you all, both great and small,
In Christ's encircling arms;
And him adore forevermore,
Dear friends, farewell, farewell.

LANTZ.—On the 24th of September 1891, in Noble Co., Ind., Tillie, wife of Melvin D. Lantz, maiden name, Hartzler, aged 23 Y., 3 M., 6 D. She was a faithful sister in the Amish Mennonite Church for about two years previous to her death. She was married to Melvin D. Lantz Oct. 12th 1889, with whom she lived in happy wedlock till the Master said, "It is enough; come up higher." Funeral on the 27th at the Maple Grove Church where a large number of people gathered to pay the last tribute of respect to one they loved. Services conducted by J. S. Hartzler and D. J. Johns. Text, Ps. 23.

WEAVER.—On the 6th of Sept. 1891, near Mechanicsburg, Lancaster Co., Pa., after an illness of about five years, Wenger, son of Martin H. and Hattie Weaver, aged 22 Y., 3 M., 3 D. He bore his afflictions very patiently, and seemed to feel the necessity of making peace with God, and preparing for eternity. He became willing to give all to Christ, and was received into the Mennonite Church by baptism seven weeks before he died. He was buried at Groffdale meeting-house on Sept. 7th. He had himself selected Rev. 15:16, 17 for his funeral text. Services by David Buchwalter and Isaac Eby.

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled.

God in his wisdom has recalled,
The boon he gave in love;
And though the body slumbers here,
The soul is safe above.

Human hands have tried to save thee,
Tender cares were all in vain;
Holy angels came and bore thee,
From this weary world of pain.

Your suffering now is o'er,
Your warfare now is ended;
We shall see you here no more,
To God your soul ascended.

With saints and angels there,
You can praise the Lord our King;
The great reward you'll share,
And the heavenly anthems sing.

Your wearied brow is cold in death,
Your gentle eye-lids closed;
Your languid tongue now us is hushed,
We miss you, Oh, how much!

ZOOK.—On the 23d of September 1891, in La Grange Co., Ind., Jonathan Zook, aged 53 Y., 7 M., 21 D. Bro. Zook suffered more than pen can describe during the last seven years. He expressed a desire "to depart and be with Jesus." He leaves a sorrowing widow, a number of brothers and sisters to mourn their loss, which we hope is his eternal gain. Funeral on the 25th, at the residence of the deceased. Services by J. S. Hartzler in German and Daniel Shively in English, from Rev. 7:13, 14.

SWANK.—On the 27th of September 1891, in La Grange Co., Ind., of cholera infantum, Charley Raymer, son of George and Mary Swank, aged 9 M., 27 D. Funeral on the 29th at Haw Patch Dunkard church, by J. S. Hartzler, from Luke 18:15, 16. These three funerals, in a distance of less than one and one half miles in so short a time as five days should certainly remind us of the necessity of preparing for eternity and the difference in their age show to us that God is no respecter of persons.

REIST.—On the 16th of September 1891, near Mt. Vernon, Lancaster Co., Pa., Alvin F., son of Brother and Sister John B. Reist, aged 9 M., 9 D. Funeral on the 18th. Text, James 4:14 and Isaiah 11:6. Buried at Kauffman's meeting house.

HILLGER.—On the 13th of September 1891, near Telford, Bucks Co., Pa., George Hillger, aged 72 Y., 3 M., and 18 D. He suffered eight days of inflammation and the infirmities of old age. He was almost blind. His eyes were in such a condition that he could look up and see but not down. He was buried on the 16th at the Indianfield Reformed church, on which occasion Abel Horning and Jacob Kehm conducted appropriate services.

HOFFER.—On the 22d of September 1891, near Fontana, Lebanon Co., Pa., of Old Age and apoplexy, Sister Anna Hoffer, widow of George Hoffer, aged 93 Y., 8 M., 29 D. Funeral on the 25th. Text, Rev. 14:12, 13. Buried at Gingrich's meeting house. A large congregation assembled to pay the last tribute of respect. Sister Hoffer was a faithful Christian and a kind mother. She lived in matrimony with her husband 56 Y., 9 M., 3 D. She was the mother of 10 children. Her grand-children are 59, and gr.-grand-children 57. Peace to her ashes!

MARTIN.—On the 4th of September 1891, near Orrville, Wayne Co., Ohio, of a disorder of the stomach, Sister Fannie Martin, aged 45 Y., 9 M., 18 D. She was united with the Mennonite Church about 18 months ago, but was a regular attendant at church all her life and a faithful worker in the Sunday school ever since it was first organized and as long as she was able to attend. Funeral on the 6th from the Mennonite church near her home, where many friends and neighbors had assembled to sympathize with the sorrowing relatives who need not mourn without hope. Services by Michael Horst in German, and David Hostetler in the English, from 1 Peter 1:24, 25.

ESCHLEMAN.—On the 19th of September 1891, near North Lawrence, Stark Co., Ohio, of cholera morbus, Sister Martha, second wife of Bro. Jonas Eschleman, aged 52 Y., 5 M., and 8 D. She suffered only a few days. On Tuesday the 15th she went to one of her children, where she took sick the same evening, and on Saturday the 19th God relieved her by death, not being able to reach her home. She was a faithful wife, kind mother and a devoted Christian, being a member of the Mennonite Church, and judging by the many friends and neighbors that assembled on the day of her funeral, she was beloved and respected by all who knew her. She was buried at the new Mennonite meeting house in Stark County, being the first funeral held in the house, and was conducted by Michael Horst, David Hostetler and Adam Kornhans, from Amos 4:12, latter part of the verse.

ZIMMERMAN.—On the 17th of September 1891, near Interconce, Lancaster Co., Pa., John Jacob, son of Ezra and Lettie Zimmerman, aged 7 Y., 8 M., and — D. Buried at Hershey's meeting house, where services were held by David Hostetler and Isaac Eby. This little boy was young in years, but not too young to die. May God comfort the bereaved parents.

YODER.—On the 30th of September 1891, near Nappanee, Elkhart Co., Ind., Daniel S. Yoder, aged 48 Y., 1 M., 20 D. He lived in matrimony 21 Y., 1 M., 26 D. His companion was taken from his side on the 23d of January 1888. He leaves 6 children, 6 brothers 3 sisters and many friends. Funeral services by Bish. Moses Burkholder and John C. Schlabach from John 5:24—29, and 1 Cor. 15. May God comfort the bereaved orphans and friends.

OVERHOLT.—On the 6th of September 1891, Mary, wife of Abram O. Overholt, near West Overton, Westmoreland Co., Pa., aged 71 Y., 5 M., and 12 D. She was afflicted for about two years of kidney disease, from which she suffered intense pain but bore her affliction with Christian fortitude. She was a faithful and consistent member of the Mennonite Church for 41 years. She died triumphant in the hope of eternal rest. She leaves an aged husband, three children, and many friends to sustain their loss. Buried on the 8th in the Mennonite cemetery at Stonerville. Services by Jno. N. Dunn.

MOSER.—On the 17th of September 1891, near Dalton, Wayne Co., Ohio, of diphtheria, Helena, daughter of Daniel and Verena Moser, aged to Y., 5 M., and 22 D. She leaves father, mother and eight brothers and sisters. She was a very kind hearted child. Buried in the Sonnenberg graveyard. Funeral services by Jacob Nussbaum, from Matt. 25:13.

AUER.—On the 17th of September 1891, near Roseland, Adams Co., Neb., Sister Magdalen Auer, aged 56 Y., 3 M., and 18 D. She took sick about a year ago of dropsy, and began to go down rapidly so that her life was despaired of. She however recovered again so far that during the summer she could go out until five weeks before her death, when she took her bed, where she remained until death. Sometimes she had great pains, which she endured with patience. While these severe sufferings continued she often prayed to God to take her home and said she was willing to go. Several days before her death she exhorted her family to try to reach that blessed home to which she was now going, "There it is so beautiful," she said. The dear Savior to whom she consecrated herself in her youth and whom she served faithfully, did not forsake her in her hour of trial, and she gently fell asleep in Him to rise with his saints in light in the day of his coming. She leaves a husband, 4 children and two grand-children. She was buried on the 19th in the Roseland burying-ground. Services by A. Schiffer from Rev. 22:20 and Jonas Nice from 1 Thess. 4:13—18.

HOOLEY.—On the 27th of September 1891, near Smithville, Wayne Co., Ohio, Jacob Hooley, aged 46 Y., and 11 M. He was a faithful brother in the Amish Mennonite Church. Bro. Hooley was first married to Mary Brown, with whom he had five children. After the death of his wife and his second son, he married Catharine Schumcker with whom he had three children. His second wife died 15 months before him of consumption, and a short time afterwards he began to suffer with the same disease, which gradually wasted his strength until the time of his death. He left such evidence of trust in God that his friends need not mourn as those who have no hope. He was buried at Oak Grove on the 29th. Services by J. K. Yoder and Elias Schragg in English, from Isaiah and Ju. 2:10, 11.

PRIESTER.—On the 22d of September 1891, near Telford, Bucks Co., Pa., suddenly of heart disease while engaged in handling manure Robert Priester, aged 48 Y., 8 M., and 8 D. He fell from the wagon and the wagon passed over him. It appears however that his death was caused by heart-disease and that this caused him to fall. He was buried on the 26th at the Rock Hill meeting-house, where services were held by Abel Horning and John Walters from Matt. 24:44. This funeral was largely attended. He leaves a sorrowing widow, an aged mother, 3 brothers and 2 sisters to mourn his sudden death. We hope their loss may be his eternal gain.

SHELLY.—On Sept. 20th 1891, in Emington, Livingston Co., Ill., Bro. Michael Shelly, aged 73 Y., 2 M., 8 D. Buried in the Round Grove cemetery on Oct. 1, followed to his last resting place by sorrowing relatives and sympathizing friends. Bro. Shelly's health had been very poor during the summer; he suffered from acute indigestion and jaundice, and at times it seemed as though he must starve, but by the aid of a skillful physician and God's blessing he was again restored to apparent health, when on the morning of Sept. 20th he awoke about 4 o'clock, and remarked to his companion, "I believe it is getting colder," and arose and got another blanket, and re-

turned to bed, but a moment later said he believed it was getting colder, when she answered, "Yes, it is," and arose to get some more covering, and found on her return that the icy hand of death was feeling for the cords of life, and in a few moments life had flown—he was a corpse. Bro. Shelly was a member of the Mennonite Church, and we believe a devoted Christian. He was fully resigned and ready to go at the call of the Master. He leaves a wife and nine grown children to mourn their loss. Two children preceded him to the spirit-world in earlier years. Services were conducted in the Congregational church at Emington by Pre. Amos Doyle and P. B. Snyder, from Amos 4:12.

ERB.—On the 5th of August 1891, near Cherm, Holmes Co., Ohio, of scarlet fever, Leah, daughter of Michael and Dinah Erb, aged 6 Y., 9 D. The remains of the dear little child were laid to rest in the family graveyard. Funeral services by David Troyer and I. Yoder.

GOCHNAUER.—On August 30, 1891, George Ellis, son of Samuel and Kate Gochnauer, of cholera infantum, aged 5 M., 1 D. Buried on the 1st of September at the brick meeting house. Funeral discourse by Pre. John Harsh in German from 1 Sam. 3:18, and Benj. Hertzler in English from Rom 8:17.

Once we had a fragrant blossom,

Full of sweetness, full of love

But the angels came and plucked it

For the beatuous realms above.

Fearfully we lowly laid him

'Neath the grass that grew so green,

And the form we loved so dearly

In our home no more is seen.

MARY R. HERR.

ZENTNER.—On the 27th of September 1891, near Thurman, Arapahoe Co., Colorado, of typhoid fever, Sister Lizzie, daughter of Widow Mary Zentner, aged 18 Y., 7 M., 26 D. She was a member of the Amish Mennonite Church. She had to suffer very much the last four days of her life. Buried the 29th in the A. M. graveyard near Thurman. Funeral services by Jacob Roth and Joseph Schlegel from Psal. 103:15, 16. JOSEPH SCHROCK.

SCHROCK.—On the 1st of October 1891, in Canton, Spring Valley Twp., Kansas, of typhoid, Bro. Noah Schrock, aged 27 Y., 7 M., 5 D. The deceased was a son of Joseph and Margaret Schrock of Canton, Kansas. He was confined to his bed about eight weeks during which time he made a full consecration to God. His only desire to get well was that he might live a Christian life with his family. His remains were followed to the burial place in the Mennonite graveyard by a large concourse of relatives and friends to mourn his death and sympathize with his bereaved family. Yet we feel assured that our dear brother has passed from earth to the brighter joys beyond. God bless and comfort the dear Sister and family in their loss, and grant that they all may make their calling and election sure and meet their beloved one in heaven. He leaves a sorrowing wife and two small children. Funeral services were conducted by B. F. Hamilton from John 11:25, 26.

Brother, thou art sweetly resting,

Here thy toils and cares are o'er,

Pain and sickness, death and sorrow

Never can disturb thee more.

G. B. L.

LAKE SHORE & MICH. SOUTHERN R. R.

THE LITTON & CO., BRIDGEMAN, IND.

O. W. LAMFORT, Superintendent.

The reason why you are thus concerned about your soul, while thousands around you are indifferent, is not because

you are better than others, but because the third person in the adorable Trinity has drawn nigh to you upon a mission of heavenly grace and love.

This Divine Person, whose office it is to convince the world of sin, of righteousness, and of judgment, John 16:8, who renews our nature, John 3:5, who sanctifies the soul, 1 Peter 1:2, who guides into the truth, John 16:13, who is the author of all gifts and graces, of all right desires and affections, 1 Cor. 12:11, and upon whom we are entirely dependent in receiving the benefits of Christ's redemption, even He is striving with you, my friend. "Grieve not the Holy Spirit of God," Eph. 4:30, for if "he that despised Moses' law died without mercy, under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who have trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10:28, 29.

"Wherefore, as the Holy Ghost saith, To day if ye will hear His voice, harden not your hearts." Heb. 3:7. Yield promptly to the drawing, and follow the leadings of this Divine Friend, who can work in you both to will and to do of His good pleasure, Phil. 2:13, and whom your Heavenly Father is more willing to bestow upon them that ask Him, than any earthly father is to give good gifts to his own children. Luke 11:13.

The Spirit has come, not to mock, nor to deceive you, nor to inspire vain hopes, but in all sincerity, and in amazing condescension, He offers to lead you to Christ for pardon and peace, and eternal life. Entreat Him to impart the gift of *now*, and to abide with you forever. Entreat Him to be your counselor and guide, along the whole journey of life. Entreat Him to enlighten your understanding, that you may understand the Scriptures; to renew your will, that you may choose that which is well pleasing to God; to elevate your affections to divine and eternal things, and to cause you to walk worthy of your high vocation.

Then, whatever perils or affliction may lie before you, "the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, shall be found unto praise, and honor, and glory, at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." 1 Pet. 1:7-9.

"Difficulties are God's errands, and when we are sent upon them we should esteem it a proof of God's confidence—a compliment from God."

THE OPIUM TRADE.

In reply to an address on the opium question, sent by Friends of London Meeting for Sufferings to a Conference of Missionaries in China, held at Shanghai, the following resolutions were received: "Whereas this Conference regards the rapid extension of the growth of native opium, in addition to the use of the imported drug, with profound alarm; and whereas the consequent vast increase of the opium habit demands our most serious and unremitting consideration:

"Therefore resolved—

"1. That we as a Conference re-affirm and maintain our attitude of unflinching opposition to the opium traffic.

"2. That we recommend all Christians in China, to use every endeavor to arouse public opinion against the spread of this evil, and to devise means to secure, as far as may be, its final suppression.

"3. That we advise the formation of a Chinese Anti-Opium Society, with branches at all mission stations, and we recommend the appointment by this Conference of a committee of seven to carry out this resolution.

"4. That we have learned with alarm the rapid increase in the consumption of morphia in China; that we find this increase is largely owing to the indiscriminate sale and consequent abuse of so-called anti opium medicines; and that we now, on the suggestion of the Medical Missionary Association of China, urge all missionaries to discourage, and as far as possible prevent, the sale of such anti opium medicines as contain opium or any of its alkaloids.

"5. That we earnestly impress upon all Christian churches throughout the world, the duty of uniting in fervent and continued prayer to God that he will in his wise providence, direct his people to such measures as will lead to the restriction and final abolition of this great evil.

"6. That we deeply sympathize with the efforts of societies in Great Britain and elsewhere for the suppression of the opium-trade, and recommend them to continue and increase the agitation for the suppression of the growth and sale of opium." T. F.

If I am a minister, Lord, make me more prayerful; if I am a Sunday-school teacher, help me to teach the children as though they would be dead before we met again; if I am a father or a mother, help me to instruct my dear children as though their salvation rested upon me; if I am a neighbor, let me not neglect the street, or court, or lane where I live; if I am a citizen, let me not neglect the claims of those who live in the same city with me; if I am a Christian, do not let me be a dark lantern, do not suffer me to be unsavory salt.

THE GREAT PLAGUE OF ASIA.

By ALFRED S. DYEY, Editor of the "Bombay Guardian."

He is no friend of God or humanity who attempts to understate the gravity of the opium scourge, which is not now confined to China alone. India, Burma, Ceylon, and other parts of Asia are involved. In and from every British port from Bombay to Shanghai, the plague is spreading. Concerning its ravages among China's millions, the voices of Christian missionaries has so often been raised in appeal to the British people, that, through hope deferred, many seem in danger of sinking into the dumbness of despair. Not a few there are who work on in silent agony, while the fell fruits of the plague are multiplying around them, thinking what might have been if their appeals had been heeded ten, or even five years ago. But is anything too hard for the Lord? Maybe he has yet a message which British Christians will hear, and, humbling themselves for the sins of their nation, will do something more than listlessly behold the spread of the great plague of Asia, and stand unmoved, while amidst the wail of heathen anguish, hell's gatherers of the slain cry, "Bring out your dead!"

From Bombay to Peking I have now been an eye-witness of the effects of this pestilence. Among the letters I received upon this subject from China, before I entered upon this journey, was one from a China Inland missionary at Yunnan Fu. He wrote: "Our work lies amongst the wreck of a nation ruined by the English. In this province, one of the largest in China, it is a generally acknowledged fact that seven out of eight of the men are slaves to opium. Some go so far as to say nine out of ten. From personal experience I should think the latter estimate is as true as the former. Large numbers of the women smoke. The mandarins smoke, and their retainers with scarcely an exception. We came across cases where children are born with the craving."

The province thus referred to is in the extreme south-west of China, adjoining Burma. A few days since when I was in Tung-Chow, within a few hours of Peking, I had to listen to similar testimony as to the extent of the opium curse from an American Congregational missionary who had recently been in Shan-si, a province at the other extreme of China, where it joins Mongolia. In both instances the testimony is based upon personal observation, supported and emphasized by the statements of the Chinese themselves. In some other provinces, happily the opium habit is less universal; but every where it is spreading.

Having briefly indicated the extent of the opium curse, a few facts may be given

to throw light on its nature. Many good people in Great Britain have been misled by the astounding statement, repeatedly made by certain Englishmen in official position, that taking opium is no more harmful than smoking tobacco or drinking alcoholic liquor. I can say confidently that the victims of the opium habit, whether in India or China, hold a different opinion. Confirmed opium smokers do not condone, but hate the vice that clutches them in its relentless grasp. It is pitiable to hear them plead their inability to throw off its galling chains. In China, wife and children are often sold to satisfy the hated but imperious habit. A few, proportionally, enter missionary opium refuges, where they are usually kept away from the fatal drug, by lock and key, but the invariable testimony I have received from medical missionaries since I landed in China is that, except the small percentage who become Christians while under the treatment, from 80 to 90 per cent. of those who leave as cured ultimately relapse. The estimate of the habit by those who have not contracted it is illustrated by a case in which one of a family possessing an undivided property having taken to smoking opium, with its accompanying vices, had his sight destroyed by his brothers as the only means of saving the family from pecuniary ruin.

Chinese Christians are unanimous in their condemnation of opium. I have heard the expression of their feelings in large gatherings. No opium taker can be admitted into church membership; but many members, alas! have had to be disowned on account of falling or relapsing into the vice, including some of the most prominent and promising ordained native preachers.

If the opium habit is so relentlessly cruel when contracted in mature years, let Christian parents who read these lines consider what it must be when acquired in childhood. It is not an uncommon sight in a Chinese opium den to see a mother smoking opium, with her baby propped up beside her. But nearer home than China, namely, in licensed opium dens in the commercial capital of India, I have seen little children from three years upwards, lying in a comatose state from opium, grown, manufactured, and sold under the auspices of the British Government. As I have gazed upon little children in India and Chinese opium dens, their lives thus made miserable for the sake of bringing a blood revenue into the British-Indian exchequer, I have thought of the day when He who once said, "Suffer little children to come unto me and forbid them not," will sit upon his throne of judgment. In that day the mouth of every implicated British administrator, legislator and opium merchant, and of their apologists, will be stopped. They will call upon the mountains and rocks to

fall upon them and hide them. But well will it be in that great day of revealing and judgment for those of unseared and pitying heart who dare in this crisis to place the value of souls above the revenue from their destruction.

It has been said by certain cynical and superficial Englishmen, "If the Chinese ruin themselves by opium, that is their own affair; why do they not abstain from it?" If thousands of the sons and daughters of respectable parents, in nominally Christian countries, fall annually into the condition of habitual drunkards, is it to be wondered at that hundreds of thousands, in an unchristianized land like China, yearly fall victims to the much more fascinating opium vice, not to speak of the children who are born with the craving? It needs a residence among Asiatic races to comprehend how fascinating this vice is, and especially to understand how awful the struggle that is required to break it off, in which so few succeed. Evil habits are always contagious, but more emphatically it is thus with the great plague of Asia, which breaks down the power of the will, and holds its victim with a grip equal to that of impurity, with a legion of other devils also. The plea of, "Am I my brother's keeper?" by the tempter of his brother, the opium producer, and his aiders and abettors, is not more likely to avail than when it was first uttered by Cain, and he was driven forth a fugitive and a vagabond. To day, in consequence of the plague which Great Britain has let loose upon China, India, and other parts of Asia, the voice of our brother's blood is crying unto God from the ground.

The opium plague does not discriminate as to class. The worst wrecks perhaps are seen among the poor, whose penury leads them to smoke a compound composed largely of the ashes of the first smoking of the opium, a preparation said to be more poisonous than the unmixed drug. The pestilence finds its victims in all grades. A Chinese gentleman of good social position, in telling me at Canton that the opium habit was the greatest evil that had ever fallen upon China, said that of the sixteen of his father's family, eleven were addicted to the habit. Few things in Chinese history are more pathetic than the experience of the Emperor Tao Kwang. Three of his sons had died through the opium habit; and finding the curse stealthily spreading among his subjects, he ordered Commissioner Lin to proceed to Canton in 1839 to stop the smuggling of opium into China. The monarch wept as, recounting the dire effects of the drug, he sent forth Commissioner Lin on his momentous mission. Then followed, in the interests of rapacious and criminal greed, and in defiance of the elementary principles of morality, one of the blackest pages in the history of Brit-

ain's dealings with other nations—the first Opium War. The Emperor died, while the plague that had laid waste his own family was still forced upon his people, at the point of British bayonets.

China's greatest living statesman, Li Hung Chang, said in 1881, in reference to China's consent to legalize the opium traffic, having endured two wars, and paid vast "indemnities" to Great Britain, that the legislation of the traffic was "not from choice, but because China submitted to the adverse decision of arms." Notwithstanding the audacious charges of insincerity made by some Englishmen, I record my belief, the outcome of information from high sources, that China's leading statesmen detest the traffic. If their protests have grown less urgent, it is not, as is sometimes alleged by the partisans of the scourge, that their consciences have been bribed by the revenue derived from imported opium, but because they have feared that continued remonstrance might bring a recurrence of the calamities which attended former protests. Effective action to put down the native growth is impossible, until the foreign import is stopped. Do my country-people, do the home churches realize that the action of the Chinese Government is paralyzed against the curse which is ravaging, impoverishing, demoralizing, and, as sure as the eternal law of cause and effect, tending to the break up of their nation, because of the shadow of the black and brutal hand of British power, already gory with injustice, which they fear again to offend?

In the interests of China and India alike, and of Malaysia, I ask my justice-loving country people to intervene. The plague can only be effectually stayed by cutting off its source. Let no consideration of so-called expediency hinder an irresistible demand for the prohibition of the growth as well as the sale of opium in India, that thus China and Malaysia also may no longer be cursed by its export.—*Peking, China, 2. 4, 1890.*

THE DRESS PARADE AT WEST POINT.

It was with a feeling akin to pain, that I read in a letter from West Point, recently printed in the EPISCOPAL RECORDER, this expression concerning the dress parade at that place, that "there is no more beautiful sight in art or nature" than the display referred to. As this journal has not unfrequently dwelt in terms of dispraise and horror upon engagement in, and preparations for war, I trust that nothing may go out from it calculated to diminish the force of its hitherto expressed testimony against the barbarous practice. I believe it will not be out of place here to contrast, in two extracts from the life of the late Bishop Cummins, the merely

mental enthusiasm which such a spectacle as a dress parade may excite, with that settled horror which actual acquaintance with war, and an apprehension of its baneful accompaniments and consequences, may engender.

When George D. Cummins was a young man, under thirty years of age, (it being the year of 1851), he was requested to deliver the annual address before the Cadets Bible Society of the Virginia Military Institute, at Lexington. In a letter written from this spot, he says:

"[Bishop Meade's] home is near the Institute, and by the lawn where the cadets parade and drill. This is very interesting. Both evenings I have been here they have had a drill of flying artillery, and the rapid firing of the cannon is very beautiful. This evening they are to have a battalion drill of the whole corps, and it is said to be a very fine sight. My address is to be delivered at eight o'clock to-night in the Episcopal Church."

In 1864, however, when the civil war was nearing its close, but its pernicious results upon society becoming each year more and more patent to the observant mind, he speaks in a strain which makes it evident that the sad lessons of the times were not lost upon himself, but were rather applied to his spiritual refinement.

"As my life advances," he says, "I feel more profoundly than ever, the utter worthlessness and hollowness of a life of worldliness, and the unspeakable blessedness of a life whose fountains are all in Christ—a life of separateness from the world, of an earnest following of Jesus, and of daily growing more like him. I think the sad discipline of events around us for the past three years has contributed to increase this feeling in me. The prevalence of war and all its horrors—the change in our country to one who has seen it so different—the new aspects of society—the repulsiveness of many social features of the day, all help to deepen my longing for something better, higher, purer, holier than earth."

When I was last upon the parade-ground at West Point, two or three summers ago, my little boy of nine years, who was with me, was naturally disposed to linger that he might witness the brilliant evolutions of the cadets. I briefly told him why I thought we had better pass on. So, when the youngest son of the excellent Leigh Richmond, inspired by the glitter and show of a military parade, manifested his preferences for a soldier's life, the father expressed his dissent in the strongest terms. "Anything but this," said he, "anything but this—the very mention of a military life fills me with horror; I cannot bear to think of a child of mine engaging in scenes of bloodshed and destruction. No consideration on earth could extort my consent." And to his eldest daughter he wrote: "There is a

subject which often hangs heavy on my spirits,—I mean my poor dear Tom's inclination for a military life. Hating war as I do from my very heart, convinced as I am of the inconsistency of it with real Christianity, and looking on the profession of arms as irreconcilable with the principles of the gospel, I should mourn greatly if one of my boys chose so cruel, and generally speaking, so profligate a line of life. I could never consent to it, on conscientious grounds, and therefore wish this bias for the profession of arms to be discouraged. I dislike and oppose it with my whole heart."

Whilst I do not forget my own feelings of delight and exhilaration, as a lad, in witnessing with all its "pomp and circumstance" the soldiers' march, yet I do confess that the Spirit of my God has brought me to a better mind upon the subject, and that now to behold a parade of the military—especially when participated in by the orphan-pupils of a Girard College or Soldier's Home—will bring moistened eyes, and quivering lips, and an averted face.

I do not deny that Christian men may have been soldiers, but can there be any question that the profession of arms is an occupation which the followers of Him who defended not himself with the legions which he could have called, and who said that "My kingdom is not of this world, else would my servants fight," are enjoined to come out of. The primitive Christians of the first three centuries saw it so, and one of those best known to us (Tertullian), writing upon the unlawfulness of the military pursuit, pointedly says that "when a man has become a believer, and faith has been sealed, there must either be an immediate abandonment of it, which has been the course with many, or all sorts of quibbling will have to be resorted to in order to avoid offending God."

Strong language indeed was that used by "Fighting Joe Hooker" to Dr. Prime, when the latter spoke of the reconcilability in some cases, of war and Christianity. Said the General with emphasis: "The truth is, a man cannot be good and be a fighting man. He must have the devil in him. To kill one another, men must have their blood up, and then they are just like devils." And herein the hero of Look-out Mountain and Missionary Ridge but echoed the sentiment of the first Napoleon, that "war is the business of barbarians," and of the Duke of Wellington, that "men who have nice notions of religion have no business to be soldiers." Ought we not therefore to unite with the conclusion of the editor of the Boston *Christian*, who, after referring to the vehement expression of Sir Charles Napier, in the midst of his triumphs in India—"Accursed war! May I never see another shot fired!"—aptly says: "What have

Christians to do with such cruelties and crimes against humanity and against the God of peace?"

In conclusion, I have remembered those last plaintive words of the lamented Hedley Vicars, when, fatally wounded beneath the tower of the Malakoff, and carried away from the field of blood, he faintly exclaimed—"Cover my face! Cover my face!" We know not the revelation of those last awful moments in the young soldier's ebbing life, but we may well believe that the penitent thought came powerfully to mind: Had he, and these comrades of his, and those his enemies, observed the command of the Lord Jesus Christ, to love one another? And had not this same Lord instructed his disciples how they, and all others after them who call him Master, should effectually conquer their enemies? Coming—as thoughts such as these may have come—like a flood of the remembrance of the dying soldier, whilst the roar of cannon and the rattle of musketry mingled with the curses of the combatants, and the moans of the wounded and dying, how appropriate then this last request to his carriers—"Cover my face! Cover my face!" JOSIAH W. LEEDS.

REPORT.

[The following report shows something of what is being done outside of the Non-resistant churches, for the Cause of Peace. It shows us also how the people in many places where they have borne the burdens of the war system for so long, are ready to accept teachings that are in perfect accordance with the character of Christianity, and so reasonable, and what will bring only blessings to the human race.—EDITOR.]

OSKALOOSA, IOWA, JULY 3, 1891.

TO THE EXECUTIVE BOARD OF THE CHRISTIAN ARBITRATION AND PEACE SOCIETY.

GENTLEMEN:

I herewith submit report of work done in Europe during the past year under the auspices of your Society.

I first attended, as one of your delegates, the Universal Peace Congress held in London from the 14th to the 19th of July, and endeavored during the time of the meeting of the Congress, by work on Committees to which I was appointed, and elsewhere as opportunity offered, to promote the cause in whose interests I had gone abroad.

At the close of the Congress, before going to France, I gave two addresses and preached two sermons on peace, in London, one of which was to the large audience that meets on Sundays in St. James's Hall.

Arriving in France the first of August, I spent most of the time for two months or more in acquiring the conversational

use of the language. During this time opportunity was offered of giving some addresses in English in English speaking churches, and in the English Y. M. C. A. Much time was spent during the earlier months of my stay in Paris in private conversation with persons of different classes in order to become acquainted with the feelings and opinions of the country, and to gain as intimate an acquaintance as possible with the general status of the peace question in France. This work by private conversation and personal contact with people of influence, especially in the churches, was continued throughout the year, as it is one of the most effective ways of reaching and modifying opinion.

Later on in the year, beginning with early winter, I commenced giving public addresses on peace, in the French language, in the churches, mission stations and public halls of Paris, as opportunity offered. I found but little difficulty in gaining admittance to the churches, and was always received with great courtesy and cordiality. A considerable number of the French pastors are not only in sympathy with the peace movement from the humanitarian standpoint, but see clearly and say openly that war is contrary to the spirit and letter of the Gospel of Christ.

I distributed a number of tracts and pamphlets on the subject of peace wherever I went. Most of these were in English and were given to those only who read English, as a large number of cultivated Frenchmen do. There is not much peace literature in the French language, especially on the religious phases of the subject. I published in French a twelve page pamphlet on "The Example and Teaching of Christ" on the subject of war. This has been and is still being widely distributed among Christian ministers and others, though the edition of it published is now nearly exhausted. In addition to this work of distributing and preparing literature, I prepared for American papers a number of articles on different aspects of the condition of things in Europe.

During the year I made two trips of nearly four weeks each in England, one in December, the other in May. During the former I gave addresses in churches of different denominations in several quarters of London and spoke also in Croyden and Leominster. During the latter trip I spoke in Birmingham, Liverpool, Newcastle-on-Tyne, Darlington, York, Nottingham, and Hitchin, speaking two and three times in some of these cities. During the month of April and the latter part of March preceding, I made a trip into Italy and the South of France, visiting Rome in order to acquaint myself personally with the condition of affairs in Italy, and attending the meetings of the Evangelical Alliance at

Florence, where I had opportunity to work privately in the interest of the cause with members of the Alliance, and to distribute a large quantity of literature. During the latter part of this trip I visited in the South of France, Marseilles, Valence, Montmeyran, Nîmes and Montauban, speaking in all these cities and in some of them two and three times.

The work of the year has been arduous and has required much tact and patience, but it has been interesting and in many ways encouraging. Peace work on distinctly religious lines has been almost unknown on the continent, so that the presentation of the subject under this aspect was quite new to nearly all of the audiences to which I spoke. Everywhere where I held meetings, marked attention was given to what was said, and signs of genuine appreciation and approval were not infrequent. The audiences were often large, ranging from two hundred to five hundred in the South of France. I came often into contact with some of the most prominent workers of the French Arbitration Society, an organization with headquarters at Paris, carrying on an active propaganda on social, economic, and humanitarian grounds. This Society has now on its roll, a considerable number of prominent French Statesmen and scholars who are doing much to enlighten public sentiment on the barbarity and unreasonableness of war. I also had the privilege of meeting and doing what I could to encourage the leaders of the Young Men's Peace Society of Nîmes. This Society, recently organized, and carrying on its work under great difficulty, from lack of funds, is destined, in my judgment, to play a very important part in the education in peace doctrines of the coming generations of young Frenchmen if it can procure sufficient means on which to live. Its chief work has been the publication of a Peace Almanac, which, during the past year, has reached the circulation of twenty thousand. This Society has recently made an appeal to me for funds, which I have no means of furnishing, and I should like to commend its interests to lovers of the peace cause, as deserving of their proud sympathy, and their support. No peace work in France can yet be carried on, with the exception, possibly, of the work of the Arbitration Society, at Paris (which has only one lecturer in the field) without aid from other countries where the cause has so many more active supporters.

The work begun by your Society in France the past year, and which I am only too conscious of having done very imperfectly, ought certainly to be continued by some one. The country is now open to the gospel as it has probably never before been, and the peace element of the teachings of Christ, ought, during this new awakening to be kept promi-

nently before the religious teachers of the nation. Allow me to add also as an element of encouragement, that, so far as I was able to discover, from many different sources, the French people as a whole, love and want peace. They feel deeply and universally the loss of the two provinces, taken from them at the close of the war, of 1870, and owing to the armed condition of the rest of Europe, it is perfectly useless to expect their leaders to take any steps alone towards disarmament. But the nation as a whole, while ready to defend itself, and while keeping its military preparations in the highest possible state of efficiency, would welcome deliverance from its present excessive and disastrous military burdens. I was told in many places, that a great change has come to the sentiments of the people within the last six or seven years, and that their chief desire now is instead of glory by arms, to be allowed peaceably to develop the agricultural, industrial and commercial resources of their country. If the darkest night is often just before the dawn, the present "bloated armaments" of Europe may sooner than many expect, be a thing of the past, if the friends of Peace are only willing faithfully and fearlessly and sacrificially to do their duty. Respectfully,

BENJAMIN F. TRUEBLOOD.

WISE SAYINGS.

—It ought to be a comforting thought to the Christian that with every passing day, he is nearer to heaven.—*United Presbyterian*.

The self-denial which is commanded in the Scriptures is always our truest self-interest. We are sure in the end to gain more by practicing it than not by doing so. The improper indulgence which one refuses to himself, may at the time involve a trial and struggle; but the discipline and command over his lower passions gained thereby will more than pay for the trial, however severe it may be.—*N. Y. Independent*.

Humility is, perhaps, developed more generally in the estimate of our influence than in any other thing. We may think of ourselves more highly than we ought to think in many respects; and when we consider our example and words, we may be altogether blind as to their effect on others. "No one is so weak or so humble as not to have weight on some mind; to modify opinions or influence conduct." Each day our speech and actions tell on lives.—*Christian Inquirer*.

Look for some discouragements in life, for if everything went smoothly always, we would forget from whence the bright and pleasant spots in life come.

SUNDAY-SCHOOL LESSONS.

LESSON VI.—NOVEMBER 8.

THE WORK OF THE HOLY SPIRIT.—Jn. 16:1-15.

Golden Text.—He will guide you into all truth.—John 16:13.*Time.*—Late Thursday night, April 5 or 6. A. D. 30.*Place.*—Probably the upper room in Jerusalem where they had eaten the Passover, or possibly some place to which Jesus resorted with his disciples on the way to Gethsemane.

DAILY READINGS.

M. The work of the Holy Spirit. John 16:1-15. T. Promise of the Holy Spirit. Acts 1:1-9.

W. Holy Spirit received. Acts 2:1-18.

T. H. S. commits the Disciples. Acts 13:1-12.

F. H. S. gives joy to saints. 1 Thess. 1:1-10.

S. H. S. edifies the church. Acts 9:31-37.

S. Sealed by the Holy Spirit. Eph. 1:1-14.

INTRODUCTION.—The discourse we studied in the last lesson is here contained without interruption of thought.

LESSON VII.—NOVEMBER 15.

CHRIST'S PRAYER FOR HIS DISCIPLES.

—John 17:1-19.

Golden Text.—He ever liveth to make intercession for them.—Heb. 7:25.*Time.*—A few hours before the crucifixion, on Thursday night, at the close of the discourse of the last lesson, April 5 or 6. A. D. 30.*Place.*—Still the upper room in Jerusalem, or some point on the way to the garden of Gethsemane.

DAILY READINGS.

M. Christ's prayer for his disci. Jn. 17:1-19.

T. Christ's sympathy. Heb. 4:11-16.

W. Christ's compassion. Heb. 5:1-14.

T. Christ's benevolence. Matt. 4:18-25.

F. Christ's love. John 15:1-17.

S. Christ's humility. Luke 22:24-34.

S. Christ's forgiveness. Luke 23:29-43.

INTRODUCTION.—Jesus had eaten the Passover and instituted his memorial supper. He had spoken his farewell discourse, ending with the encouraging words, "Be of good cheer; I have overcome the world." From man he now turned to God, and addresses him in prayer. In this prayer he pleads for his glorification. He refers to his work among men, and the faithfulness of his chosen ones to keep his word. To God he supplicates for their unity, preservation and consecration. And for all future believers he asks the same holy unity, and indirectly prays for the conversion of the world to the faith. His voice is raised to heaven in the presence of his followers, and they are permitted to hear him openly making intercession for them.

CONFERENCE REPORT.

REPORT OF THE CONFERENCE HELD AT THE OLIVE CHURCH IN ELKHART CO., IND., OCT. 9th, 1891.

The Bishops' meeting was held on Thursday afternoon, Oct. 8th, for the purpose of arranging the work for the following day:

FRIDAY, OCT. 9th. FORENOON SESSION.

Conference was opened about 9 o'clock by singing. Introductory remarks were

made and prayer offered by Bish. Daniel Brundage. He set forth the right to hold Conferences from Acts 15. The purpose of the Conference is to come to a mutual understanding, that there may be harmony of action and teaching by the ministers of the various congregations. To make the Conference profitable questions of less importance should occupy little time and not crowd out those of greater importance.

Bro. J. S. Coffman was appointed Moderator, and Bro. J. F. Funk, Secretary.

The following Bishops, ministers and deacons were present.

Bishops.—Daniel Brundage, Henry Nice, Henry A. Miller, Daniel Royer, Emanuel Hartman, John M. Shenk, John Speicher, Henry Shaum, Fred. Mast of the Amish Mennonite church of Holmes Co., Ohio, and D. J. Johns of the Amish church of Clinton, Elkhart Co., Ind.*Ministers.*—Jacob Hahn, John F. Funk, Harvey Friesner, Andrew Shenk, Eli Stofor, John Nice, Jonas Loucks, Noah Metzler, Amos Mumaw, Samuel Yoder, Peter Lehman, David Burkholder, Henry Weldy, Joseph S. Lehman, Philip Nice, J. S. Hartzler, J. J. Weaver, Amos Cripe, David Garber, Jacob Bleilie, Joseph Miller, and J. S. Coffman.*Deacons.*—Daniel Smith, David Martin, John Nusbauer, James Mishler, Abm. Culp, Jacob Long, Jonas Brubaker, Jacob H. Wisler, Daniel Freed.

After prayer Bro. H. Nice read the 3d chapter of 1 Corinthians. In his remarks he referred to the blessings of God towards us in permitting us to meet from different places to consult together over the important work in which we are engaged, and to see whether we are still willing to hold fast to the faith and practice of our fathers, as given us by Christ and his apostles. Our work is an important one. We are watchmen over the flock of God, and our position is one of great responsibility, one that should fill us all with the greatest solemnity. Our work is to lead the church and teach the people the way of life. We should guard ourselves that we direct them in the right way and not lead them astray. In the chapter read we learn that already in that early day there were divisions among the people of Christ. But Paul does not commend them for this. He much more reproves them. Was Christ divided? No. When Paul planted and Apollos watered they were all one in Christ, and God gave the increase. They built on one foundation, which is Christ, and "other foundation can no man lay, than that is laid, which is Christ." As ministers we all stand on equal ground, and one should not lift himself above the other or exalt himself, but we should all be very zealous and devoted in our efforts to build on this one foundation, and if we do thus our work will be acceptable and will stand be-

fore God; the gates of hell shall not prevail against it. To this purpose we must be of one mind, bound together in the bonds of love, and labor together for one and the same purpose; then God will be with us and bless us, and our work will prosper.

Let each one examine himself, and see if he is perfectly willing to build on this foundation, and see well to it that he builds gold, silver and precious stones, and not wood, hay, and stubble, which the fire shall destroy.

By suffering we are chastened as by the fire, and led to distinguish between the false and the true, between the gold, silver, precious stones, and the wood, hay and stubble.

When this fire burns out in us the dross, and that which is not in accordance with his word, then we will not try to bring in things that are simply our own, but we will hold to the things which are strictly in accordance with the word of God.

The fifth chapter of Matthew gives us beautiful lessons of instruction in our Christian faith. Here we learn the principles of universal love and for earance. Here we are taught that we have no right to do that which is injurious to others. We have no right to take the weapons of carnal warfare and go out to destroy our enemies. The Mosaic law, which permitted revenge is fulfilled and set aside through Christ for the more perfect law of love, and we must be governed by this law of love, instead of the law of revenge and retaliation. We must not be overcome of evil, but must overcome evil with good.

In the 18th chapter of Matthew Jesus teaches us further how to conduct the Church, and how to deal with members when misunderstandings occur and offense is given. These rules and instructions should be carefully observed by all.

When we are faithful and devoted and zealous in our teaching as well as in our conduct the Church will prosper, and will gain strength. In the days of the faithful martyrs the Church prospered, and the more they were persecuted the more faithful they became, and the more the church prospered.

Further remarks were made by Bro. Shaum and others. The doctrines to which we hold, as repentance, baptism, the forgiveness of sins, &c., were referred to. Also our rules of order and the necessity of maintaining them. The words of Christ that we should not resist evil, &c., were also referred to. Members should not unite with secret societies, should not go to fairs, shows, horse races, &c. They should not be seen in saloons and other places of like kind; they should strictly avoid all appearance of evil. These things are prohibited not for the purpose of laying heavy burdens on the members, but that they may be saved. Ministers

shall be faithful in declaring the whole truth of God's word.

The kingdom of Christ differs from other kingdoms. It is a spiritual kingdom. This kingdom is governed by love, and this is the first and greatest command of Christ to his disciples, that they should love one another, even as he loved them and gave himself for them.

We should do to others as we would that others should do to us. We should not wrong any one; we should not swear an oath, according to Matt. 5:33-37. In all things we should manifest our love and devotion to God, to Christ and his word. If we delight ourselves in going to places of vain amusement, and enjoy its foolish pleasures it is plain evidence that our hearts are not as they should be. We need to be encouraged in the things we ought to do, and this is one of the purposes of Conference.

The people of God are subject to many evil influences, and hence we should be diligent and zealous as ministers to warn and encourage, to direct, and to teach our people the right way.

After each of the ministers had expressed his acceptance of the truths presented and his willingness to abide in the same, and some further remarks by Bro. H. Nice the forenoon session was closed by prayer.

AFTERNOON SESSION.

Several hymns were sung. Remarks were made by Bro. H. Nice and the congregation bowed in silent prayer.

The Questions which had been previously handed in and considered by the bishops, were now brought before the Conference.

Question. 1. What should be done with members who absent themselves from examination and preparatory meetings to get them to attend?*Ans.*—They shall be visited and the reason for their absence ascertained. If they have no good reason they shall be admonished, and efforts shall be made to bring them to attend.*2.* If a church counsel is taken and the decision of the church is unscriptural, and justice has not been done to all parties, can anything be done in the matter afterwards? If so, what should be done?*Ans.*—In case of an unscriptural decision in a certain congregation, the unsatisfied party, with the consent of the bishop, shall have a right to appeal to the State Conference for an investigating committee whose decision, with the ratification of the church, shall be final.*3.* How should we deal with members who absent themselves from communion?*Ans.*—To this question the same answer as given to question 1, will apply, and was adopted.*4.* The following question was presented by Bish. John Speicher of Kent

Co., Mich., and read by Bro. A. Hunsberger.

It has been the practice of some of the sisters of the church at Caledonia to wear a veil or common handkerchief as a covering for the head, for the last 15 years or more without any objections being made, and some have been taken into church fellowship without the cap, wearing a plain veil. Last fall in his communion sermon Bishop Speicher, among other things referred to these sisters who did not wear the cap as a covering, saying that they could partake of the communion if they would agree to wear the cap, say, in two weeks. The result was that some of the sisters not wearing the cap, did not partake of communion. Last spring at our regular Counsel Meeting Pre. Wenger brought up the matter and objected to Bish. Speicher's remarks. Bro. Wenger said that the scriptures did not call for the cap, but merely for a covering, and that we had no scriptural right to refuse communion or church fellowship to those who wore a plain covering other than a cap. It was claimed by others that it was a church ordinance, and therefore binding. Bro. Wenger claimed that it never had been established even as a church ordinance by the district conference in Indiana, and that it was only a tradition brought down from olden times.

After debating the question for some time, it was decided to bring it before this Conference to be decided and settled whether it is a church ordinance and binding or not. If it is, what is to be done with those sisters who have been borne with all these years and still persist in not wearing the cap, and also with those who were taken into church fellowship without the cap?

Ans.—It is the sense of this conference that it is the custom of the church for the sisters to wear the cap as a prayer-head-covering and we expect them to conform to this established custom. Unanimously adopted.

Bro. Nice, in connection with the foregoing made some very applicable remarks with reference to brethren frequently not conforming to the custom of wearing plain garments as they should. The brethren as well as the sisters should observe simplicity in dress, and the ministers especially should conform to the established custom of wearing plain apparel. It would be unjust to require only the sisters to dress plainly, while the brethren were allowed to conform to the customs and fashions of the world. Both should do their proper share in preserving plainness and simplicity among our people.

In reference to brethren serving as jurymen Bish. Hartman stated that the last legislature of the state of Illinois, made it obligatory upon every citizen to come to the polls and vote, and that jurymen should

be chosen from those who neglected or declined to vote. What should our people do, who from conscientious motives decline to vote and also to serve as jurymen?

It was recommended by the conference that petitions, signed by members of the several non-resistant churches, who decline to vote and also to serve as jurymen, should be presented to the next State Legislature of the state of Illinois, praying for a repeal of said law, or at least for such a modification of it as give the non-resistant people the privilege to enjoy that perfect liberty of conscience which the constitution of our country guarantees to every citizen.

The following resolution was unanimously adopted.

Resolved.—That Bro. J. F. Funk be appointed to collect in a convenient form, for future reference, the Resolutions and decisions of the conferences of the state of Indiana that have been made in their annual sessions as far as they can be obtained.

This action was considered necessary from the fact that each year our conference spends much valuable time in considering and making decisions and resolutions that have many times before been considered and decided.

[We think the adoption of a similar resolution would be in place for every conference in the country.—EDITOR.]

A committee was appointed by the conference to investigate a matter in the Holdeman Church, in conformity with the decision on question 2.

Decided to hold the next session of our conference in the Holdeman Church on the second Friday in October, 1892.

Reference was made to the decision of this conference at a former session, that all questions intended for consideration by the conference should be written and handed in on Thursday for examination by the bishops. In case that any one should not be able to be present at that time the questions may be sent by mail or otherwise. This should not be forgotten.

Conference adjourned and was closed by singing, and prayer.

J. F. FUNK, Sec.

FINDING HIS PLACE.

A young man who had just made his home in a city where all were strangers, on Sabbath morning sought the church of his own denomination. He was shown to a pew and handed a Psalter. One who sat near him noticed that he engaged heartily in the praise service, and that his voice was of excellent quality. He was invited to attend the choir meeting, and came. It was there discovered at once that he was well qualified to lead the congregation in its praise service. Thus a Christian who is willing to do what he can easily finds his place.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

November 1, 1891.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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OUR ALMANAC FOR 1892.—Our family almanac for 1892 is completed and already a number of orders have been filled and our customers can be promptly supplied. Our almanac is one of the best published, both with regard to the Astronomical Calculations and the selection of the reading matter. It contains also several excellent illustrations and is altogether just such an almanac as every family should have, and it contains reading matter that is both entertaining, edifying and useful. We aim to publish an almanac that no christian parent need be afraid to put into the hands of his children; and for this reason especially commend it to our people. We expect liberal orders. By all means buy your own church almanac in preference to others.

Prices are as follows:

1 copy by mail	.. . . .	.08
4 copies " "	.. . . .	.25
12 " " "	.. . . .	.60
22 " " "	.. . . .	\$1.00
100 " " "	.. . . .	4.25
100 " " express	.. . . .	3.50
1 Gross (144) per express	.. . . .	5.00

When sent by express the purchaser pays express charges.

INFORMATION WANTED as to the whereabouts of Adam Kauffman who on Feb. 8th, 1891, mysteriously left his place 5½ miles south-west of Gunn City, Mo., and has not been heard from since, more than

that he is known to have stopped at Iowa City, Johnson Co., Ia., a few days after leaving here. He is aged 38 years; height about 5 feet 5 inches; is slightly near-sighted and is neither really light nor dark complexioned, but a shade between the two.

Any one knowing of his whereabouts will confer a great favor by writing to Christian Kauffman, Garden City, Cass Co., Mo.

BOOKS.—If you wish to purchase books send to the Mennonite Pub'g Co. They sell all the Mennonite books, and a large assortment of good miscellaneous books. They keep a large variety of Bibles and Testaments, both English and German. They have Family Bibles and Teachers' Bibles at all prices. Send for Catalogue and any information you may desire.

DEAD.—Just as we are going to press we receive the sad intelligence, that Bish. John M. Kreider of Osborn, Greene Co., Ohio died on the 14th of October. The particulars will appear in our next issue.

BRO. LEWIS KULP of Gardner, Grundy Co., Ill., who has been here on a visit, has decided to locate here, and has bought the property formerly owned by Bro. H. B. Brenneman on Prairie Street. He will move here in the near future. We are glad to have him come and make his home with us.

ON A VISIT.—Sisters Lydia Musselman and Nancy Martin of New Holland, Lancaster Co., Pa., made an extended visit to Kansas, Nebraska and other parts of the west, stopping also with their brother, Pre. John Weaver, of Elkhart Co., and spent a short time at the Herald of Truth office on the 21st of October. They left the same evening for home.

SISTERS Salinda Hershey and Mary Denlinger of Lancaster Co., Pa., who have been visiting in the West, stopped at Elkhart on their way home and paid us a very pleasant visit. These dear young sisters appreciate their visit in the West doubly, since, while stopping in Missouri they were led to renounce the world and accept Christ. Sister Malinda Ebersole of Sterling, Ill., accompanied them here. They left for their respective homes on Monday the 19th of October,

WE ARE INFORMED that the brethren in the Franconia congregation, Montgomery Co., Pa., have decided to build a new meeting house next summer. This is one of the oldest and largest congregations of our church in the East.

THE ADDITION to our Publishing House (64 feet long, three floors) is about completed, and will be ready for occupancy by the middle of November. The first floor will be used for our press-room, the second for our book-bindery, and the third for the composing-room, while the rooms now occupied by these will be fitted up for offices, stock rooms, etc.

BRO. ELI S. HALLMAN, of Berlin, Waterloo Co., Ontario, was with us about ten days in the first half of October, and his visit was much appreciated. He is about to engage in the book and stationery business in Berlin, Ont., and will keep on hand a full line of our books and other publications, almanacs, etc., from which our brethren and patrons in Canada can have their orders filled. If we mistake not, his place of business will be on Frederick St., opposite the market. We believe our people will find Bro. Hallman prompt in his business transactions, and hope they will favor him with their patronage in the book and stationery line.

WE ARE GLAD to notice in the report of the Missouri conference that the brethren there are alive to the wants and needs of our church, and that they have given their voice in favor of direct and continued work for the salvation of souls and the upbuilding of the church. In looking over the field of religious labor the field seems to open to us as a church as it has never done before, and much depends on the manner and the spirit in which we take hold of the work. If in an indifferent way, then the result will be according to the effort but if in good earnest and with sincere and prayerful looking to God for help, he will surely bless the efforts made for the ingathering of souls. Would it not be well for other conferences to consider this matter also? We are living in a time when it seems there is a great work for our people to do, and it behooves us to be about it with all earnestness.

OUR COLLECTIONS.—We are again compelled to call the attention of those who are in arrears on the paper, and especially those who are behind a number of years. We have our new building almost completed and the material as well as the workmen must be paid, and we need the money. Will you now try and make up the amount you owe us? It may be but a small amount, yet all these small amounts together make a large sum, and will enable us to pay our obligations readily. We are sending out bills and a good many have responded promptly, but quite a number have so far paid no attention to the matter. Please, friends, make an effort and even if you have to try hard and make some little sacrifice, before the new year begins, have the printer paid. We hope to hear from all that are back on their subscriptions very soon.

MENNONITE PUB'G CO. STOCK.—Since the issue of our circular a few months ago setting forth our purpose to bring the control of our publishing interests more directly into the hands of the church and conferences, we have received words and letters of encouragement, and a number of brethren and sisters have also added to the capital stock of the publication fund by private subscriptions and a few have given as gifts, as follows:

Private subscriptions from different brethren and sisters.	\$550.00
1 share by a brother in Elkhart Co., Ind., the income of which is to be given each year to the Evangelizing Fund.	25.00
4 shares from a sister in Elkhart Co., Ind., the income of which is to be given each year to the Evangelizing Fund.	100.00
1 share given by a brother to the Lancaster Co. Conference.	25.00
2 shares from a brother, given to the Mennonite church in Elkhart Co., Indiana.	50.00

We are glad to see that at least some of our brethren are manifesting an interest in the work and are willing to contribute of their means to it. There is still further opportunity to help this cause and we hope to be able during the coming months to report from others also that have done something in this direction.

FORGOTTEN!—It has happened before, and will happen again, that at conferences, important matters are not brought before the conference for deliberation, because of human forgetfulness, or because of want of system in arranging matters for the conference. The result of this forgetfulness or want of system often hinders the work until the next conference considerably. Since every individual person considers his time worth something, and since many of those attending conference come from a distance, and incur more or less expense to themselves, it is self evident that when we do come together to hold conference, we should go about it systematically, so that our time may be profitably spent and the work that ought to be done may be done and not forgotten. For this reason, therefore, we believe that it would be a decided step in the right direction if all questions that should be brought before the conference would be recorded, the same as the results of the conference are put on record. These questions should be presented to the bishops, ministers and deacons before the conference. The questions could then be written down and presented (by the brother who presides) to the conference for deliberation. This plan, as may be seen from time to time in the Herald, is followed by some conferences, and with good results. If our conference work is important for the church, let us by all means adopt such methods for conducting the work, as will give the best opportunity for accomplishing as much as possible while we are assembled in conference.

WHERE ARE THEY GOING?—While in many of our churches there is life and activity, and souls are being gathered into the fold and the kingdom of Christ is being built up and established, there are other places where exactly the reverse is the case. Whether it be that the proper means are not put forth for the ingathering of the young in such churches, or that there is a lack of spiritual energy in the ministry and laity or whatever else may be the cause, it is certain that it is not God's fault that in some places the church is going backward, and even all traces—except perhaps some unoccupied, unused plain old meeting house by the roadside could be called so—of a once

flourishing Mennonite church are disappearing or have already disappeared. Such a picture of one of our churches in the East is drawn by the editor of the *Gospel Messenger*, organ of the Dunkard Denomination, where in speaking of the "Woodcock Valley" in Pennsylvania, he says:

—"A century and more ago might have been seen men - strong men, with their wives and children from the East and South Land, wending their way through these mountain passes with their 'all' in their budgets and on the pack-saddle horse for this valley as their objective point. — The families were not many - the Groffs - Groves now - the Hoovers, Brumbaughs, Grubbs, Peightals (Bechtels) Norrises, Finks, Shantzies, Garvers and Buckwalters. Religiously, they were Dunkards Mennonites, German Reformed and Lutherans.

"The same class of people and the same churches have their representatives in the Valley to-day, but there have been changes. Some have wandered from one fold to another, yet the proportion has not varied much except with the Mennonites. A few more of the fathers to lay away and this religious body will have no representative in this valley."

From this observation the writer of the above draws the following lesson—and it is a lesson which it will be well for all to learn:

—"Unless a church cares for and gathers in her children, the end will surely come. Where there is a waste, there must be a supply. Our children, yes, *our* children must be saved for the church and for Christ if the body is to be perpetuated, and were we to seek out the cause for our disorganized churches to day, we would find their children in other churches, in other communions. But *why* they are there might be another revelation. Somebody was responsible, and if we knew *who* they were, and *how*, it might be of profit to us.

Comments on the above are unnecessary. The church who would prosper must work earnestly and intelligently using the means adapted to the times, for the maintenance and upbuilding of the church, otherwise all effort is vain, and any amount of sorrow and tears will not change the result—the extinction of the church. K.

VISITORS FROM ABROAD.

October 3d.
Bro. A. Shantz and wife, Waterloo Co., Ont.
" Jesse Cassel and wife, " "
" John Latshaw and wife, Chester Co., Pa.
" Rudolph Stauffer & wife, " " "
October 5th.
Bro. E. S. Hallman, Berlin, Ont.
October 6th.
Sister E. Hartman, Livingston Co., Ill.
" Sarah Hartman, Livingston Co., Ill.
" Sarah Lehman, " "
October 7th.
Bro. Amos Hunsberger, Allegan Co., Mich.
" Abr. Lehman and wife, Kent Co., Mich.
" Elias B. Kolb and wife, Waterloo Co., Ont.
Bish. Hy. Nice, Whiteside Co., Ill.
Pre. Hy. Nice, " " "
Bish. J. M. Shenk, Allen Co., Ohio.
" Em. Hartman, Washington Co., Ill.

October 8th.

Pre. Philip Nice, Sterling, Ill.
 " J. S. Lehman, Dakota, Ill.
 Bish. A. Royer, Clay Co., Ind.
 " J. P. Speicher, and wife, Kent Co., Mich.
 Pre. Jacob Hahn and wife, Kent Co., Mich.
 Bro. Hy. Ryman and wife, Kent Co., Mich.
 " Lewis Culp and wife, Ill.
 " J. Amstutz and wife, Allen Co., Ohio.
 Bish. Fred Mast, Holmes Co., Ohio.
 Sister H. Kaufman, Chicago, Ill.
 " Salinda Hershey, Lancaster Co., Pa.
 " Mary Denlinger, " "
 " Malinda Ebersole, Whiteside Co., Ill.
 Bro. J. J. Bontreyer, DeGraff, Ohio.
 Pre. Andrew Shenk, Allen Co., Ohio.
 " Harvey Friesner, Branch Co., Mich.
 " David Garber, Goshen, Ind.

October 14.

Bro. J. S. Augsburg and wife, Butler Co., O.

October 16.

Pre. Abram Herr, Lancaster Co., Pa.
 " John Ranck, Lancaster Co., Pa.
 Bish. Jonathan Kurtz, LaGrange Co., Ind.

October 19.

Sister Matilda Horst, Stark Co., Ohio.

CORRESPONDENCE.

CHAMBERSBURG, PA., OCT. 14, 1891. Our communion services will be held in the Chambersburg Meeting-house the first Sunday in November (Nov. 1.), and preparatory services will be held on the preceding Saturday forenoon. May God richly bless our coming together.

COR.

WOODSIDE, FAYETTE CO., PA., OCT. 11, 1891. We had our communion services yesterday, and enjoyed a very pleasant and edifying season together. Quite a large number of brethren and sisters assembled. We would like a ministering brother to come and visit us and hold a number of meetings for us.

COR.

AYR, ADAMS CO., NEB., OCT. 10, 1891. — The ministering brethren John K. Ranck and Abraham B. Herr of Lancaster Co., Pa., paid us a short visit recently. They came here on the 7th in the evening and held one meeting. They left on the 8th in the morning on their way east.

COR.

FROM STARK CO., OHIO.—The new meeting-house in Stark Co., Ohio was opened for public worship on the 27th of September; Bro. Michael Rohrer of Canton was present and preached to the large congregation assembled in the forenoon. In the evening the services were conducted by Bro. John Latschaw of Chester Co., Pa. The number present was also quite large. We were greatly encouraged and edified on these occasions. This house is heated by a furnace, and is a neat and commodious structure. May God's blessing rest upon the congregation as they assemble here for public worship.

COR.

FROM WAYNE CO., OHIO.—The new Salem Meeting-house was opened for public worship on Sunday Oct. 11, on which occasion an immense congregation assembled. Bro. Moses Brenneman of Allen Co., Ohio, was present and assisted in the services. Meetings were held Sunday forenoon and evening and we were all encouraged by the words spoken to us and by the bright prospects for the future of the church. The Lord bless us all.

COR.

HUNTSVILLE, LOGAN CO., OHIO, OCT. 11, 1891.—As I have not seen any items in the HERALD from our little church all summer I wish to send a few. We have been blest with a bountiful harvest of nearly all kinds of grain and fruit, for which we cannot be thankful enough to the Giver of all good and perfect gifts.

Our Sunday-school, conducted by J. K. King and I. Stultzfus is progressing fairly well, but not as well as it should, as the parents do not all take as active an interest in the school as they should to make a school prosperous. The health in general is good in our community at present.

COR.

FROM HOWARD CO., IND.—On the 11th of October 1891 communion was held at the Howard and Miami Co., Ind., church, in which 114 members participated, and showed their love toward one another by washing one another's feet. While the house was crowded with non-members the very best of order prevailed.

After the service at the church, the ministers and some of the brethren and sisters went to the house of Bro. Christian Lantz. Sister Lantz is afflicted with cancer. She had a desire to be with us at the house of worship, but could not. The brethren and sisters participated with her in communion. May God endow Sister Lantz with power from on high, that she may endure her pains and afflictions in patience.

COR.

GRANTSVILLE, GARRETT CO., MD., OCT. 7, 1891.—Bro. J. N. Durr of Maestown, Pa., was recently with us in four meetings at the Casselman Meeting-house, and one at the Folk Meeting-house in Somerset Co., Pa. All of these meetings were well attended and an unusual interest manifested by the congregation. On Sunday morning when the communion service was held for the first time in the new Meeting-house (Casselman) in Garrett Co., Md., the large course of people could not all be accommodated in the house.

On Sunday, Sept. 27th, one person was admitted into the church.

We feel rejoiced and refreshed. May God bless the earnest efforts of our brother.

COR.

FROM MARTIN'S CHURCH, WAYNE CO., OHIO.—Sunday October 4th baptismal services were held at the above named church, on which occasion four persons were received into the membership on confession of their faith, and another one who had been baptized and had belonged to another denomination was received on confession. Bro. Burkholder of Mahoning county was with us on this occasion and assisted in the services. We were all greatly encouraged by this addition to our number here. May these dear young people ever stand firmly for the principles they profess, for the Savior they have confessed, and live holy and acceptably before God.

COR.

FROM THE WALNUT CREEK CHURCH, HOLMES CO., OHIO.—Sunday Oct. 4th, Communion services were held in the Walnut Creek church, Holmes Co., O., a large number of brethren and sisters taking part. In the forenoon Pre. David Z. Yoder of Wayne Co., Ohio preached on the shadows and figures, the Old Testament antetype of what was to come, and in the afternoon Bish. Eli S. Miller of LaGrange Co., Ind., spoke of the bitter suffering and death of our Lord Jesus Christ.

After observing foot-washing votes were taken for the ordination of a brother to the ministry. But as not all the brethren who had received votes were present, the lot was deferred two weeks. Accordingly, on the 18th of October the lot was cast. Thirteen brethren had received votes, and the lot fell on Bro. John M. Miller, who was then duly ordained. The Lord bless the dear brother in his calling, that he may become a useful instrument in the hands of God for good.

COR.

FROM MARKHAM, YORK CO., ONT.—We were favored on the 21st of August with visitors from Pennsylvania, namely Pre. Jacob Mensch and wife and Bro. Adam Mensch and wife. Bro. Mensch preached on Saturday in Wideman's Meeting-house and on Sunday at Reesor's Meeting-house. On Monday they returned home.

On the following Thursday evening the brethren Bish. Amos Chressman and Pre. Samuel Bowman, from Waterloo Co., Ontario, arrived here. On the following day they visited among the brethren, and on Saturday we held our conference in Wideman's Meeting-house. On Sunday morning we held the examination meeting. We had meeting again in the afternoon at the same place. On Monday they left for home. On the 12th of Sept. the brethren Bish. Elias Weber and Dea. Benjamin Shoemaker arrived from Waterloo Co., and on Sunday we held the communion of the Lord's Supper in

Wideman's Meeting-house. In the afternoon we held a small meeting at Widow Kindy's home, and in the evening at the Widow Barkey's, and on Monday at the Widow Shirk's. The remainder of the day the brethren visited among the brethren, and on Tuesday morning they left for home. May God reward them and may their kind admonitions not have been in vain.

A. B. R.

Oct. 5th, 1891.

FROM HARRISONBURGH, ROCKINGHAM CO., VA.—The brethren in Rockingham Co., Va., had quite a season of spiritual refreshing of late. Conference convened at the Bank Church on Friday the 3d of October. Nearly all the members of the conference were present, but no one from a distance was in attendance. The most important subject before conference was the propriety of changing the mode of ordaining ministers and deacons. Many of our brethren believe the lot is not the only scriptural mode, and does not harmonize with the 20th article of our confession of faith. This subject occupied the greater part of the time of conference, and was at last laid aside.

On Saturday afternoon we had public preaching, at which time four young sisters were received into the church by water baptism. May God bless them to a faithful discharge of their duties through life. On Sunday the communion was held at the same place, a large number of brethren and sisters partook of the emblems of the broken body and shed blood of Christ.

COR.

FROM SMITHVILLE, WAYNE CO., O.—On Saturday, Oct. 10, we were filled with gladness to see that one aged sister had renounced the world and was received into the church by baptism; this is another proof that worldly pleasures can not satisfy, as this sister has no doubt tried many of them, and now, in the eve of life, as it were, she comes to the fountain head of all true joy, and is satisfied. On Sunday communion services were held at Oak Grove, where a large number of brethren and sisters partook of the sacred emblems; on Monday at Pleasant Hill, where the number is not so large, but we felt it was good to be there, as we felt the presence of Jesus, and where he is it is always good to be.

A number of brethren and sisters from a distance were with us at these meetings, among them the ministers C. Nafziger and E. Miller of Indiana, David Beachy of Holmes Co., Ohio. Let us be thankful to our heavenly Father for his many blessings. He may permit cloudy days and spiritual storms to come to us, but how many days of sunshine and joy He gives us in return!

COR.

CLARINDA, PAGE CO., IOWA, OCT. 15, 1891.—The ministering brethren John K. Ranck and Abraham B. Herr came here the evening of October 10. They preached twice on the 11th, once in Shambaugh at 11 A. M., and again in the evening in the Olive Branch school-house. A goodly number of friends assembled at both places. We would like to see some more such brethren come and visit us. There are but a few members here and we have no minister. This was the first preaching we had since last December. If any brother would come, we will gladly meet him at the depot, either at Clarinda or at Shambaugh if he will let us know. We live only three miles from either station. If any one is thinking of coming west to look for a home, then come and look at our country. We have a nice place to live. The soil is good and there is an abundance of good water. Fuel is plenty, both wood and coal being obtainable. We have good schools and in fact everything a man needs. We have all kinds of fruit such as apples, plums, grapes, blackberries, strawberries, etc.

A train runs south in the morning from Vilisca to St. Joseph, and back again in the evening. The trains make connection with the C. B. & Q. R. R. trains.

HY. L. HOFFMAN.

SUNDAY-SCHOOL ITEMS.

THOMPSONSTOWN, JUNIATA CO., PA., OCT. 5, 1891.—We have closed our Sunday-school at the Delaware Meeting-house for this summer. This was the first Sunday-school ever held in this district, and the attendance was not so large as it might have been, as it was a new thing to a great many of the members and there was not enough interest manifested all through the district to continue it through the winter. We expect however to hold a teachers' meeting at least every four weeks, and we intend to put our Sunday-school Lesson Helps into every family, and thus we will be able to study the lessons at home. By having our teachers' meetings we will be able to discuss the lessons. We expect to reopen our school on the first Sunday in April, hoping that we may all be better prepared to enter upon the work, and thereby be the means of accomplishing much good for our Master.

COR.

We rejoice to see that these dear brethren are not discouraged with their first effort, but are preparing themselves for resuming the work with the opening of spring. That is the right way to success. God will surely bless our efforts when we trust in him and go about our work earnestly and zealously.—[Ed.]

SELKIRK, ONTARIO, OCT. 4, 1891.—Sabbath-school opened with the 4th quarter Lesson Helps. The 1st lesson seemed

to be very interesting and instructive, when we read these helps over carefully. I think we will all agree readily in saying, that it requires the most careful thought and attention to prepare these explanations to assist us as teachers and scholars. Let us just reflect a moment then: Are we ever ready to study and meditate upon these Bible truths when we lay aside one of these quarterlies? Let us ask ourselves: Have we idled our time away? or have we been so busy that we could not devote a short time each day to the service of the Lord? Let us all try to be at our places promptly. We miss you greatly when you are absent. The lessons lack interest when you are scattered about. Children, it is very encouraging to parents to manifest a willingness to attend the Sunday-school in earnest. We are always glad to have a few words of encouragement from the ministers. Pre. John Rittenhouse from Jordan addressed us on Sunday last. Brother Hoover from South Cayuga and family are at all times welcome to be with us when it is convenient.

After a short meeting, Bro. R. and wife visited the friends and relatives and returned home. We wish them a pleasant time, and safe home.

COR.

A VISIT TO THE WEST.

Inasmuch as our visit, which we had undertaken last spring, in accordance with the decision and under the direction of the Lancaster County Conference, was cut short by my bodily indisposition, Bro. John K. Ranck and I left our homes on the 30th of August to complete, by the grace of God, our unfinished task. We went by way of Columbus, and Cincinnati, Ohio, and Louisville, Ky., stopping a short time at each place; thence to Mentor, Dubois Co., Ind., where we visited Bro. Andrew Crook and family, and held a meeting in an old dilapidated Baptist meeting-house which had neither door, windows, nor pew; seats being provided by placing boards for that purpose. We however had a good attendance and a good meeting, and we are taught that God dwelleth not in temples made with hands, and those that worship him must worship in spirit and in truth. So we could worship here just as well as anywhere, and we trust the humble effort put forth in proclaiming the word of God may not have been without good results. Bro. Crook and wife are the only members in this vicinity and it is very encouraging to them as well as to others when ministers stop and hold meetings with them. They seem to be very faithful in their Christian duties. May God bless and keep them.

We spent the night with Bro. Crook and the next day pursued our journey, going via St. Louis, reaching Versailles, on the 4th of Sept. We visited Bro.

John Driver and family and had two meetings in the vicinity. We also made a number of visits among the families of this neighborhood, which we believe were mutually encouraging. We regret that the ministering brethren Kauffman and Driver were not at home. The meetings were well attended, and the brethren and sisters seemed to be encouraged.

From here we went to Sedalia and staid all night.

From Sedalia we went to Mendon, Chariton Co., Mo. Here we visited Bro. John Greider, and had meeting in the old Mendon Church. From here we went to Kansas City, and the day following to Belton, Cass Co., Mo., where we filled an appointment in Gilmer's school house. The meeting was well attended. We also visited a number of families in the neighborhood.

From here we took the train over the Fort Scott R. R. to Garden City, where we were met by Bro. Helmut, who took us to Pre. L. J. Heatwole. He took us to the Bethel church, where an appointment had been made which we filled and also visited a number of the brethren and sisters residing in this vicinity.

From here we went to Olathe, Kansas, and were met at the depot by Bro. Mahlon Ernst and staid with him all night. Bro. Samuel Ernst was not at home, being in Lancaster Co., Pa., with a sick daughter who had gone there for treatment and who has since died. There we had one meeting in Stuck's school house.

From this place we went via Kansas City, to Abilene, Dickinson Co., Kansas. Here we visited Isaac Shockey, who is a member of the River brethren church, and with whom we attended the Conference of that church, which had its session just at this time. We also visited Christian Brubaker and Samuel Zook.

Our next point was Peabody, Kansas. Here we visited Samuel Gockley and others, and the next evening filled an appointment in the meeting-house near that place.

The next day Bro. B. F. Hamilton took us to Pre. David Weaver, and we had meeting both in the forenoon and in the evening at the Pennsylvania meeting-house. We visited a considerable number of families also in this neighborhood.

On the 22d we started at Newton for California, via Colorado, New Mexico and Arizona, stopping at Pasadena and Los Angeles. Thence to San Francisco and Red Bluff.

California must be seen to be appreciated. The fine scenery, great mountains, deep valleys, luxuriant vegetation, and beautiful parks cannot be described. They must be seen to form any adequate idea of their greatness and beauty. One of the finest parks, The Golden Gate Park, covers an area of over 700 acres, and the magnitude of her buildings is truly wonderful.

One of the most remarkable features of California is her fine and luscious fruit, such as oranges, pears, grapes, plums, peaches, figs, pomegranates, bananas, &c. The Banana trees and pepper trees are also remarkable.

At Red Bluff we expected to meet Bro. John Christolear, but as he lives 28 miles away, he was not there to meet us.

From here we went to Woodburn, and from there to Portland, Oregon, where we met Ezra and Samuel Martin, formerly of Lancaster Co., Pa., and enjoyed a pleasant time with them.

From here we went to Salt Lake City, via Huntington and Ogden. At Salt Lake City we spent Sunday, Oct. 4th, and were present at the Mormon church services both in the forenoon and afternoon.

The Mormon Tabernacle is a magnificent structure oval in form, and very high. The building will seat 10,000 people. It contains an immense organ with two water motors to operate the bellows, and this with a choir of 300 voices supplies the musical part of the worship. A three story pulpit, or three pulpits on an inclined plane each rising above and back of the other, and each indicating by its position the grade or dignity of its occupant, stands near one end of the oval. Three speakers occupied the time on this occasion. They read no text, but their preaching was plain and practical and so far as we heard it, seemed to accord with the teachings of the gospel, but evidently we did not have an opportunity to hear the whole doctrine as taught by Mormon Prophets.

In the afternoon they also had service at the Assembly Hall, near by, and both houses were full, making a gathering of at least 14,000 people, a number still outside.

Another remarkable feature of this place are the Hot Springs, where extensive buildings have been erected for bathing purposes.

From here we went to Cheyenne, Denver, &c., but we cannot stop to write about all the interesting sights and scenes which presented themselves to us.

We arrived in Adams Co., Neb., on the 7th of Oct. and filled an appointment there the same evening. We visited a good many families in this neighborhood; and then went on to Butler Co., and visited Henry Hess, formerly of our county.

Page county, Iowa, was our next stopping place. We visited Henry L. Hoffman and others, and had two meetings, one at Shambaugh and one at Olive Branch S. H. There are here only a few families of our faith, and since Bro. Andrew Good moved away, they are without a minister. Ministers traveling through the West should not pass them by. They are anxious to be visited.

From here Bro. John K. Ranck went to fill an appointment, near Palmyra, in Marion, Co., Iowa, with Bro. Jacob Rohrer, formerly of Lancaster Co., Pa., while I went on to Sterling, Ill. Bro. Ranck met me again on the 14th and we filled an appointment at the Sterling church on the same evening. We had the pleasure here of meeting Bish. Martin Rutt and wife and Bro. Henry Landis, of Maytown, Lancaster Co., Pa., who were also visiting friends and churches in the West.

Bro. Jacob Kehr brought us in his conveyance to Pre. Christian Snively, near Shannon, in Carroll Co., a distance of 40 miles. Here we again met our Lancaster brethren and sisters whom we had met at Sterling, and also with them Bro. David Ebersole and wife of Freeport.

From here we went to Elkhart, Ind., where we arrived in the evening of Oct. 16th. It was our privilege here to meet Bro. J. Kurtz, of the Haw Patch Church, in Lagrange Co., and Sister Horst, wife of Bish. Michael Horst, of Stark Co., Ohio. Also sisters Salinda Hershey and Mary Denlinger of our county, and Sr. Melinda Ebersole, of Sterling, Ill. We spent the evening with Bro. J. F. Funk and family, made a short call at the HERALD office, and at 11.40 P. M. took the train for home, which we reached safely, and found our families and the brotherhood in general all in the enjoyment of usual health, and all rejoicing at our safe return. We desire to express our warmest thanks to God for his protecting care and also to the dear friends and brethren with whom we met on our long journey of seven weeks, for the kindness and love they everywhere manifested toward us. We wish them all God's richest grace and blessings.

ABRAM B. HERR.

JOHN K. RANCK.

N. B. We have just received a letter from Bro. Ranck since his return, giving us the welcome information that he reached his home on Sunday morning Oct. 18th, and found his family all in usual health as stated above, and that he had the pleasure to meet with the brethren and sisters of his church (Hershey's) the same day and that he was made to rejoice with the church over the fact that four more (making now 17 in all) precious souls came expressing their desire to unite with the church. It is indeed a source of joy and reason for thankfulness to God when we see sinners coming to Christ. May God direct still others to come, and may we all be earnest to labor for the salvation of the people.

A VISIT AMONG OUR BROTHERHOOD IN ILLINOIS.

On the 15th of July 1891 my wife and I left our home in Ogle Co., Ill., and traveled by private conveyance to Sterling, Whiteside Co., 38 miles distant.

We remained all night with Bro. Philip Nice and spent a pleasant time at his home. On the 16th we visited among the brethren and sisters in the neighborhood, lodging with Bro. Landes, where we again spent a very pleasant evening in conversation. On the 17th we again visited, accompanied by Bro. I. M. Kehr and wife. We admonished the believers to be faithful and prayed with them. We spent the evening with our aged brother Ebersole, and on the following morning Bro. Ebersole and wife accompanied us on our visits to the members in the vicinity. Night found us at the home of Bro. Reitzel. He was unwell at the time, but we have since heard that he is better.

The 19th being Sunday, we had the privilege of assembling with the members in public worship. The house was well filled and we felt that Christ was in our midst, while we endeavored to speak a few words of his goodness. It is indeed pleasant to meet with so many dear brethren and sisters so earnestly engaged in the work of the Lord.

After partaking of dinner with Bro. Nice we drove a distance of 20 miles to Morrison, where we filled an appointment the same evening. Here we also had the privilege of addressing a goodly number of brethren and sisters, and we could well say, "It is good to be here." We shared the hospitality of Bro. Addison Shelly for the night.

On the 20th we visited our dear old brother Bish. Henry Nice, remaining with him until the 21st. Bro. Nice and wife then accompanied us and we visited a number of the members, reaching the home of Pre. John Nice the same evening. Here we had a very edifying time. On the 21st we returned to Bro. Henry Nice's, and on the 23d they again accompanied us on our visits among the membership. After a very pleasant evening and a good night's rest at the home of Bro. Steiner we started homeward the following morning, arriving at Dixon, where we spent the night with a neighbor and friend. We reached home on the 25th and found our family well.

On the 7th of August we again left home, driving a distance of about 45 miles to the Freeport church, arriving at Bro. Shoemaker's home the same evening. Next morning Bro. Shoemaker accompanied me, and we visited among the brethren.

On the 9th we attended the meeting at the Freeport church, where we had the pleasure of meeting nearly all the brethren of this congregation. We felt much refreshed in spirit and encouraged to go on laboring for the Lord. We remained there until the 11th when we again returned home.

After another fortnight's rest we again left home, on the 25th of August, this

time going southward. We drove a distance of 63 miles to Sandwich, and, resuming our journey next day we drove, about the same distance, we reached the home of our son Rinehart at Reddick, where we remained until Saturday the 29th, when we went 16 miles to Cullom where we met our son-in-law Bish. Emanuel Hartman and wife whose family, we learned, were enjoying good health.

On the 30th we had the privilege of assembling with the brethren and sisters in public worship, both in the forenoon and in the evening. Here we again met Bro. Philip Nice of Sterling, Ill. I shall never forget the soul-refreshing time we had here. May God bless the efforts put forth for his glory. On the 31st Bro. Nice left for home, while we set out for Washington, Tazewell Co. where we arrived at nightfall, having traveled a distance of 72 miles, where we again found our children Em. Hartman and wife all well. How glad we were to meet with our dear ones at their home; yet how much greater will the joy be when we can meet in heaven where parting is unknown. We remained with our children some time, visiting brethren and sisters in their vicinity and filling two appointments at the Amish church near by. Our Amish brethren have a large meeting house, and it was crowded. I was loth to leave this place, for I felt that the good Lord was with us in our meetings.

On the 9th we moved on toward Cullom, remaining all night with Bro. Steinman near Flanagan. We arrived at Cullom on the 10th, and remained there over Sunday, attending two meetings.

From here we went to Reddick, where we remained until the 18th, when we went to Bro. Lewis Kulp's at Gardner, in Grundy Co. We also visited our aged Sister Showalter who feels herself somewhat neglected. On the 20th we had meeting at a school house, and after lodging at the home of Bro. Witmer's we set out for home on the 21st, arriving there on the 22d. We again found them all well. We also visited our aged sister Rice at Mount Morris, where she lives with her step-son. She is now in her 95th year and although somewhat feeble in body on account of a slight stroke of paralysis some time ago, her mind is still strong, and her conversation of heavenly things. What a great consolation and pleasure to find aged brethren and sisters so steadfast. She says she is ready to go when her Father calls her home, where there is no more sickness, sorrow or death.

Our hearts are filled with thankfulness to God for his kind protection while on our journey, also to the dear brethren and sisters everywhere for their kindness. May God the Father richly bless you all. Oregon, Ogle Co., Ill. H. L. SHELLEY.

REPORT OF KANSAS AND NEBRASKA CONFERENCE.

The annual Conference of the Kansas and Nebraska churches convened at the Roseland Meeting-house near Roseland, Adams Co., Neb., on Thursday Oct. 1st, 1891 at 2 P. M.

The following ministers were present: Bishop Albrecht Shiffler, Roseland, Neb. Preacher Jonas Nice, Roseland, Neb.

" Joseph Gascho, Milford, Neb.
" Caleb Winey, Peabody, Kans.
" C. Miller, Canton, Kans.
" Daniel Diener, Canton, Kans.
" David Weaver, Newton, Kans.

Dea. Abraham Shell-berger, Ayr, Neb. Conference was opened by C. Miller by reading 1 Cor. 3, and commenting on the same. After prayer the Conference proceeded to organize. Bro. Tillman M. Erb was elected moderator, Daniel Burkhard, secretary, and H. H. Rutt assistant secretary.

As the committee on questions had not arranged the same, they retired to arrange them; while the committee were out, the time was occupied by the various ministers in reading portions of Scripture and commenting on the same, and exhortations and singing, till the committee had arranged the questions. Then after prayer conference adjourned to meet on Friday 9 A. M.

Friday morning conference met as appointed (the ministering brethren, Bishop S. C. Miller of Monitor, Kansas, and Deacon Samuel Lapp of Juniata, Neb., having also now joined the number), and was opened by Caleb Winey, and after prayer Bishop Miller read from 1 Cor. 3 and commented very earnestly on the same, after which conference proceeded to business. The following resolutions were passed after being freely discussed; good feeling and love prevailed throughout all the deliberations.

1. *Resolved*, That it is the duty and office of bishops and ministers to conduct conference, to decide on all resolutions after discussion in an impartial and evangelical manner, and the decision of the presiding bishop or bishops to be final.

2. *Resolved*, That the 7th article of the report of conference of May 2d, 1890 be amended to read that the officers of our Sunday-schools be elected of Mennonite members exclusively, and that others not of our persuasion be permitted to vote if desired.

3. How should we deal with brethren who cause offense by using tobacco? *Resolved*, That such a person should be earnestly admonished, and that the evil be shown to him in a gospel light; and that he be advised to quit its use, but that the one who admonishes exercise a feeling of true Christian forbearance, since not all have the same light on the subject.

H. A. MUMAW, M. D.
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LAKE SHORE & MICH. SOUTHERN R. R.

Passenger trains after June 7th, 1891, de-
part at Elkhart as follows standard time:

GOING WEST, leave

No. 21, Toledo Express.....	3.00 A. M.
No. 9, Pacific Express.....	3.45 "
No. 13, Chicago Mail.....	6.30 "
No. 27, Chicago Acc.....	7.30 "
No. 15, Boston & Chicago Spl.....	11.50 "
No. 3, Special Chicago Express.....	3.05 P. M.
No. 5, Fast Cincinn. & Chicago Ex.....	5.50 "

GOING EAST—MAIN LINE, leave

No. 14, New York Mail.....	11.10 A. M.
Carries Passengers daily, chair car and sleeper.	
No. 12, Night Express.....	3.30 A. M.
Train A Grand Rapids Express.....	4.45 "
No. 22, Mail.....	11.20 "
Train C Grand Rapids Express.....	1.35 P. M.
No. 6, Fast New York Ex.....	6.15 "

GOING EAST—AIR LINE, leave

No. 2, Special New York Express.....	11.25 A. M.
No. 16, Chicago & Boston Spl.....	1.35 P. M.
No. 4, (Limited) Pass. for Buffalo.....	8.30 "
No. 24, To Goshen only.....	8.35 "
No. 8, Atlantic Express.....	11.40 "
Train E to Goshen only.....	7.45 A. M.
Train G to Goshen only.....	3.10 P. M.

SUNDAY TRAINS.

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TIME TABLE.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 17th, 1891, will
leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave

No. 2, Daily Express.....	9.02 A. M.
No. 4, Mail and Express.....	4.52 P. M.
No. 6, Cincinnati Express.....	4.45 A. M.
No. 10, Accom., Sunday only.....	7.40 P. M.

GOING NORTH, leave

No. 1, Grand Rapids Express.....	5.52 P. M.
No. 3, Mail & Express.....	12.21 P. M.
No. 5, Night Express.....	12.54 A. M.
No. 9, Accom., Sunday only.....	8.37 A. M.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28.—No. 22.

ELKHART, IND., NOVEMBER 15, 1891.

Whole No. 455.

TWILIGHT.

'Tis twilight's calm and silent hour
The deepening shadows fall
'Mid reveries, how we wander then
Through memory's aching hall.

Yes who is there hath not a shrine,
Within those sacred walls,
Whose scenes remain there ever veiled
Save in those twilight calls.

Where reverently with silent tread
We approach, and there alone
We gaze upon the buried past,
While comes the rising moon.

As from the heart's sad heaving depths
We ask and wonder why,
The dark'ning shadows of this life,
So thickly fall, and sigh,

That life is so with sorrow fraught
With heartaches and with tears,
Loved ones, snatched from our embrace,
The heart is filled with fears.

O mystery of mysteries
That in this life doth bleed,
When shall we ever understand,
Or ever comprehend?

We turn and close the creaking door
Upon its rusty hinge;
And hasten from those sounding halls,
Our very souls do cringe.

But hark! there comes a still small voice,
O yearning trembling soul;
There is a home beyond the grave,
The heart's own longed for goal.

When God himself all wrongs will right
All mysteries reveal;
Where all this bleeding wounds and scars,
In heavens' balm will heal.

A hand in mercy now outstretched
To raise thee, help thee on,
O take it, trust its guiding care
And thine the victory won.

'Twill lead thee o'er life's rugged way,
Protect thee, through its storm,
A light to guide each weary step,
O trust without alarm.

Trust till this transient life is o'er,
Trust on the river brink,
'Twill safely lead thee, guide thee home,
O tremble not nor shrink.

Wilt stay then to that Savior kind?
"Hold close my hand in thine.
And by thy power, 'Lead thou me on'
To that celestial clime."

Where sad'ning echoes never mock,
Nor dark'ning shadows fall,
But God's own radiance, glorious light
Forever beams o'er all.

ELLA GREISINGER.
Orrville, Ohio, Sept. 3d, 1891.

For the Herald of Truth.

CHRIST'S FIRST MISSIONARY.

"Go home to thy friends, and tell
them how great things the Lord hath
done for thee, and hath had compas-
sion on thee." Mark 5:19.

The man to whom these words were
addressed was one of all men most miser-
able. Christ had before this cured many
a demoniac, but never one that was so
helpless, so completely under Satan's
control as was this man, who was pos-
sessed with a legion—many devils. He
was a Gadarenesian, and lived across the
sea from Galilee. His abode was in the
tombs; there he dwelled night and day,
and "no man could bind him, neither
could any man tame him." In short he
was a poor miserable, helpless outcast,
and not his own but the devils. We
might note that "he saw Jesus when afar
off," that he worshiped him, and that he
knew Jesus to be the Son of the most
high God." This evil spirit evidently
wished to be let alone and not driven out
of the country. The devil cannot stay
where Christ has bidden him depart for
that would be torment to him. Mark 5:7.

It is a question in my mind, if a sinner
would enjoy heaven though he were per-
mitted to enter. I can't see how one
could enjoy the house of the blessed when
that one does not enjoy the company of
the saints on earth. A sinner would surely
dislike heaven as much as he dislikes to
practice the Christian religion on earth.

Rev. 22:11.

But what I wish you to note more particu-
larly is, First, that Christ pardoned and
healed this man. And that he healed him
thoroughly. There is no half-cleansing,
or half-salvation to be found in Christ.

He has given full salvation and free at
that. Al—even the most wretched may
find rest in Him, who has all power in
heaven and on earth. This man, as we
may well suppose, wished to follow Jesus
on his returning trip to Galilee, but "Je-
sus suffered him not."

This leads us to what I wish you to
note, Secondly, that this man became
Christ's first missionary. Why I call him
such is because the other disciples had
not yet been sent forth and because Christ
sent him to preach in his own country,
Decapolis, a place where the Master him-

self had not been. This one of those he
healed, he sent to tell what the Lord had
done for him. The demoniacs and others
healed in Galilee and Judea were told to
keep silent about what he did for them,
but this one he commissions to go and
tell.

Several important lessons are suggested
by our text. One is that we are to *live*
Christ at home. "Go home to thy friends,"
is the charge. The most trying place to live
a Christian seems to be at home, among
our friends and old acquaintances. This is
especially the case with those who have
lived wicked lives. No one seems to trust
them. They will point out and bring up
every fault and defect of one's character
before his conversion. We have reasons
to believe that many a question was raised
regarding this man's former life. They
knew he had been possessed of the devil,
and out of his mind, and what are they
to think of his teachings now? Shall they
believe him? The Word tells us "all men
did marvel," but where are the believers?

Prejudice should find room in no child
of God, yet we are continually brought
face to face with those who will not receive
the truth because the one who tells it may
have, to their understanding of the Scrip-
tures, come short of its demands. They
do not deny what he says to be the truth,
but they have known him to do what was
wrong, and therefore disregard all he may
say or do. All these obstacles will have
to be "lived down" and overcome by a
true, virtuous and holy life.

Another lesson is that we tell what the
Lord has done for us, and not what we
did for the Lord. To be a successful
worker for Christ, we must forget self and
live Christ. This is done in more than
one way. The man of the text "departed
and began to publish in Decapolis how
great things Jesus had done for him."

But we must not suppose that this is the
only way to serve God. It is only one of
the many requests, and one not to be un-
derestimated. I have sometimes thought
the reason why so many of us fail to tell
what Jesus has done for us is because He
has not yet been asked to do much for us.
We, like Peter at the betrayal of
Christ, stand afar off. It is only when we
draw near Him, that He grants us special
blessings.

The adulterous woman drew near him, found great favor with him and loved much. We love little, and have little to say of him because we love other things, which seem to do more for us, better. Yes, it is when we realize what wonderful things he did for us, that we tell our friends the good news.

All our actions, our walk, conduct and conversation are to blend into one full rounded Christian life.

Every true Christian in this way begins to publish in his or her home mission station, how great things Jesus has done for them. Not until we have been cleansed by Jesus and made the fact known to those around us will we shine out as the lights of the world and become instrumental in directing lost humanity to their Savior.

M. S. STEINER.

For the Herald of Truth.

THE SEVEN ONES.

Bible students tell us that the number seven represents perfection or completeness. Let this be as it will, its occurrence in the Bible is of such frequency, that it has obtained the prominence over all other numbers. The Hebrews especially gave great prominence to this, but it is said that its influence was not confined to the Hebrews alone, but it prevailed among the ancient Indians, and also among the Greeks and Romans. And very likely among all nations where the week of seven days was established.

It is not unlikely but that the Apostle Paul, gave this subject some study. In the fourth chapter of Ephesians, beginning at the 4th verse he says: "There is one body, and one spirit; even as ye are called in one hope of your calling. One faith, one Lord, one baptism. One God and Father of us all." Here are the seven stepping stones as it were to a united brotherhood in Christ. Each one embodying in itself the true principles, and most essential elements of true Christianity namely, Unity and Oneness.

One body, which means one church, the bride of Christ; one spirit, by which all are brought to a knowledge of the truth; one hope, the blessed hope of eternal life, "an anchor to the soul, both sure and steadfast." All can attain to this hope; one faith, a saving faith in the Lord Jesus Christ which unites believers and forms a compact body, the church of the living God; one Lord, even the Lord Jesus Christ. Is he our Lord indeed, or is some one else lording it over us?

When the church is divided and subdivided into different beliefs or factions is this not proof sufficient that some one else than the Lord and Master is lording it over us? Let us have but one Lord. One baptism, the apostle undoubtedly means the baptism of the Holy Ghost the most essential of all baptisms, promised to all

believers. "Have ye received it?" was a common question put to believers in the times of the apostles. "One God and Father of us all," the supreme Being the Creator and preserver of us all, and in whom we move and have our being, to whom be all the glory forever. Amen.

If Paul intends to convey any other meaning but oneness of believers in this text then words fail to express meanings.

In essentials, *unity*; in non-essentials, *liberty*, and in all things *charity*. This is a good rule, which if practiced would bring the different bodies of true, honest believers nearer together instead of farther apart as the tendency at present seems to be. A certain writer says: "There is more real union where both go to heaven under different names, than when with the same name one goes to heaven and the other to hell." This looks very reasonable, on the one part, but is it the sentiment or spirit of Scripture? It is certainly not. There is no name given in heaven or on earth by which men can be saved except in the name of Jesus. To have names to distinguish human organizations is necessary, but too much stress put upon those names is where the harm comes in. There can be inward union without being apparent outwardly. This is a truth often lost sight of, and because people do not all appear alike is no proof that they might not be like-minded in spiritual matters, and all have each other's spiritual interests at heart, and by cultivating a charitable feeling toward each other, would certainly lesson, to a great extent, those prejudices now prevailing among so many nominal Christians of to-day, and bring the whole church into a better condition to cope with the powers of darkness which are putting forth their utmost efforts to totally extinguish the light of Christianity which is but dimly shining in many localities for the reasons mentioned. If the Christian people were as much united and as determined to put down sin as Satan and his allies are to destroy Christianity, Satan's kingdom would certainly fall, but the trouble is there are so many weak places along the line caused by divisions, dissensions and petty quarrels, that the enemy sometimes finds easy access to the Christian ranks, and the result is confusion and demoralization, which could not be were the Christian forces united as was originally intended that they should be, and for which there is provision made by the Savior of men that they can be. We well know that under present circumstances in the church there is little hope of a reform, yet we cannot help but refer to it, when we look upon the church as it was originally established by Christ and His apostles, and compare it with the present dismembered body of Christ.

With what great sorrow and pain a faithful minister witnesses a division in

the church over which he has been pastor for some time. And indeed there is good reason for sorrow, but imagine for a moment the feelings of the Savior, when He must behold the condition of the church for which he bled and died! Instead of one fold, there are over six hundred different names under which to go to heaven, each one a little better than the other, and some so blind through ignorance and prejudice or pharisaical self-righteousness that they will not listen to any one preach except those of their own sect. How long shall this state of things exist? "Oh Lord, how long?" A. K. K.

Smithville, O.

For the Herald of Truth.

CHRISTIANITY.

Do we ever realize the heavenly treasures that are contained in the word *Christianity*? If not, let us call together our thoughts for a moment and see if we cannot express them in such a way as to gratify the soul. To be a Christian we must believe in the religion of Christ, and give ourselves up entirely into God's hands, and ask him to work in us the good pleasures of his will.

So many people who profess Christianity are not Christians at heart. A professor of religion who is not a Christian at heart cannot enjoy the true blessing and comforts of a consecrated life. Let us see that we are none of these cold-hearted Christians. Dear brother and sister, will you not come and bow down before our Heavenly Father, and ask him to make you a true and earnest Christian? Let us consider how Christ let himself be crucified for the redemption of our sins, and yet are we not willing to give ourselves up to Christ and receive these earnest invitations that leads to endless glory, or will we still continue in the lusts and pleasures of this world? God forbid that such might be the case. If we walk with Christ and delight ourselves with his company while the pleasures and temptations are around us he will not forsake us when the world has lost its charm. He will clothe us with the robes of righteousness and we shall find ourselves at home in heaven, the place of victory and triumph. If we trust in Christ who giveth us the victory our departure will be a triumphal march, and, at the close of life we shall receive a crown of glory that fadeeth not away. Who would not have the last stages of his earthly journey adorned with the surpassing grace and glory of a Christian hope! What a thrill of joy will penetrate the hearts of the blessed when their conquest will be made complete in heaven, but we must strive to gain this great conquest, and be fully surrendered to God and avoid these many temptations that come before us every day to interest our thoughts in some car-

nal pleasures. "Blessed is the man that endureth temptations; for when he is tried he shall receive the crown of life which the Lord has promised to them that love him."

Dear reader, think of the long eternity compared with the short life we have here on earth, and what is your life? It is even a vapor that appeareth for a little time and then vanisheth away. Therefore let us continue in fervent prayer that God may lead us through this dark vale of life. Our life is very uncertain. We know not what hour we may be called away; but this assurance God has given to us, that if we live according to His will we shall have everlasting life.

Fellow-Christian, therefore we pray you through the mercy of God to continue in the divine faith unto the end and fear not for the threats of the ungodly, for the Bible teaches us "Who is he that will harm you, if ye be followers of that which is good? And if ye suffer, for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled." Oh what a precious saying this is, that God will be with us through all our trials and troubles and guide us, so that we may at last enter that rest and perpetual enjoyment. LYDIA E. HOOLEY.

Allensville, Pa.

For the Herald of Truth.

RESPONSIBILITY AND INFLUENCE OF THE CHRISTIAN.

There is more or less responsibility resting upon us in all that we do. This is a fact which cannot be denied, and hence it might be well for us to turn our minds in this direction for a short time.

The Christian has a great duty before him, and hence the responsibility resting upon him. He will also influence those around him in a way in which the unsaved will not. The Christian has taken upon himself the service of the Lord, and his influence should, in every case, be for good. His mission is to work for Christ, and help to build up the spiritual kingdom here on earth. He has made a new resolution. Something new, and, something that is strange to the world has taken place within him. He is no longer in the old element in which he was, but has been transposed into a new element which is exactly opposite in nature to that in which he formerly was. Not so with the worldling. In his carnal nature he seeks to gratify his own selfish desires, and does not seek to honor and glorify God, his Creator, which is the grandest and noblest work in which one can be engaged.

The Christian is no longer to follow the vain things of the world, for these are the things in which the unconverted delight, and we are to be separated from such. The Christian is far above this.

His delight is in the law of the Lord, and it is his mission to help the poor unsaved souls about him that they may also rise to this higher life. The question now arises: Are we doing this? Is our light shining? Are we walking worthy of the vocation wherewith we are called? Eph. 4:1. Is there any difference between our daily life and that of the unconverted? These are evidences which go to prove that we either have or have not really accepted Christ. Faith without works is dead (James 2:17), and works, without faith, cannot save our souls. Our motives for going about this work must be pure and we must show that we *naturally delight* in doing that which is the will of God. If we perform some of the outward ordinances, without having the heart filled with the love of God, so that through His love we are moved to observe these things, all our works will be vain, and we are acting the part of the hypocrite.

God, through Christ, has chosen us to spread His cause, and the only way we can do so is by being fully resigned to His will, and living true, Christian lives, and by leading others to Him. Our conduct has a great influence upon the unconverted, since by what they see in the Christian professor, may judge Christianity. Are we, then, setting the unsaved such an example as will cause him to hesitate in accepting the free gift of salvation? God forbid; but let us seek to be the means of arousing within him a *desire* to receive it, that he too may have the promise of everlasting life. We are to observe the commandments which Christ gave, and are to teach them as he taught them. It is sorrowful to know how many of His precious commandments have been reasoned away and perverted, simply for the sake of giving the sinful lusts of the flesh more room. The commandments are thus literally broken, and no longer bear to us the meaning and teachings which Christ had intended that they should. To this he also says: "Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven," Matt. 5:19.

Reader, what are you doing? Are you putting forth efforts in your daily life to promote the cause of your Redeemer, or do you think you have been hindering it? Some? May God so fill our hearts with that heavenly influence that we may be the means of bringing many lost ones to Him, and that his great and holy name may be glorified in all that we say or do.

We who have accepted Christ, are often teachers of great lessons, though we may be entirely unconscious of it. The unconverted, soul looks to us for an ex-

ample, to see whether we live out anything from which, if they would accept Christ, they could derive any comfort. We are living Epistles, "known and read of all men" (2 Cor. 3:2), and hence it is very necessary that we keep in close communion with the will of God, that through us, His will may be declared in its full meaning, and not in a perverted way as would best suit the longings and desires of the flesh.

How dreadful it would be to us, if we should hear of an unconverted soul saying on his deathbed: "I am forever lost. — told me so and so, and I believed it, and now I see that I have been led astray, so that I must now go to everlasting destruction." What would horrify us more than to have something of this sort said of us? From whose hands would justice be required? Reader, think over all these things, and reflect over your past life, and see what you have been doing. Remember that it makes no difference how much we may be honored by the world for all our good deeds, as the world cannot judge us, but God will judge us, and he will judge us from the intents of the heart, and not from the performance and observation of outward ceremonies alone. These are only secondary matters.

Let us make a new resolution to serve God more faithfully, and more sincerely and devotedly, and seek to make our calling and election sure, and then with the help of God, seek to help others also to make theirs sure.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen. 1 Peter 4:10, 11.

A. C. K.

THE TRUE STANDARD OF CHRISTIAN LIVING.

The writer is satisfied that among other things one reason of the low grade of Christian life seen in many professed followers of the Lord Jesus is a wrong conception of some of the expressions of St. Paul in the VII. chapter of Romans.

May we not truthfully say, there are two classes of professed Christians in the world? Those whom we may reckon as living according to VIII. chapter of Romans, and secondly, those who have advanced no further and no deeper in their Christian experience than what is expressed in the VII. chapter. Read thoughtfully and prayerfully thou to whom these lines may come, the VII. and VIII. of

Romans, and see in which of these thou art living.

Does any one say that Paul meant to express the true ideal of Christian living in what he says in the VII. chapter? I do not so understand it, for, if so, how could he say just the opposite in the VIII. chapter?

I meet with many persons who ought to live far differently from what they do (persons who could, by the grace of God, lead consecrated lives, lives of service to their Master), contenting themselves with a rest *short of the true rest*, and excusing their shortcomings, they say, their experience is like Paul's: "The things I would not do, I do, and the things I would do, these I do not."

It saddens my heart to know they think Paul advocated this low standard of Christian living. Awake! thou that sleepest, and shake thyself from the dust of a misconception of the Apostle's real meaning. Thinkest thou that that grand old Christian hero could be or was speaking of himself as a *Christian* when he said, "I am carnal, sold under sin?" And did he mean to convey the idea that *this* was the state of the true disciple and that he could not rise above it? Listen to this same Paul in another place where he says, "I can do all things through Christ who strengtheneth me."

Is he not rather in this VII. chapter of Romans teaching us the inability, the *utter impossibility* for us to rightly serve God by the will of the flesh, or as was more perfectly understood in the early days by the *law*. Notice how at the very beginning of this chapter he says, "Know ye not brethren (for I speak to them that know the law)."

Then mark the closing of the same chapter. After a long line of reasoning on the subject he says, "O, wretched man that I am (if I continue in this state) *who* shall deliver me from the body of this death?" Let us note the answer, "I thank God through Jesus Christ our Lord." And then follows on immediately in the next chapter, "There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh but the Spirit." That is how we are to be delivered, whether it be from the deadness of sin and the unregenerate state, or the deadness of a half-hearted Christian walk.

This same Paul declares, "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." This law of *liberty*, this freedom from sin, is the position he constantly holds forth as the privilege of every believer.

Certainly when the apostle says, "The good that I would do, I do not; but the evil which I would not, that I do," he does not speak of his own *present* experience.

He here uses the *present tense* for the sake of the argument he is making

throughout the entire context of these few chapters. The letter he is writing to explain to the Romans and to us, that the *law* is carnal and there *can* be no spiritual life except you abide in Christ.

He places himself in the position of one striving to live under the law and so follow Christ without an entire coming under his headship and control.

He here shows how the flesh wars against such an one's *own willingness* to do right, until he finds he *cannot* overcome except by and through Christ.

Yet there are many to day, I firmly believe, who I doubt not have come out on the Lord's side who *mistake* the apostle's true meaning here in the language he makes use of, and therefore think there is no *higher ground*, but content themselves in their repeated failures with the thought that they have the same experience that Paul had, and consequently do not try to reach a higher plane.

I do not mean to be understood to infer that there is not any warfare in the Christian life. Far be it from me to create such an impression. There is a warfare, and we are told to "watch and pray," "lest we enter into temptation, for the spirit indeed is willing but the *flesh* is weak." Nevertheless this warfare *should* be a warfare of continual victory and not of defeat. God is *able* to keep his own from falling as they put their trust in Him, and we can come out more than conquerors through him who hath loved us and washed us in his blood.

This warfare is mighty through God to the pulling down of the strongholds of sin and Satan, the casting down of imaginations and every high thing which exalteth itself against the knowledge of God, and bringing every thought into captivity and obedience to Christ.

There is no excuse for our unkindness, our hasty temper, our disregard for the feelings of others, our giving way to many things we know are not right. We have a Captain who was never foiled in battle, and all these fleshly evils, if we give ourselves wholly to Him, will vanish as the morning mist in the bright glare of the noonday sun. What we need is to come under the full influence of the melting tenderness and sweetness of the beams of the Son of Righteousness, and we shall have the victory.

Those who content themselves with trying to live under this wrong understanding of the VII. chapter of Romans are never happy. These are not the joyful Christians; neither are they fruit-bearing branches of the True Vine. They are still to some extent under the yoke of bondage and they have not realized what it is to come so fully under the yoke of our dear Redeemer as to *know* that his yoke is indeed easy and his burden light.

Are there not many in danger of losing their final rest by thus indulging in a false hope of security?

They, thinking they can not overcome their fleshly weaknesses do not rightly strive to do so, and thus retrograde in their Christian life, if indeed they have ever entered into it.

"To be carnally minded is *death*, but to be spiritually minded is life and peace, for the carnal mind is not subject to the *law of God*, neither indeed *can* be." But we can get where we are free from these things, "for what the *law could not* do, in that it was weak through the flesh, *God sending his own Son* hath condemned sin in the flesh." Let us seek to know the Lord more fully and to live under the power of his Divine Grace, and we shall find that he is able to keep that which is committed unto him until the day that he shall come to claim his own.

May I ask thee then, dear reader, Where art thou standing to-day? Dost thou show by thy life that thou hast victory over sin day by day, or is thy half-hearted, indifferent Christian walk a stumbling-block to others? Let thy light shine so that others may, through thy loyalty and happy service to thy God and King, be led to come also and taste for themselves, and see that the Lord is good, and that He is a sweet rewarder of all who faithfully obey Him.—J. H. Y. in *The Friend*.

FUNERALS.

The funeral service of the Christian church is one which is surrounded by many peculiarities, showing forth human character and the forces of human sympathy. It is a service with which we all become more or less familiar, because none of us are exempt from death.

Last week we attended two funerals, and in the two we had the representatives of the different classes of funerals which are met in our life experience. The one was of the poorer class—a class to which custom has made the occasion a double affliction. The one call comes from the Lord, and therefore calls for a heavenly resignation; the other is self made, to meet the demand of exacting custom, and is endured. It is what may be justly termed a financial scourge, and sometimes proves the greater affliction of the two.

Very often this is encouraged and brought about by well-meaning but injudicious friends of the deceased. They meet at the house of mourning and institute a regular order of preparation, often on a large scale, far beyond the needs and the ability of the otherwise afflicted family. An expensive coffin is engaged, mourning apparel is bought and a large meal is provided. This all seems to be very kind and acceptable at the time, as there is no time when people and families feel so liberal and indifferent to money as on occasions of this kind. Bereavement, sympathy for the dead, and good will for the friends

all seem to call forth a willingness, for the time being, to sacrifice. It is the day of the funeral and the great thought is for the things of the day, without much reference to what will follow.

But the funeral is over, and now follow its results. Bills from the undertaker, the store, the grocery, and all around, come in, and there is no money to meet them. Thus a financial crash is brought upon the family, just because indiscreet friends felt it their duty to assist in keeping up a custom that has nothing to recommend it, either on the part of the wealthy or of the poor—and especially on the part of the poor.

But, as said, there are many peculiarities that cluster around funeral occasions. The hearts of everybody seem to be liberalized; sectarian bars, for the time being, are laid down, church-houses are opened that would not be opened on any other occasion, and the clergy of the different sects meet and exchange greetings, their charges fall in line and a Christian unity is manifested that causes the "ironclad" disciple to doubt the evidence of his own eyes and ears.

Indeed, there is something peculiar about it, and we are sometimes made to wonder and ask: What are these things which our eyes see and our ears hear? Is there any way to account for it? If it is all the outgrowth of custom or common courtesy, would it be a good thing to practice outside of funeral days? Or is it feeling, a condition of mind, that the presence of death naturally produces? And if so, are they a better class of feelings than we have in the absence of the grim monster? The presence of death may intensify our feelings or sharpen our convictions of right or wrong, but does not necessarily change our judgments. It is true, funerals bring to us occasions and opportunities for the exercising of these fraternal manifestations that no others do. This fact, however, is no excuse for us to do indiscreet things or to violate a principle of truth and right.

Again, funeral sermons form a strange conglomeration of theological beliefs. The belief of the deceased or their immediate friends and surrounding circumstances often tinge the theology of the discourse. In some cases repentance affords an all-sufficient passport into the other and better kingdom; in others, faith is the great essential; again, others say that unless a man be baptized he cannot be saved; while still others hold that all the conditions named are essential to the salvation of the soul. Then there are those who have lived a good moral life, others who have made no pretensions whatever to a goodly life, but are wealthy, or hold honorable positions in life. Their friends want them put into heaven or, at least, it is expected to give them a good chance for getting there. In all such cases the minister is expected to properly arrange

his sermon—find a few good things in the subject's life history, with a strong supposition that, in the last moments, faith in Christ came and all was well. The circumstance of the thief on the cross has been lacerated into shreds to find a hope for the unrepentant sinner who has given his whole life to the devil. Yes; some most audacious and outrageous things have been said by the clergy on these occasions, which have been greatly to the hindrance of the cause of pure and undefiled religion in the world.

While our God is merciful, he is also just, and to presume on his mercy at the expense of justice is extremely dangerous.

Now, we believe it right to afford all the consolation possible to the bereaved friends, but to encourage them in a false hope is both dangerous and sinful. If a minister can preach a dead sinner into heaven, he might as well encourage the living sinner to go on in the broad way. It is inconsistent to preach to the living sinner that unless he repents and accepts salvation he will be lost, and then, on a funeral occasion, give the same kind of a sinner a clear title to a mansion in the skies.

But this is funeral day theology, and is not expected to hold good for any other time. Such seems to be the feeling, and it is time that we learn that though men may make such distinctions, God will not. It is not what we do and say when we die that will save us, but as we live, so shall we come to the judgment.—*Gospel Messenger*.

UNLOOKED FOR DISCOURAGEMENTS AND ENCOURAGEMENTS.

Who ever undertook an enterprise whose details turned out according to his expectations?

A lady sought to establish a Sunday-school in a very destitute settlement, where she was told she would meet with great opposition and abuse. But after earnest prayers, she took her bundle of tracts and visited from house to house, through the place. The mothers listened to her plan and approved of it cordially. "Their children would have a chance to become less like heathens than they were likely to be in that place," they said. "They were glad there was to be a Sunday-school." Here was cause of thanksgiving at the very outset. The hearts she had expected to find hardened against her were open and ready to receive her.

The family of the schoolmaster were professors of religion, and as there were several daughters in the house, the young lady looked to them for great help as teachers in her new enterprise. Here she called with a confident heart and made known her errand. What was her surprise to find herself treated with coldness

if not with rudeness! The mother remarked sharply that "her husband was engaged in teaching all the week, and should think she would not ask him to teach on the Sabbath too." He needed that day for rest." Her manner and words were most chilling in their effect, because better things had been expected of her. In other places she would have thought little of it. But her strength was in God and not in herself, so she would not permit herself to be discouraged. A great and blessed work was the result of that humble Sunday-school, and so it will be sure to be where any similar work is carried on with the same prayerful effort.

It was a favorite motto of the missionary Eliot, "that prayer and pains can accomplish anything," but these two agencies need to go together. If you are willing to employ both, you have a right to look for great things as a result of your labors. Do not be too much cast down by opposition from sources where you least expect it, for God will be sure to give you equally great encouragement from a quarter quite as unlooked for. L.

THE SAVIOR'S LOVE.

How great is the love which Jesus hath shown!
He came from above from heaven's bright throne,
That he might deliver his children from hell,
And take them forever in glory to dwell.

He died on the cross, and pour'd out his blood
To bear their dread curse, and fit them for God.
For love so amazing, his name we adore,
And would him be praising with saints evermore.

Sol. by H. W.

PROMISES.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as angels; they shall run, and not be weary; and they shall walk, and not faint. Isa. 40:31.

They shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Mal. 3:17.

I will give unto him that is athirst of the fountain of the water of life freely. Rev. 21:6.

Lo, I am with you always, even to the end of the world. Matt. 28:20.

Christ is the end of the law for righteousness to every one that believeth. Rom. 10:4.

He that believeth on the Son hath everlasting life. John 3:36.

Selected by,

A. C. KOLB.

CONFERENCE REPORT, NEB.

Henderson, Nebraska, Nov. 2, 1891. Conference had been appointed to be held at Jansen, Jefferson Co., Neb., from the 22d to the 25th of October, which time was accordingly occupied in laboring for the cause of Christ as follows:

Thursday the 22d the ministers who had come from near and far assembled to arrange the questions which were to be presented to the Conference for deliberation.

As this congregation has erected a new meeting-house, in which a meeting was to be held for the first time, it was decided to hold the opening service on Friday the 23d, on which occasion it was shown, by the addresses of different ministers for what purpose this house was built, namely as a place where the membership could assemble to worship God together, to honor, praise and thank Him, and thus the members would at all times consecrate their hearts to Him.

The ministers who took part in these addresses were: Isaac Peters, Cornelius Wall and John Epp of York Co., Neb.; John Becker and Henry Fast of Mountain Lake, Minn.; Jacob Wiebe, Abram Harms of Kansas and Peter Thiessen of Jefferson Co., Neb.

In the afternoon open conference was held. At the opening it was explained what the word "Conference" signified, and that this open conference was held for the purpose of giving every one an opportunity of hearing the principles of our confession and most holy faith, how man must conduct himself in life and conversation in order to regain his place as a child of God which he has lost through sin.

2. The question was then raised what is to be done in order that many souls may be won for Christ. The testimony of the ministers went to show that every Christian is called to fulfill the duty of the priesthood in the cause of Christ, both in words and in deeds.

3. What is to be done that we may win our children and young people for Christ? A good opportunity was here given to admonish and encourage parents, and to impress upon them the high and holy duty devolving upon every Christian parent to lead thir children to Christ from their earliest infancy by prayer, family worship, good example in a pious and holy life, and by taking their children with them to the meeting and Sun-school and other Christian exercises and devotions.

4. Does it conflict with the word of God to send our young people to higher institutions of learning, whereby they may prepare themselves, in German as well as in English to act in the capacity of teachers in schools?

The conclusion arrived at was that when the knowledge is applied in the

manner stated by Paul in 1 Cor. 15:10, and 2 Cor. 11:23, it would be more of a help than a hindrance to the cause of Christ, and therefore not conflict with the word of God. Between the deliberations on the different questions a hymn was sung. In the evening a meeting was held, in which three of the ministering brethren took part.

Saturday the 24th a closed conference was held. Beside the ministers and members in this congregation there were present Isaac Peters, Cornelius Wall, John Epp, Bernard Kroeker, and the brethren Jacob Wall, Jacob Fast and Peter Fast and their wives, and Bro. Cornelius Dalke, Abram Friesen and Peter Friesen all of York Co., Neb.; the ministering brethren John Becker and Henry Fast of Minnesota, and Jacob Pauls and Henry Neufeld of McPherson Co., Kansas.

1. What is the object of our closed conference? Here it was again explained what the word "Conference" signified. Since we ministers have so often had the sad experience of seeing many members, on account of their ignorance fall into ways of error, therefore we desired the opportunity of impressing upon them the necessity of earnestness in the work of the Lord, in which each and every Christian has to do his part, according to 1 Thess. 5:11-14.

2. When does a church find a person in the proper spiritual condition to be received into church membership? The conditions necessary were read from the word of God by different ministers, Acts 2:41; 10:47; John 4:41, 42 and other passages, and these evidences were accepted by the membership by rising to their feet.

3. May true Christians dress according to the fashions of the world, use tobacco, handle or make use of fire-arms? The passages John 3:16-36; Rom. 12:1, 2; 1 Pet. 3:1-6; 1 Tim. 2:9, 10; 1 John 2:15-17; Matt. 26:52; Phil. 4:8, 9; Col. 3:1-17; 1 Pet. 4:2, 3, and others were read. It was shown therein that such things do not belong into the kingdom of Christ, and hence the unanimous answer to this question was "No," and the membership signified their acceptance of the answer by rising.

4. What is to be done with members who in many things conform to the world and who will not heed the admonitions of their ministers?

The passages Matt. 18:15-17; 2 Thess. 3:6-14; 2:15; 1 Cor. 5:6-8; 1 Tim. 1:18-20; Eccl. 12:13; 1 Tim. 1:5 were read, and accepted as answers to this question, and it was resolved, to deal with such members according to the teaching laid down in the Scriptures. This resolution was also accepted by the membership, and with this the forenoon session closed with singing and prayer.

AFTERNOON SESSION.

5. May members of a christian church absent themselves from the communion without a reason? and what reasons might there be for doing so? The passages Num. 9:10-14; 1 Cor. 11:28-32; Heb. 10:28, 29 and John 6:53-56 were read, and from these it was shown that members who absent themselves from the communion are not in the right spiritual condition toward their Savior and toward the church, and should therefore be admonished by their ministers. There might be reasons for being absent such as severe illness, absence from home, misunderstandings or discord between members or with other persons which could not be settled before the time of communion.

6. May brethren in the church absent themselves from the brotherly counsels? The passages, 1 Cor. 12:24-27 and 2 Cor. 6:16 were read, from which it was shown that the church is the body of Christ and that one member could not accomplish a work for Christ without the other. Therefore it is the duty of every brother to be present. In case of unusual circumstances he shall give his excuse for not being present to another brother, giving the reasons, according to the teaching of the apostle in 1 Cor. 14:40. The membership accepted this resolution, signifying it in the usual manner.

7. May a member of the body of Christ engage in work on Sunday which is for the furtherance of his worldly interests?

The passages Num. 15:32-36; Ex. 31:14-17; Ex. 31:14-16 were read, and it was declared that although we live no longer under the law, but *under* and *in* grace, yet Christ did not destroy the law, but fulfilled it (Matt. 5:17-19), and that therefore the substance of the law, i.e. the Ten Commandments, on which "hang all the law and the prophets" (Matt. 22:37-40) is still valid under the New dispensation. And whereas the Creator ordained and observed the Sabbath as a day of rest already before the Fall (Gen. 2:2, 3), and whereas nothing is found in the New Testament that points out that God in the revelations of this dispensation of grace has made any alteration in regard to the keeping of the Sabbath as a hallowed day of rest, it is therefore plain, that man in his redeemed and converted state needs to rest from his earthly toil and to keep holy the Sabbath day, only with this difference that the Christian in the dispensation of grace is not bound to observe the Jewish Sabbath, but rather the Resurrection day of our Savior and the day of the revelation of precious grace and love of God, through the marvelous outpouring of the Holy Spirit, i.e. Sunday, even as the holy apostles of the Lord have left us an example, since they assembled on the first day of the week to break bread (Acts 20:7) and to hold their

meetings (1 Cor. 16:2). This decision was also accepted by the church in the usual manner.

After a short but earnest admonition to all to work faithfully in the cause of Christ the conference was brought to a close with singing and prayer.

As the church at this place had not, up to this time, taken any active part in missionary work, it was deemed necessary and decided to hold a missionary service there on Sunday forenoon, in order to awaken the missionary spirit, which was accordingly done. The ministers taking part in the service were Isaac Peters, John Epp, John Becker and Cornelius Wall. At the close of the meeting it was decided to hold preparatory services in the afternoon for the communion. Three of the ministering brethren conducted the services, in which they set forth the significance of the Lord's Supper, and showed in what spiritual condition the members should be in order to receive a blessing by its observance. At the close of the meeting the members and all the ministers, brethren and sisters from a distance who had attended Conference were invited to participate at the communion on Monday forenoon, the 26th. These services were conducted by Bish. Isaac Peters. After the communion the ordinance of foot-washing was also observed. Thus ended this season of spiritual blessing and mutual encouragement and strengthening in the faith, which by the blessing of God we were permitted to enjoy. Thanks be to God for all the blessings bestowed upon us. We also thank the dear brethren and sisters of this congregation for the kind reception and the hospitality extended to us. May God reward you both here and hereafter. Amen.

CONFERENCE REPORT OF
THE SOUTHWESTERN
PA. DISTRICT.

The Annual Conference convened in regular session at Stonerville, Westmoreland county, Pennsylvania, on Friday, Oct. 16, 1891.

The Bishops and ministers met the day previous to arrange some conference work.

The Conference was opened at 9 A. M. by singing "All Hail the Power of Jesus' Name."

The following bishops, ministers and deacon were present:

Bishops.
J. N. Durr, Fayette Co., Pa.;
Jonas Blaich, Somerset Co., Pa.;
David Keim, Somerset Co., Pa.;
Jacob N. Brubacher, Lancaster Co., Pa.

Ministers.
H. H. Blaich, Somerset Co., Pa.;
H. M. Gelnet, Clearfield Co., Pa.;
Henry E. Longenecker, Lancaster Co., Pa.;
Jacob H. Snavely, Lancaster Co., Pa.;
D. H. Bender, Somerset Co., Pa.

Deacon.

Christian Stoner, Westmoreland Co., Pa.

Bish. Jacob N. Brubacher made the opening address. He spoke very earnestly on the unity and love that should exist between and among brethren, in order to confer with one another in accordance with God's word and will. The Conference then engaged in silent prayer.

After singing one verse of the hymn "Nearer my God to Thee," Bish. J. N. Durr gave a short introductory talk and then read the Conference Rules and Discipline, upon which he and Bro. J. N. Brubacher made explanatory comments.

Bro. Durr then expressed his unity with the Discipline as previously adopted and exhorted that it be upheld. All the Bishops and ministers present declared their unity with the same. After singing the long meter Dology Conference adjourned.

The afternoon session was opened by singing, and after some deliberation the following resolutions were adopted:

1. *Resolved*, That communion services be held for the church at Rockton, Clearfield Co., Pa., twice a year.

2. *Resolved*, That Bro. J. N. Durr shall see that communion be held there for the fall of '91 and spring of '92.

3. *Resolved*, That each church building shall have three trustees, whose duty it shall be to take care of all church property pertaining to their respective houses. They shall collect and appropriate money needed for repairs, etc.

4. *Resolved*, That money shall be raised and placed in the hands of the deacon for the use of the poor in the church.

5. *Resolved*, That Conference approves the taking of stock in the Mennonite Publishing Company at Elkhart, Ind.

6. A question raised by Bro. D. H. Bender asking whether Conference approves the holding of Sunday-school conventions, was, after some deliberation, tabled for next Conference.

7. *Resolved*, That a District Evangelizing Fund be established to be used in defraying the traveling expenses of ministers whose duty it may become to visit the small churches in the district who are not able to bear such expenses.

Bro. Bennett Kaufman of Davidsville, Somerset Co., Pa., was appointed Secretary, and Bro. Joseph R. Loucks of Scottsdale, Westmoreland Co., Pa., treasurer of the District Evangelizing Committee for the first term.

Bro. Jacob N. Brubacher offered the closing prayer. After singing hymn No. 214 Conference adjourned to meet on the third Friday in October, 1892, at Ma-sontown, Fayette Co., Pa.

D. H. BENDER,

Secretary.

SUNDAY-SCHOOL LESSONS.

LESSON VIII.—NOVEMBER 22.

CHRIST BETRAYED.—John 18:1-13.

Golden Text.—The Son of Man is betrayed into the hands of sinners.—Mark 14:41.

Time.—Late Thursday of passion week; likely after midnight, Friday morning, April 6 or 7 A. D. 30.

Place.—On the Mount of Olives, in the garden of Gethsemane.

Parallel Scriptures.—Matt. 26:30-75. Mark 14:26, 32-72. Luke 22:39-65.

DAILY READINGS.

M. Christ Betrayed.—John 18:1-13.
T. Judas the Traitor.—John 13:21-30.
W. The Traitor's End.—Matt. 27:1-10.
T. Peter Denies Him.—Matt. 26:57-75.
F. Peter repeats—is restored.—Luke 22:62; Mark 16:1-8.

S. The Jews condemn him.—Matt. 27:11-23.

S. Woe comes upon them.—Matt. 24:1-21.

INTRODUCTION.—The events which now follow in the history of our Savior, show how that wonderful prayer, which was considered in the last lesson, was answered. Jesus had gone to the garden of Gethsemane, whither he had often resorted; and there had he prayed a prayer altogether different from the one he shortly before uttered in behalf of his disciples. This prayer was alone concerning himself and God; yet it shows us the true spirit of all effectual prayer—to be reconciled fully to the will of the Father. God answered this prayer in the manner that was for the accomplishing of the highest possible good. In the same manner he answered the prayer of John 17. Thus will he answer all our effectual fervent prayers.

LESSON IX.—NOVEMBER 29.

CHRIST BEFORE PILATE.—John 19:1-16.

Golden Text.—Who was delivered for our offenses, and was raised again for our justification.—Rom. 4:25.

Time.—Friday morning (early), April 6 or 7 A. D. 30.

Place.—The judgment hall of Pilate, in Jerusalem.

Parallel Scriptures.—Matt. 26:57 to 27:31; Mark 14:53 to 15:20; Luke 22:5 to 23:25.

DAILY READINGS.

M. Christ before Pilate.—John 19:1-16.
T. Christ of the Jews.—Isa. 53:10-12.
W. Courage through His Affliction.—Heb. 12:1-13.

T. Example in Persecution.—1 Pet. 2:17-25.

F. Offered for Sin.—Heb. 9:19-28.

S. Our sin condemned in Him.—Rom. 8:1-11.

S. Humiliation for Us.—Isa. 53:1-8.

INTRODUCTION.—After Jesus had been taken captive, he was first taken before Annas the father-in-law of Caiaphas. Next he was taken before Caiaphas then high priest; and here he was condemned by an irregular meeting of the Sanhedrin. But such condemnation was not legal as it was before sunrise. The rulers therefore adjourned to meet after day break in their regular assembly hall. After he is formally condemned by the Jewish Sanhedrin, he is sent to Pilate the Roman governor that he may also pass sentence, without which it would be unlawful to put him to death. This lesson shows into what a strait Pilate is placed when he is anxious to please the people who are clamoring for the blood of one who is innocent, whom he has power to condemn or to release.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, }
A. B. KOLB, } ASST. EDITORS.

November 15, 1891.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

PRICE, ONE DOLLAR PER YEAR.

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OUR ALMANAC FOR 1892.—Our family almanac for 1892 is completed and already a number of orders have been filled and our customers can be promptly supplied. Our almanac is one of the best published, both with regard to the Astronomical Calculations and the selection of the reading matter. It contains also several excellent illustrations and is altogether just such an almanac as every family should have, and it contains reading matter that is both entertaining, edifying and useful. We aim to publish an almanac that no christian parent need be afraid to put into the hands of his children; and for this reason especially commend it to our people. We expect liberal orders. By all means buy your own church almanac in preference to others.

Prices are as follows:

1 copy by mail	.. . . .	.08
4 copies " "	.. . . .	.25
12 " " "	.. . . .	.60
22 " " "	.. . . .	\$1.00
100 " " "	.. . . .	4 25
100 " " express	.. . . .	3 50
1 Gross (144) per express	.. . . .	5.00

When sent by express the purchaser pays express charges.

INFORMATION WANTED as to the whereabouts of Adam Kauffman who on Feb. 8th, 1891, mysteriously left his place 5½ miles south-west of Gunn City, Mo., and

has not been heard from since, more than that he is known to have stopped at Iowa City, Johnson Co., Ia., a few days after leaving here. He is aged 38 years; height about 5 feet 5 inches; is slightly near-sighted and is neither really light nor dark complexioned, but a shade between the two.

Any one knowing of his whereabouts will confer a great favor by writing to Christian Kauffman, Garden City, Cass Co., Mo.

'SATAN is never out of employment.

THE BIBLE is a light let down from heaven to light men up to heaven.

THERE ARE thirty thousand promises in the Bible, and they are all for the believer. Since God's promises are always fulfilled, how rich, therefore, is the believer!

PRE. JOHN GROSS, of Bucks County, Pa., who has been visiting friends in Elkhart, Indiana, for a week or more went to Kent Co., Mich., on the 12th of October, from which place he will return to his home. We wish him a pleasant trip.

THANKSGIVING DAY.—President Harrison has proclaimed that Thursday the 26th of November be set apart as a day of national thanksgiving unto God for the blessings and bounties of the year. The Governor General of Canada appointed Thursday, Nov. 12, for Thanksgiving Day in the Dominion of Canada.

DANIEL B. BRENNEMAN, formerly editor of the *Gospel Banner*, now published at Berlin, Ontario, in that periodical calls our attention to a sentence in an article in the Herald of July 15th, wherein the writer is made to say that Christ was the only holy being that was ever on earth. The sentence would read better, "divine being." We are surprised, however, that, since D. Brenneman is no longer editor of the *Banner*, such a roundabout, tell-all-the-world-way was taken to inform us of the above statement. If he had been editor he might properly have informed us editorially, but since he isn't why did he do it in the way described. As he told others of this matter in the Herald, will he also now kindly note the same again in the *Gospel Banner*, and finish what he began!

TO OBTAIN a harvest of wheat we must sow wheat; if we sow corn we look for a harvest of corn, but to obtain a harvest of weeds we need not even sow "weedseed;" we simply need to sow NOTHING. If we would gain life everlasting we must sow to the spirit; but to obtain a harvest which the great Husbandman will cast into the fire at the judgment day, we simply need do NOTHING. The "weeds" in the Adam's nature will assert themselves and the harvest will inevitably be everlasting death.

CORRECTION.—Bro. Abm. Herr of New Danville, Lancaster Co., Pa., writes us that in the report of the trip made by himself and Bro. Jn. K. Ranck in the last number, that several mistakes occurred. The name Christian Brubaker should be Christian Burkholder. Bro. John K. Ranck went to fill an appointment near Palmyra, Missouri, instead of Palmyra, Iowa. Bro. Kehr in Whiteside Co., Illinois took them 28 miles to Bro. Snaveley's instead of 40 miles. We are glad to make all necessary corrections.

TO OUR SMALL CHURCHES AND SCATTERED MEMBERS IN THE WEST.—We would like to get the address of some one in every one of our small churches in the west, both Amish and Old Mennonite, especially those who are without a minister, and also the address of all our scattered members in the west, so that when a minister is sent out on an evangelizing trip we may be able to send him to these places. Also give the name of your nearest Railroad Station. Please do this at your earliest convenience, and address your letters to the Secretary of the Evangelizing Committee, as follows:

A. B. KOLB,
Elkhart, Ind.

ENCOURAGING.—One of our agents in sending in a renewal for a subscriber says: "The subscriber is not a brother in our church, but he says the reading matter in the Herald is plain and good, and that is the kind of a paper he wants in his family. May God bless the effort which he is making to bring up his family in the nurture and admonition of the Lord, and may God likewise bless you in your efforts to put forth the truths of the gospel in plain, simple language, so that those who

do not possess so much education can readily understand and read it with satisfaction."

This is an encouragement for all who are contributing to the columns of the Herald; for we have often said, and say it again, that the Herald is not what we alone make it, but what we with the united efforts of our many friends and contributors are enabled to make it, and hence we can pray with the brother, that the good work of the Herald may continue and the circle of its influence may ever grow larger and the influence for good more potent. In this respect, as the one named above, the Herald becomes an educator and a helper in the Christian work, and you, brother, you, sister, can lend a helping hand by your assistance. Would that in this department of the gospel work it might be said of every one of us as the sacred writer said of the Jews at the time of the restoration of the wall of Jerusalem, "For the people had a mind to work."

MENNONITE PUBLISHING CO., STOCK.
—In our last issue we reported subscriptions to Mennonite Publishing Co., Stock, From private individuals.....\$550.00
Given to various causes.....200.00
\$750.00

Subscriptions received since last issue.....\$25.00
\$775.00

We read with pleasure the decision of the Conference of the western district of Pennsylvania in reference to this work and herewith return to them our sincere thanks for their kind recognition of the Mennonite Publishing Company and its work, and we herewith ask our friends who take an interest in the publication and circulation of Mennonite literature to consider the matter carefully and if God has blessed them with a reasonable amount of this world's goods, or if peradventure he has given them an abundance, we ask them to give such a portion as they feel they are able, for the purpose of carrying on the Lord's work. If you do not feel to give it as a gift to your church or conference as some have done, then take it as an investment for yourself, and draw the income each year and apply it as you may feel that it is best. It will do us just as much good in that way. Remember that we are not asking any one to give as a gift to the Men-

nonite Publishing Co. We are only asking to give to them the use of the money, and let the income go to yourself, your church or your conference, or to the Evangelizing Fund or to some other benevolent object. The purchase of stock in our company comes in very helpful, now that we have enlarged our building and have in this way been necessitated to make a considerable outlay to cover this expense. Brethren who are able to do something in this way are earnestly requested to remember their own church publishing house. Your help will be greatly appreciated. If you desire further information write us.

CORRESPONDENCE.

FROM LANCASTER CO., PA.—In the church near New Danville, Lancaster Co., Pa., there are at present 13 applicants for baptism. We have reason to feel thankful to God, when sinners are led to Christ. May many others also go and do likewise. COR.

FROM ALLEN CO., OHIO.—Bishop John M. Shenk left home on the 3th of November for an Evangelizing trip to Missouri and Kansas. Bro. John Blosser the newly elected minister of the Hancock county church accompanied him. May God be with them and bless their efforts to the salvation of many souls. COR.

FROM BUCKS CO., PA.—On the 22d of October ordination services were held in the Deep Run church. Bish. J. Clemmer and S. Gross officiated. Nine brethren were presented, and the lot fell on Bro. Henry Shelly son of Dea. Samuel Shelly deceased. May the good Lord bless the dear brother in his calling, to the upbuilding of the church militant. S. G.

GOSHEN, IND., OCT. 25, 1891.—We have just closed our Sunday school, and distributed the booklets ordered of you. After singing, and a brief exhortation and prayer by the Superintendent, a number of the teachers addressed the school. Many impressive thoughts were presented. The Superintendent then spoke of the great gospel feast, basing his remarks on the words, "Come, for all things are now ready." He showed how much it cost the dear Savior to prepare this gospel feast, and how utterly against one's best interests it is to refuse to accept the invitation. The time was profitably spent, and the occasion will no doubt be long remembered by those present. S. J. Y.

FROM THE ZION CHURCH, CHILDSTOWN, S. D., Nov. 2, 1891.—By the blessing of God we had the privilege of observing the communion of the Lord's Supper in the Zion church on the 1st of November. May God grant us grace that it may redound to the blessing of every one of the participants; both for time and eternity. Bro. Jos. Kauffman conducted the services from Lev. 17:11 and John 6:52, 53. COR.

WINESBURG, OHIO, OCT. 26, 1891.—Gladness prevailed in our midst, and we believe that there was rejoicing in heaven when two souls came out on the Lord's side to work for Christ and his glory. They were baptized on the 24th of October at Culp's. Communion services were held in Longenecker's church on the 25th. May we all become more earnestly engaged and zealous in the cause of Christ. COR.

FROM INMAN, McPHERSON CO., KANSAS.—Inasmuch as our beloved co-laborers and ministering brother Peter Neufeld was called away by death on the 2d of September, votes were taken on the 16th of October for the ordination of a brother to the ministry and one to the office of deacon. Six brethren had received votes, and the lot fell on Bro. John J. Neufeld for minister and Bro. Henry Neufeld, brother of the former, for deacon. They were duly installed on the 19th of October. I. P.

FROM ELKHART, IND.—Communion services were held in our church Sunday Nov. 1. A number of brethren and sisters from Barker street and other congregations were with us on the occasion and participated. In the afternoon communion was held with Sisters Nold, Wagner and Brenneman at their respective homes. All of these sisters, on account of bodily infirmities are no longer able to assemble with us at the house of worship. May these afflicted ones ever put their trust in him who has said, "I will never leave thee nor forsake thee," for in Him is comfort and peace. COR.

FROM MT. ZION CHURCH, MORGAN CO., MO.—Communion services were held in this church on Sunday, Oct. 11. The meeting was well attended by the people of the community, but the only members from a distance who were with us was Bro. L. H. Shank and wife of Johnson Co., Mo. As we partook of the emblems of the shed blood and broken body of Christ, our minds reverted to the time when our dying Savior upon a cruel cross was giving his life as a ransom for our sins. With our eyes fixed on this scene we renewed our pledge to battle for His cause. COR.

VISIT IN ILLINOIS.—Bishops J. P. Smucker of Nappanee, Ind., and Jonathan Kurtz of Hawpatch, Ind., recently made a brief visit through Tazewell, Woodford and McLean counties, Illinois. They visited eleven churches and filled in all 39 appointments, which with a few exceptions were well attended. There is much reason to believe that this visit, through the blessing of God was a profitable one to the upbuilding of Christ's church here on earth, which must be a church of union, and of a separation from the world.

COR.

FROM HANCOCK CO., OHIO.—In the Mennonite church in Hancock Co., Ohio, Bro. John Blosser was chosen to the ministry by the unanimous voice of the church on Sunday Nov. 1, 1891. We were in need of another laborer, for some time, and we feel confident that Bro. Blosser will prove an efficient laborer, which we trust will have a beneficial effect upon the entire membership and work to the prosperity and upbuilding of the church. May God's blessing go with our brother and may the church indeed be as a city that is set on a hill that cannot be hid.

COR.

FROM SONNENBERG, WAYNE CO., O.—The Herald is a welcome visitor, and brings us many good things. If we take heed to ourselves and take the Bible for our guide we will surely reach the desired goal.

We have Sunday-school every two weeks, which is well attended.

Our aged bishop, Christian Sommer is sick. He feels very weak, and is no longer able to attend meeting. May God spare him to us for a while longer, or if not then may He give him peace and strength to endure faithfully unto the end.

We have beautiful autumn weather, but it is rather dry. Fruit of all kinds is plentiful. God be praised for all his blessings.

COR.

FROM THE SUGAR CREEK CHURCH, WAYLAND, HENRY CO., IOWA.—Sunday the 25th of October, regular services were held for the first time in our new meeting-house, on which occasion Pre. Christian Wery of Johnson Co., and Pre. Jacob Swartzentruber of Iowa Co., Iowa, were with us and delivered appropriate sermons to a large assembly of people.

We were also delighted, in fact partly surprised, by the appearance of our beloved bishop, Bro. S. Gerig who had some time ago been injured in an accident so that he was unable for a while to attend public worship. His appearance in our midst brought tears of joy and gratitude to many eyes, that our dear heavenly Father has still spared him to us.

COR.

FROM CANTON, KANSAS.—On the 20th of September four persons were received into church membership by baptism. May God bless them and keep them ever upon the narrow way that they may do the will of God, and that others may see their good works and glorify their Father which is in heaven. Since the above named date one of that number has gone to try the realities of a better world. His Christian life was very short. His requests shall not soon be forgotten.

Sunday Oct. 11th two more were added to the church. Communion services were held the same day. God grant that we may witness many more such scenes. It is indeed encouraging, and we trust the Lord will bless and prosper the work in this branch of his vineyard, that many souls may be saved. Pray for us.

COR.

FROM LOGAN CO., OHIO.—We were pleased to be present at the communion services at the Walnut Grove Church, Sunday, Oct. 19. The forenoon services were conducted by C. K. Yoder; afternoon services by John Wery of Champaign Co., Ohio. Though it was very rainy a goodly number had assembled, and we believe all the brethren and sisters present partook of the emblems of the broken body and the shed blood of Christ. We felt that it was good to be there. Bro. Enoch Yoder who has been afflicted with dropsy for about eight years, and Sister Anna Yoder who has been sick for a year or more are both at this writing very poorly. May the good Lord strengthen them to hold out faithfully to the end, is our prayer.

COR.

MIFFLIN CO., PA.—Communion meetings were held at our churches near Allensville, Belleville and McVeytown on October 18th and 25th. No ministers were present from a distance. So far as the writer knows love and peace prevail. No doubt, however, we would all be benefited by a good and fresh waking up. We are so apt to settle into a cold, dull formality. In things spiritual we need to go forward with fresh zeal and love in the work of the Lord.

In the natural world, rain, sunshine and heat were blended in such perfection through summer and autumn that there is an abundance of grains, fruits and vegetables. The water of life and the divine light and warmth are also ready to fertilize our hearts and make them equally productive of the precious fruits of the spirit if only we open them and yield them up to those heavenly influences. Surely we who receive so much have reasons, besides daily thanksgiving, to observe with gratitude, the special day of Thanksgiving appointed by the President.

H.

FROM PERRY CO., OHIO.—On Sunday the 18th of October we had our communion meeting at the Turkey Run Church. It was a refreshing shower to the few members at this place, as every brother and sister participated. Bishop J. M. Shenk of Allen Co., Ohio came to us on the 13th. We had a number of meetings during the week. On Friday Pre. Martin and wife and Pre. Brenneman and wife came to us from Franklin Co., Ohio, which made it more interesting and encouraging for our little flock. In our meetings one dear sister was reclaimed. Several others saw the necessity of coming to the Lord, but for some reason they are yet delaying the all-important work. Come over and help us; do not pass us by when in reach of us, especially those ministers who speak the English language, as that is needed here.

COR.

OCTAVIA, BUTLER CO., NEB., OCT. 28, 1891.—Bro. Martin Rutt and wife, and Bro. Henry Landis and wife, of Lancaster Co., Pa., paid us a short visit recently. Bro. Rutt held a meeting in the Dunkard M.H. on Wednesday Oct. 21. It was a season of refreshing for us, as we have no minister living here, and the membership is small. We would like to have all the ministering brethren stop here and hold more than one meeting if possible, as we think it necessary, although we are thankful for whatever the Lord gives us through the dear brethren. We have not the privilege of hearing one of our ministers very often. Dear readers, bear this in mind, and think of the many scattered members in the West. Pray for us that we may endure faithfully unto the end. May the Good Shepherd be with his sheep everywhere.

Any one coming our way will please write to us and we will be glad to meet you at the station.

I. B. DETWEILER.

FROM JOHNSTOWN, PA.—On the 9th of October, Bro. Henry Gelnet of Rockton, Clearfield Co., Pa., came into our midst and preached that and the following evening in the Stahl church. Sunday October 11th was our regular day for meeting at the Stahl church, on which occasion Bro. John Latshaw and wife of Spring City, Chester Co., Pa., were with us. Bro. Latshaw preached from Luke 5:32 to a full house. Strict attention was paid to what was said, and we hope his labor was not in vain. In the evening there was a meeting again at the same place. Monday and Monday evening Bro. L. preached in the Blauch church. Tuesday the 13th they took the train for home. On the 19th Bro. John N. Durr of Masontown, Fayette Co., Pa., came to us. In the evening he preached in the Stahl church. Tuesday the 20th he

preached at the funeral of Bro. Daniel Weaver at the Weaver Church, Cambria Co. In the evening he preached at the same place. Wednesday he came to the Blauch church, Somerset Co., where he held three meetings. Saturday the 24th preparatory services were held at the same place, on which occasion four were added to the church, two by baptism and two from other churches. May God help them to be faithful.

In the evening another meeting was held at the same place, and on Sunday the 25th the communion was held. Many partook of the emblems of the body of Christ.

In the evening Bro. Durr preached at Roxbury, Cambria Co., and on Monday he left for home. May God add his blessing to what was done in our midst.

LEVI BLAUCH.

Johnstown, Pa.

METAMORA, WOODFORD CO., ILL., OCT. 12, 1891.—"Behold, how good and how pleasant it is, when brethren dwell together in unity," says the psalmist; and it is true indeed, that when brethren and sisters in a church are at peace with one another, it is pleasant.

We have also reason to believe that love to God and his church moved the brethren J. P. Smucker of Nappanee, Ind., and J. Kurtz of Hawpatch, Ind., to come into our midst. They filled many appointments. On the 20th of September they arrived at Bro. Steinman's in Livingston Co., and filled several appointments there. On the 23d they came to Woodford Co., and held several meetings at Metamora. The meetings were well attended, and we were blessed with spiritual refreshing. They afterward also visited the surrounding churches. God bless them on their journey. We are heartily grateful for their visit, for we believe such visits are edifying and encouraging to the church of Christ, and the Savior teaches us through his apostles to go out into all the world, and teach them to observe all things whatsoever I have commanded you." Although we can or might say we are not left in ignorance concerning the word of God, yet each one must confess, when he examines himself carefully, that he has still much to learn. I believe it is good for ministers to visit one another more than brotherly love may be more cultivated among us, and that we may show that we are of one mind, and working together in the vineyard of the Lord. The Savior says that whosoever is not for him is against him and whosoever gathers not with him scatters abroad. Hence there is but one way open for us, and that is to be united and harmonious in our work, if we would reach the desired promised land.

COR.

NEWTON, KANS., NOV. 2, 1891.—Pre. Martin Rutt and wife, Bro. Henry Landis and wife, and Bro. Christian F. Hostetter and daughter of Lancaster, Co., Pennsylvania, are in our midst at present. Bro. Rutt has a very severe cold and on account of being very hoarse cannot preach for us, but the few words he felt constrained to say at the two appointments yesterday were very comforting and encouraging, especially those to the Sunday-school, as some here have been almost discouraged at times. But when Bro. Rutt said, in substance, "Go on and continue to teach the children the word of God and the way in which they should go in early life, and we may even see the time ourselves when they will come bearing precious fruit from the good seed sown in their hearts when young and tender," then were the hearts of these sometimes desponding ones moved to tears and gladness. It is true we should never be discouraged, but when we forget and turn our eyes away from Jesus and begin to think of absent teachers and scholars in a measure uninterested, we need to be admonished, and sometimes only a few words fix our eyes again on Jesus and his love to us, and at once, just as soon as we look, we are healed from whatever form of unbelief has a hold upon us.

To this we feel to add that we are in four districts here, in Harvey, McPherson and Marion counties, and it is much desired, and would be appreciated, if our Eastern brethren could find time to visit each of these districts when they come to us. A few sermons, or even a few words just when needed, may be of untold value. Brothers John and Andrew Shenk of Ohio, please to think of this now in your preparation to come westward.

R. J. HEATWOLE.

FROM BRANCH CO., MICH.—When Pre. Andrew Shenk of Elida, Ohio was at the Indiana Conference, he there agreed with the writer to visit us in Branch Co., Mich., and also the church on Pretty Prairie, Lagrange Co., Ind. Arrangements having been made, Bro. Shenk was met at Sturgis, Mich., by Bro. Isaac Mast on the 13th of October, and conveyed to the Pretty Prairie church, where two meetings were held, the writer meeting with them on Wednesday, October 14th. Pre. Peter Long of the Dunkard order, came a distance of four miles and met with us, and we had a good meeting together. Although Bro. Shenk felt very reluctant to make this visit among strangers, yet after he was with them he acknowledged that the Lord must have had a hand in the work, and he was truly glad that he met with the Amish brethren, and we have reason to believe they were glad he met with them also, especially Sister Plank, wife of

Bro. Christian Plank, who was not able to attend the meetings; but request was made of Bro. Shenk to hold a season of worship with the family, which was done, and we believe to the glory and honor of God.

On Thursday morning we took leave of the brethren and came a distance of eleven miles to Branch Co., Mich., where Bro. Shenk met his only living great-uncle on his mother's side, A. G. Beery, who is 74 years old. Bro. S. remained with us over Sunday. We had several meetings and also visited members and friends. Bro. S. confessed he was encouraged and strengthened for being with us, and we felt quite sure we were strengthened for his being in our midst. The brother's visit was a welcome one to us. Let more come and do likewise.

On Monday, Oct. 19th, I conveyed Bro. Shenk to Lima, Ind., where he took the train southward for home. May God's rich blessings follow him all through life, that he may be an instrument in God's hands for doing much good.

HARVEY FRIESNER.

Bronson, Mich.

SUNDAY-SCHOOL ITEMS.

MOUNT ZION CHURCH, MORGAN CO., MO.—Our Sunday-school closed on Sunday Oct. 25. While we are so situated that we could not successfully conduct a Sunday-school during the winter months we resolved to continue the work by organizing a Bible class. Our first meeting will be held Saturday evening Oct. 31, when we expect to discuss the second chapter of the gospel according to Matthew.

COR.

WOODBURN, OREGON, OCT. 20, 1891.—We have been blessed with beautiful fall weather so far. Our Sunday-school is going on and we are talking of making an "evergreen" school out of it. As there are only a few of our members living close here, we have a Union Sunday-school and everything goes peaceably. We have meeting every third Sunday at the School-house, and the U. B. Church has every fourth Sunday.

COR.

MIFFLIN COUNTY, PA.—The Sunday-schools at Allensville and Belleville closed their summer's work on Nov. 1. In the Allensville Sunday-school the Lesson Helps of our Publishing Company, at Elkhart, Ind., were used, by some with a good interest. The Sunday-school near McVeytown will close about Nov. 22. There was a fair degree of interest in our schools, and a good work is being done.

H.

WAYLAND, HENRY CO., IOWA, OCT. 28, 1891.—Our Sunday-school has been kept open thus far, although to all appearances it will be closed soon for the winter. I believe it would be very good if the Sunday-school could be continued all the year, still where the members are so widely scattered as they are here it would be almost impossible to do so.

COR.

A TRIP WEST.

On the 30th of September, 1890, we left our homes for Chariton Co., Mo., where we have relatives. We arrived at Brunswick, Oct. 2. J. L. Kreider our uncle, was there to meet us, and took us to his home, which is about eight miles from Brunswick. We were very glad to meet these friends, as it had been quite a long time since we had seen one another.

We were very much surprised to see such a beautiful country, and such sociable people. Every one treated us with such kindness, that we did not feel much like strangers.

On the 19th of October Bro. J. S. Coffman, of Elkhart, Ind., came to Chariton Co., to hold a series of meetings, which were well attended, but first when some of the people there heard about our church, they thought it was a new doctrine, as Uncle J. L. Kreider's and Bro. Fred. Brunk's families were the only ones of our faith residing there.

During the meetings seven souls were brought to see the need of a Savior, among them two girls. There were some of the Shelby Co., Brethren with us during the meetings.

Oct. 29th Sister Addie Brunk and we two, went with Bro. J. S. Coffman to Shelby Co., they also had some meetings there. We stayed for communion and baptismal services. We had a very soul-inspiring and refreshing time, and met with quite a number of people while there. Nov. 27th Bro. J. S. Coffman came back to Chariton Co., and held a few instruction meetings, and on the 30th of November we were baptized. The meeting house was crowded. There were a great many people from a distance, who came out of curiosity, it being the first Mennonite baptismal service in Chariton Co.

Dec. 31st Uncle J. L. Kreider went with us to Topeka, Kansas, but on account of bad weather we did not see very much of the country, and did not get to any of the churches there. Topeka is a very pretty city. On our way back we stopped at Kansas City one day, but did not see very much of the city. Jan. 3d 1891, we arrived safely at our Missouri home again, feeling thankful to our heavenly Father for his protection. Then for a few months we didn't visit, but endeavored to lend a helping hand to those who were in need of help.

May 13th Bro. Fred. Brunk's accompanied us to Cass Co., Mo. We had a very pleasant time visiting Bro. L. J. Heatwole and family and several other places, remaining there for communion services. On our way home we stopped one day at Belton, Mo., where our cousin Henry Harnish lives. He had moved from Lancaster Co., Pa., just a short time before. They have a very nice place, and seemed to like it well. May 30th Bro. Daniel Driver, of Morgan Co., Mo., came to Chariton Co., and held two meetings, and also preached a funeral sermon. He was with us again on the 25th of July, when he held three meetings which were very well attended, the weather having been very pleasant. He was also with us on the 28th of March, but the weather being unpleasant he held only one meeting.

August 29th Bro. J. S. Coffman came to Chariton Co., again and held three meetings. They were well attended. Some of the Shelby Co., members were with us during the meetings, and stayed with us till we left Missouri, which was on the 2d of September. We reached Cullom, Ill., on the 3d. We had not been acquainted with any one there, but Sister Minnie Shantz and her brother were at the depot to meet us. We were there eleven days. The young people are all deeply interested in the good work. They have an excellent Sunday-school. We visited at twenty-six different places, and we enjoyed ourselves very much. Sister Minnie Shantz accompanied us on our visits.

Sept. 15th, we went to Sterling, Ill. We were acquainted with only one family there, but we met with quite a number of Pennsylvanians. Here we also found an interesting Sunday-school, of which Bro. Amos Ebersole is superintendent.

Sept. 22d, Sister Melinda Ebersole and Sister Martha A. Weaver accompanied us to Freeport, Ill., where we have quite a number of relatives. We remained there two weeks, and attended the church and Sunday-school there also. The school is not quite as large there as at some of the other places we visited. Our cousin, Bro. J. S. Shoemaker, is superintendent.

Oct. 6th we left Freeport, Sister Melinda Ebersole accompanied us to Chicago, where we spent two days and saw much of this great city. On the 8th we went to Elkhart, Ind., Sister Ebersole accompanying us. We were very glad to meet Bro. Brunk's there, as they were living in Mo., while we were there, but had in the meantime moved to Elkhart. It was quite pleasant for us to meet some of our Missouri friends, as we were strangers at Elkhart. Oct. 9th we attended the Annual Conference at the Olive church. Quite a number of people from different states were there. It being the first time we attended conference, it was something new and very interesting.

On the 12th we were at Holdeman's church, where we had the privilege of participating in the communion and spent a very pleasant season of worship, although we were strangers. We met some Pennsylvanians there also.

Our visit at Elkhart was a very pleasant one. We had the pleasure of attending church, Sunday-school, Bible-reading and singing, all of which we enjoyed very much. There are some very bright young people there, and they are deeply interested in the good work. We learned quite a good deal while there. We hope they may ever be faithful in their duties. They have an excellent Sunday-school. Bro. A. B. Kolb is superintendent.

On the 19th we went to Springfield, Ohio, where we have relatives and friends, but remained only a few days and then resumed our journey. We arrived home safely on the evening of the 23d of October and were very glad indeed to meet our dear friends again. Quite a large number of those we had known were called from this world to eternity during our absence; and now, though we can never see them here on earth again, we have the blessed promise of meeting them in heaven. We had some very pleasant times and saw some very fine country; yet we think "there is no place like home." We were away from home nearly thirteen months, and were blessed with good health all the time, for which we thank our Heavenly Father. We also thank our friends and relatives for their kindness to us while we were visiting them. We have reason ever to remember this visit, for the many kind friends we met, and for the great spiritual good we received. Thanks be to God for all the blessings he has been pleased to bestow on us.

Kinzer, SALINDA D. HERSHEY,
MARY S. DENLINGER,
Lecaman Place, Lancaster Co., Pa.

A TRIP TO LANE CO., OREGON.

On the 17th of October at 10 o'clock A. M., I boarded the train at Woodburn, Oregon, for Eugene, Oregon, ninety miles south. I arrived at my destination at 3 P. M., and was met by the brethren H. B. Miller and J. D. Mishler and conveyed to their home about ten miles west of Eugene. Next morning my brother Jacob conveyed me to the Oak Grove Meeting house. Here we had the privilege of speaking in the English language to a very interesting congregation in the forenoon. After services food was placed before us which had been brought in baskets. After all had satisfied the natural body, we again partook of the bread of life. The services in the afternoon were conducted in the German language.

It had been the intention to hold communion services in this congregation at

this time, but when I stated that I had only a few days before received a letter from Bro. J. M. T. Miller, of Nebraska, informing me that he and Bish. Joseph Schlegel would probably be here in November, we all concluded to wait until we could commune with them. After the meeting I went home with Bro. J. H. Yoder, and next morning I returned home.

P. D. MISHLER.

Miscellany.

CHARLESTON, South Carolina, is again experiencing shocks of earthquakes.

MRS. Jane Robertson, an octogenarian of Seymour, Ind., died from the effects of too much smoking.

CHICAGO'S INSANITY—Chicago spends every year \$80,000,000 for intoxicating drinks, and an immense sum for tobacco, chloral and opium.

A FEW weeks ago, at Sioux Falls, South Dakota, officers of the United States began suit against the Louisiana Lottery Company, and a marshal and deputy have gone to New Orleans to arrest the officers of that company. The indictments are for transmitting lottery matter through the mails, and the extreme penalty is five years imprisonment and \$5,000 fine.

A DREAM INTERPRETED.—A Scotchman dreamed he saw four rats coming toward him: the first was very fat, the next two very lean, and the last blind. His son, a sharp lad, who heard the father tell the story, volunteered to be the interpreter. "The fat rat," he said, "is the man who keeps the public house that ye gang till sae often; and the two lean ones are me and my mither, and the blind one is yersel', father."

THE MOST extensive salt mine is in Wieliczka, near Cracow, Austro-Hungary. For six hundred years it has been constantly worked, and from it 55,000 tons of salt are annually taken. The mass of salt in it is estimated to be five hundred miles long, twenty miles broad, and 1,200 feet in depth. Its collective galleries are fully thirty miles in length, and its lower level contains streets and houses, making it a complete underground village.

TO CLEAN PAINT.—To clean paint, some housekeepers smear a piece of flannel in common whiting mixed to the consistency of paste in warm water, and with this they rub the surface to be cleaned, going over it briskly and washing off with pure soft water. It is claimed that grease spots will in this way be almost instantly removed, while the paint will retain its brilliancy and beauty unimpaired.

—Detroit Free Press.

MEIRINGEN, a town of the canton of Berne, Switzerland, was almost destroyed by fire last week. It contained about 3,000 inhabitants. The fire apparatus possessed by the municipality was of no account whatever and was entirely inadequate to the task imposed. There was a high wind blowing and the fire swept away street after street, and in three hours nearly the whole of the town was a mass of smouldering ruins. A similar catastrophe visited the town in 1879.

EARTHQUAKE shocks have recently been renewed on the coasts of Italy, and in some parts houses have been thrown down. A marine volcano has also appeared. Co-incident with the volcanic activity in this part of the world, the volcanic fires in the vicinity of Mount Hecla, Iceland, seem correspondingly to diminish, and appear to show that the underground sea of fire and lava are connected, if they are not mere points of a great molten subterranean sea.

BRISTLING WITH GUNS.—The *Auckland* (New Zealand) *Herald* recently reported a proposal, made by a local colonel, for largely augmenting the volunteer force, the proposal being accompanied by a wish "to see the country bristling with guns." Hereupon a sensible correspondent wrote to the editor that "It is one of the misfortunes of a military education that most men trained as soldiers seem wholly unable to recognize that the highest manliness does not consist in military prowess, and that the bullying impudence, typified by 'bristling with guns,' tends far more to lower the national character than to secure the national safety."

ONE grand feature of the charter given by Queen Victoria to the Chartered Company of British Zambesia in South Africa is that it provides for almost every contingency, and rigidly prohibits traffic in fire-arms and spirituous liquors. This newly opened country lies about 1500 miles north of Cape Town. Part of the country consists of the most fertile soil, with a salubrious climate, and the other includes the richest gold fields of Africa, perhaps of the world. In fact, it is claimed by some that this is the "Ophir" of the Bible. May this favored land, just now opening for settlement, ever remain free from the terrible curse which has accompanied the colonization of every other new country, I mean the traffic in ardent spirits, so that the missionaries now sent thither may not be handicapped with the all destroying influence of rum. So far the natives seem to have been quite friendly toward the English settlers, even welcoming them into their country; but toward the Portuguese they are frigid, because of the intrigues the latter have played against them.

THE BOTTOM STEADILY SINKING.—Scientists tell us that, counting from the sea level, the lowest body of water on the globe is the Caspian sea. For centuries its surface has been gradually settling down until now it is eighty-five feet lower than that of its near neighbor, the Black sea, which also lies far below the level of the ocean. The common conclusion has all along been that the Caspian sea was merely losing its waters by some means, but recent investigations have shown this not to be the case.

Soundings made and compared with records of soundings made more than 100 years ago reveal the astounding fact that there is still as great a depth of water as existed then. This leaves but one hypothesis that would seem to be tenable: The bottom of the Caspian sea is actually sinking. There is much speculation in scientific circles relative to what the final result will be.—*Boston Transcript*.

NO STRENGTH IN DRINK.—Sir Wilfred Lawson, England's great temperance apostle, as well as her noted member of parliament, is given largely to anecdote in his interesting addresses. The following is extracted from an English paper: "We are getting over the absurd idea that there is any strength in drink. It is called strong drink, not because it strengthens a man, but because it is strong enough to knock him down into the gutter. I heard the other day of a doctor who recommended a patient to take some liquor."

"The patient was rather surprised and said, 'really, doctor, do you mean to say it will enable me to get through my work better?' The doctor said: 'Oh, yes, I am a very busy man, and sometimes after dinner have had letters to answer, and a pint of champagne helps me wonderfully.' The patient said, 'Does the pint of champagne really help you to answer those letters?' The doctor replied, 'No, no: when I have had a pint of champagne I don't care a rap whether I answer them or not.'—*Union Signal*.

A REMARKABLE EDICT OF KUANG HSU.—"The religions of the west (Christian countries) have for their object the inculcation of virtue, and though people become converts, they still remain Chinese subjects, and continue to be amenable to the jurisdiction of the local authorities." "There is no reason why there should not be harmony between the ordinary people and the adherents of (foreign) religions, and the whole trouble arises from lawless ruffians fabricating baseless stories and making an opportunity for creating a disturbance."

These significant extracts from a recent edict of Kuang Hsu, Emperor of China, surely show that even in our day "God moves in a mysterious way, his wonders to perform."

Almost simultaneous riots in many provinces have caused the Emperor of China to feel his "dragon throne" begin to tremble. The Omnipotent has on a momentous scale, caused "the wrath of man to praise Him," by making this heathen emperor, on June 13, 1891, issue this most remarkable edict to the hundreds of millions of his subjects.

Never before in this empire has the status of Christianity been so clearly and authoritatively stated. Ever since Christianity made an entrance into this Middle Kingdom, many Chinese, considering Christianity a seditious organization, have kept themselves aloof from examining its claims, while many others, convinced of its truth, have feared to unite with the Christian Church, lest they should be branded as traitors, or at least disloyal to the Chinese government.

This imperial edict completely sweeps away all such doubts and fears. It distinctly states, "though people become converts, they still remain Chinese subjects."

Hereafter, any or all of China's millions may know that they can become Christians without in the least dissolving their allegiance to the Chinese Government. In fact, there is greater religious liberty in Russia, and in China to-day than in some other European countries.

In Japan apprehension arises lest the Church be united to the State, which might prove highly detrimental to a pure Christianity. In China, by this imperial edict, Christianity has liberty enough. Throughout this ancient but by no means effete empire, the missionaries gratefully recognize that "the Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

The Jews heartily praised Jehovah for the edict of Cyrus. The early Christians gladly praised God for the occasional edicts of toleration by certain Roman emperors. Similarly, to-day, the missionaries in this populous heathen empire joyfully ascribe praises to the victorious Captain of their salvation for this remarkable edict of Kuang Hsu, Emperor of China.—*Marcus L. Taft in the Christian Advocate.*

DISSENTING FROM ROME.—Says a cablegram: Curious stories reach me of the important spread in Austrian provinces of a kind of dissent from Rome, akin to the attitude of the Bavarian Old Catholics. I am told that two English clergymen who were investigating it this summer will shortly publish a work on the subject which will attract general attention. A quaint phase of the movement is said to be a demand that the canonization of Torquemada, which Pius IX. ratified fifteen years ago, shall be revoked, as the saintship of such a man as that Grand Inquisitor brings discredit on the church. This weeding out of the calendar is a novel thing in schismatic demands.

Married.

HOLLOWAY-BLEILIE—On the 1st of Nov. in Salem church, Elkhart Co., Ind., by Bish. Henry Shaum, Bro. Jacob Holloway and Sister Sophia Bleilie, of Nappanee, Elkhart Co., Ind.

KINSINGER-THOMAS—On Oct. 25th, 1891, in the Folk Mennonite meeting house, near Tub, Pa., by D. H. Bender, Bro. Joel L. Kinsinger, of Garrett Co., Md., and Sister Annie Thomas, of Boynton, Somerset Co., Pa.

MARTIN-NEWCOMER—Nov. 5th, 1891, at the home of the bride's parents, in Manor Twp., Lancaster Co., Pa., Bro. Amos F. Martin and Sister Amanda B. Newcomer, both of Lancaster county.

OBITUARY.

GREIDER—On the 14th of October, 1891, in Greene Co., Ohio, of Diabetes, Bishop John M. Greider, aged 68 years, 7 months and 14 days. He was born in Lancaster Co., Pa., February 28th, 1823. He was united in marriage with Anna Erb, in 1847. To this union were born 13 children. In 1856 he moved to Clarke Co., Ohio, where he remained but a short time, and settled in Greene Co., Ohio, where he was dwelling at the time of his death. He was a faithful member of the Mennonite church for many years, and was ordained as Deacon Dec. 15th, 1861, to the Ministry Dec. 20th, 1862, and in 1872 to the office of Bishop. He was a faithful worker in the church, having charge of the church where he lived for over 30 years. The members of his church greatly feel the loss of their faithful shepherd. When his health began to fail and he saw that his end was approaching, he saw the necessity of ordaining one to fill his place in the church, and on the 23d of August, 1891, the membership met for the purpose of ordaining a brother to the ministry. The lot fell on his oldest son Samuel E. Greider. In the death of Bro. Greider many hearts were made sad. He was highly esteemed by all who knew him and he will be missed in very many places, yet it is a great consolation to the mourning friends that they need not mourn without hope. A few weeks before his death he requested all his children to come to his home as he desired once more to admonish them. As they stood around his bed he admonished them very earnestly; among other things he told them to live in peace, and pointed them to humility, telling them not to indulge in pride and fashion, neither to cultivate it in their children. May his kind words never be forgotten by his dear children. In his sickness his sufferings at times were great, yet he had such sweet foretastes of heaven that he was enabled to bear patiently. Several times he saw in a vision a beautiful tree loaded with fine fruit. One limb on that tree looked clear as crystal containing the water of life. On one occasion one of the family asked him if he wished to be buried in the presence of a large number of people. Services were conducted by Moses Brenneman, of Allen Co., Ohio, from 2 Kings 20:1 and Jacob Stauffer, of Mahoning Co., Ohio, from Dan. 12:3. He leaves a bereaved companion, six sons and four daughters, twenty-nine grandchildren, three brothers and five sisters to mourn the loss of one that was

dear unto them. Three children and five grandchildren preceded him to the spirit world. He had selected the 40th Psalm to be read at his funeral. On the 6th of September he met with his little flock for the last time and preached his last sermon, having for his text the Parable of the talents. Peace to his ashes.

DIED.

HORST—September 4, 1891, near Scotland, Lancaster Co., Pa. Solomon Horst, aged 72 years, 4 months and 27 days.

"Weep not for me, my children dear, While I have gone and leave you here, With Jesus I shall happy be, Dear children, do not weep for me."

BOES—On the 25th of October, 1891, near Wayland, Henry Co., Iowa, of croup, Emma, daughter of Jacob and Mary Boes, aged 4 years, 5 months and 2 days. Buried on the 27th in the Sugar Creek graveyard. Funeral services by S. T. Miller and C. R. Gerig from Job 14:1, 2.

LICHTY—On the 21st of October, 1891, near Noble, Washington Co., Iowa, Sister Nancy, maiden name Conrad, wife of Christian Licthy, aged 20 years, 6 months and 24 days. Buried on the 23d in the Sugar Creek graveyard, where many relatives and friends assembled. She leaves her sorrowing young companion, parents, brothers and sisters to mourn her early death, yet they mourn not as those who have no hope. Funeral services by S. T. Miller and C. R. Gerig from Acts 20:37, 38.

BLONCH—On the 4th of October, 1891, in Richland Twp., Cambria Co., Pa., John Blough, aged 86 years, 8 months and 26 days. Buried on the 5th at the Weaver Mennonite church. Funeral services by Moses B. Miller and Samuel Gindlesperger. The deceased was the father of 9 children all of whom preceded him to eternity but two.

WEAVER—On the 18th of October, 1891, in Richland Twp., Cambria Co., Pa., of consumption. Brother Daniel Weaver, aged 62 years, 4 months and 24 days. He was buried on the 20th in the family graveyard. Funeral services in the Weaver church by John N. Durr, of Fayette Co., Pa., and Jonas Blough.

MARTIN—On the 26th of October, 1891, in St. Joseph Co., Ind., of dropsy of the heart, Sister Elizabeth Wenger, wife of Christian Martin, aged 70 years, 10 months and 2 days. Buried in the Oliv. graveyard, Elkhart Co. Funeral services were conducted by Chr. Shaum, Christian Bear and Martin Hoover.

WISSLER—November 3d, 1891, in Brunner-ville, Lancaster Co., Pa., Bro. Ezra Wissler, aged 82 years, 4 months and 27 days. Buried on the 6th. Text, 2 Cor. 5:1, 2. Buried at the Hammer Creek meeting house. A large congregation assembled to pay the last tribute of respect for the deceased.

HOOLEY—On Oct. 3d, 1891, in Newbury Twp., La Grange Co., Ind., of consumption, Enos Hooley, aged 35 years, 8 months and 21 days. Although Bro. Hooley had a loving wife and dear children, yet there was a tie that was still stronger and he desired to depart on this life and be with Christ. When his hands and feet began to get cold and his friends wanted to rub them to restore heat he said they should not, for he wanted to go home. Thus he passed away in a full hope of spending a glorious eternity with all the blood-washed saints. Services by Jonathan Troyer and D. J. Johns from Rom. 8:10, 11.

LANTZ—On the 22d of October, 1891, near Plenta, Howard Co., Ind., of Cancer, Anna, wife of Christian Lantz, aged 54 years, 10 months and 4 days. She lived in matrimony 24 years, 11 months and 18 days. Sister Lantz is greatly missed both in the church and in her neighborhood. She was an attentive listener in the church and faithful in the discharge of her duties, and in the neighborhood she was ever ready to help where it was needed. Buried on the 23d in the A. M. Church by E. A. Mast in German from 2 Cor. 5:1-5 and by N. Sproll in English. Her funeral was very largely attended. She suffered very much the last 5 or 6 weeks, but she had given everything into the hands of the Lord and endured patiently to the end.

ZEHRE—On the 4th of October, 1891, near Providence, Bureau Co., Ill., Bro. and deacon Christian A. Zehr, aged 60 years, 2 months and 4 days. He lived in matrimony 32 years. His widow, 9 children and 9 grand children mourn his departure. He was prepared for the great change. His affliction was in his stomach (gastritis). Buried in the Indian town graveyard, on which occasion services were held, and by Joseph Springer, of Hopedale, Ill., and Joseph Buerck, of Tiskilwa. The deceased brother as well as his wife, whose maiden name was Eyste, were natives of Bavaria, Germany. He lived to years in Woodford Co., and 3 in Tazewell Co., before he settled here 24 years ago.

FALB—On the 13th of October, 1891, near Mt. Eaton, Wayne Co., Ohio, Samuel, son of Abram and Maria Falb, aged 13 years, 1 month and 20 days. He leaves his sorrowing parents and six brothers and sisters, beside many friends to mourn his early departure. On the day before his death he chose a passage of Scripture from Stark's Handbook, and requested it to be read to him. They had to read it the third time for him that day. He was buried in the Sonnenberg graveyard. Funeral services by Jacob Nushbaum from 2 Cor. 4:17, 18.

SEIBER—On the 8th of October, 1891, near Mexico, Juniata Co., Pa., very suddenly, David Sieber, aged 67 years, 8 months and 25 days. Bro. Sieber went to bed on the evening of the 7th and on the morning of the 8th when breakfast was ready, father not getting up as usual, the family went to his bed and to their consternation found he had died without a struggle. Bro. Sieber was a consistent member of the church; his seat in God's house was seldom vacant, and the writer never knew him to absent himself from communion. He leaves 3 sons and 3 daughters to mourn their loss. His life was such that he was beloved by all who knew him. Buried at Lostcreek. It was the largest funeral ever witnessed at Lostcreek church. Services by William Graybill from John 14:4, and Edward Berry from Phil. 1:21.

BLATTENBERGER—October 22d, 1891, in Marietta, Lancaster Co., Pa., Sister Elizabeth, wife of Bro. Joseph Blattenberger, aged 78 years, 4 months and 13 days. Funeral on the 26th; Text, 2 Cor. 5:1. Buried in the Marietta cemetery. A sorrowing husband and family followed her remains to the grave.

HERR—October 29th, 1891, near Lancaster City, Pa., Sister Elizabeth, wife of Bro. Jeremiah Herr, aged 53 years, 11 months and 24 days. Funeral on Nov. 1st. Text, Job 14:10. Buried at the Brick Meeting house. A very large congregation assembled to pay the last tribute of respect and to sympathize with the bereft family. Sister Herr was a bright shining light in the world and an ornament to the church.

MUSSELMAN—On the 11th of October, 1891, near Fairfield, Pa., Sister Elizabeth, wife of Peter Musselman, aged 60 years, 3 months and 1 day. She leaves a husband and six children to mourn their loss, but their loss is her gain. Her remains were interred in the cemetery near Fairfield on the 14th. The funeral was preached at the house by Bish. Daniel Shaum and Pre. Martin Whisler, of Hanover, Pa. Pre. Whisler spoke from the words, "Who is my mother?" Matt. 12:48.

Our mother is sleeping so free from all pain, Oh! make not her sweet spirit to suffer again; She slumbers so soundly, Oh! let her sleep on, Her sickness is ended and troubles all gone, Oh! think how she suffered and moaned with pain.

In the long night hours as we soothed her in vain, 'Till God in His mercy sent down from above An angel that whispered a message of love.

'Tis finished! The conflict is past, The heaven-born spirit is fled, Her wish is accomplished at last, And now she's entombed with the dead. The months of affliction are o'er, The days and the nights of distress, We see her in anguish no more, She's gained her happy release.

Dearest mother, thou hast left us; Here thy loss we deeply feel; But 'tis God that hath bereft us: He can all our sorrows heal. Yet again we hope to meet thee, When the day of life is shed, Then in heaven with joy to greet thee, Where our farewell tear is shed.

J. F. B.

SHANK—On the 31st of October, 1891, at his residence at Long's Station, Franklin Co., Pa., of a lingering disease of the stomach, Sister Martha Shank, (maiden name Strite), relict of the late Jacob Shank deceased, aged 60 years, 5 months and 28 days. She was confined to her bed nearly four months, during which time she was a great sufferer. She was a kind mother, and for many years was a consistent member of the Mennonite church. All her afflictions she bore with Christian fortitude and was always resigned to the will of God, looking forward to a brighter and higher life in the world to come. Four sons John, Jacob, Samuel and David and six daughters, Mrs. Samuel Martin, Mrs. Isaac Myers, Mrs. John Grove, Emma and Rebecca Shaub, of Franklin Co., Pa., and Mrs. J. M. Eby of Hagers-town, Md. and one stepdaughter Mrs. Andrew Wise of Dallas Center, Dallas Co., Iowa, survive her. They have the sympathy of their many friends and the entire community in which they live. They need not mourn as those who have no hope, for we can believe that their loss is her eternal gain. She was buried on the 2d of November at Reiff's church. The attendance was unusually large. Services by the brethren A. Baer, Phil. Parret, and Michael Horst.

I. W. Ely.

BOYTS—On the 23d of Sept., 1891, in Clinton Twp., Elkhart Co., Ind., very suddenly, Sopronia, wife of Frank Boyts, aged 29 years, 7 months and 1 day. Sister Boyts was a faithful member of the Amish Mennonite church, and an affectionate wife. This sudden and unexpected separation has fallen very heavily upon the husband, but may the Lord bless it to his soul's benefit. She was buried on the 25th at the Union Chapel, where a very large concourse of friends and neighbors gathered to pay the last tribute of respect. Services by Levi Weaver in German and D. J. Johns in English from 2 Peter 3:14.

YODER—On the 30th of Oct. 1891, in Logan Co., Ohio, Florence Belle, daughter of S. P. and Emma Yoder, aged 11 months and 12 days. Funeral services and interment at South Union Church on the 1st of November, by J. D. Yoder and Abednego Miller from Luke 18.

"Fairest flower of our garden, Florence, dear, oh, how it grieves us That the early frosts of autumn Should have called on you to leave us.

In that home of peace and summer, Where you're now with Christ at rest, We will strive one day to meet you There to be forever blest.

And we know the love of Jesus, Far exceeds all earthly love, And to Him we'll trust our dear one, In that happy home above."

A. I. Y.

ROTH—On the 26th of October, 1891, near Thurman, Arapahoe Co., Colorado, Emma, infant daughter of Jacob and Mary Roth, aged 22 days. Buried on the 27th in the A. M. burial ground near Thurman. Funeral services by J. Schrock.

Letters Received.

WITH MONEY.

A—D C Amstutz.

B—M Buckwalter, W H Beidler, I W Bell, Peter Bally, J J Bontreger, F Bowman, J K Byler, Will Beidler, F Bookwalter, Philip Brehm, John Birky, J Boiler, S A Bontreger, N Brennen, C Buchwalter, D H Bender, A Bachman, B R Bender, S Buckwalter.

C—S C Culp.

D—Mary S Denlinger, Q Dausman, J Dirks, H Davidson.

E—Jos Elcher, S E Ebersole, J Eichelberger.

F—G M Foust, Lewis Fretz, C Frey.

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A change in time of passenger trains over the Lake Shore & Michigan Southern R'y will take place on November 15th inst.

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Passenger trains after June 7th, 1891, depart at Elkhart as follows standard time:

GOING WEST, leave

No. 21, Toledo Express..... 3.00 A. M.
 No. 9, Pacific Express..... 3.45 "
 No. 13, Chicago Mail..... 6.30 "
 No. 27, Chicago Acc..... 7.30 "
 No. 15, Boston & Chicago Spl..... 11.50 "
 No. 3, Special Chicago Express..... 3.05 P. M.
 No. 5, Fast Cincinn. & Chicago Ex..... 5.50 "

GOING EAST—MAIN LINE, leave

No. 14, New York Mail..... 11.10 A. M.
 Carries Passengers daily, chair car and sleeper.
 No. 12, Night Express..... 3.30 A. M.
 Train A Grand Rapids Express..... 4.45 "
 No. 22, Mail..... 11.20 "
 Train C Grand Rapids Express..... 1.35 P. M.
 No. 6, Fast New York Ex..... 6.15 "

GOING EAST—AIR LINE, leave

No. 2, Special New York Express... 11.25 A. M.
 No. 16, Chicago & Boston Spl..... 1.35 P. M.
 No. 4, (Limited) Pass. for Buffalo..... 8.30 "
 No. 24, To Goshen only..... 8.35 "
 No. 8, Atlantic Express..... 11.40 "
 Train E to Goshen only..... 7.45 A. M.
 Train G to Goshen only..... 3.10 P. M.

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TIME TABLE.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 17th, 1891, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave

No. 2, Daily Express..... 9.02 A. M.
 No. 4, Mail & Express..... 4.52 P. M.
 No. 6, Cincinnati Express..... 4.45 A. M.
 No. 10, Accom., Sunday only..... 7.40 P. M.

GOING NORTH, leave

No. 1, Grand Rapids Express..... 5.52 P. M.
 No. 3, Mail & Express..... 12.21 P. M.
 No. 5, Night Express..... 12.54 A. M.
 No. 9, Accom., Sunday only..... 8.37 A. M.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28.—No. 23

ELKHART, IND., DECEMBER 1, 1891.

Whole No. 456.

THANKSGIVING.

Father, whose gracious hand doth hold
 All that we prize as good—
 The wine of life, its purest gold,
 Air, light and daily food.

Whose kindly eye is watching o'er
 Each struggling, stumbling child,
 Who gently beckons to His door,
 Whose call is sweet and mild;

Be Thou so near to us to-day
 Our arms can rest in Thine,
 Our footsteps feel Thy strength and stay,
 Thy love around us twine.

We know from Thee all blessings flow—
 The fields of ripened grain,
 Our blushing orchards bending low,
 The herds upon the plain.

The sea, the forest, bending sky,
 The sun and stars above,
 The pale, sweet moon, so tender, shy,
 Are tokens of Thy love.

The meadows green, the laughing rill,
 The flowers that bloom for all,
 Are touches of Thy wondrous skill,
 Our hearts to hold in thrall.

Woo us, dear Father unto Thee,
 E'en by sweet song of bird;
 Through tiny flower and towering tree,
 Alike Thy voice is heard.

So many ties of human love
 On tender heart-strings play,
 That very near seems Heaven above
 To earth, this autumn day.

We own Thy all directing hand,
 And humbly bow to Thee;
 The high and lowly of the laud,
 Both own Thy majesty.

GIVING THANKS, AND ITS NEGLECT.

Gratitude for benefits received is a natural impulse of every unsophisticated soul. Savages and even brutes are capable of it. Favors done, and gratitude for them, have healed feuds and reconciled enemies. If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head which will burn but his hatred and make him your devoted friend. History and poetry are full of proofs of the power of kindness to evoke gratitude from brutes, savages and enemies, which bound them to their benefactors in life-

long affection and self-sacrificing service. Only men who have become utterly selfish, victims of a mountainous egotism which causes them to think that every benefit conferred is their due, that the world and providence owe them all they can get and more, seem incapable of gratitude. They are the moral monstrosities of the race, the monopolists and tyrants who fatten on the profits of human toil and the slavery of subjects, with never a thought that they are receiving any more than their rights. They plunder mankind, and would rob Heaven itself to feed their insatiable lusts.

Such perversion and debasement of soul help to account for the fact that multitudes neglect to give thanks unto the Lord, and forget all His benefits, inasmuch that months and years pass without any mention by them of the countless great mercies of God; and when Thanksgiving day comes only a numerically insignificant fraction of the whole people, and but a small percentage of those who are Christian, are found in the appointed places of public thanks and praise to God. Other causes contribute to this unpropitious result; such as entire engrossment of the faculties in the struggle for existence; a worldliness which excludes the Giver of all good from the thoughts of men; a skepticism, as to whether He is the Giver of good; and, in a very large proportion of the population whose lot is one of hardship and unsatisfied needs, a feeling that as the prosperous have a tained most the bounties of heaven, they should do the thanksgiving, and the disinherited should be excused from that duty. Why do not religious people more generally attend public Thanksgiving services? Why in towns which sustain from six to a dozen churches is it found that a union Thanksgiving service barely fills one church? Mainly because the religious are not very religious. If they were, the duty of public thanksgiving, so obliviously required by Scripture and in harmony with the strongest impulses of truly devout soul, would be the last that they could neglect. Private thanks of the heart are in the home, or the formal grace over the roast turkey would never satisfy these impulses. "What," said the psalmist, "shall I render unto the Lord for all

His benefits toward me? I will pay my vows unto the Lord in the presence of his people. In the courts of the Lord's house, in the midst of the congregation I will praise thee."

Our blessings are so continuous and innumerable that we forget they are gifts of Divine beneficence, and accept them without a thought of their source as ours by right, as the result of our own efforts to secure them. Not until we realize that it is God who giveth us richly all things to enjoy, that we can acquire nothing without His help, and that but for His bountiful providence we should have nothing good, shall we begin to appreciate His goodness and confess that ingratitude to Him is base. So of national blessings; those that cover the whole land with plenty are too often ascribed to the skill or power of secondary agencies, while God, the ultimate and real cause, is retired from thought and hidden behind the instruments He employs to confer His benefactions. In old times men robbed God in tithes and offerings; now they defraud Him of the credit and thanks which are His due for countless blessings by ascribing them to a thousand and one natural and human agencies. Thanksgiving Day would justify its appointment if it would convince men of only one truth—that they can have nothing good that does not come from God. It would then be necessary for non-thanksgivers to show that they have no blessings whatever in order to justify their ingratitude. We exhort men to count up their mercies in order to awaken the spirit of gratitude in them. Perhaps we can reach the same result as well by challenging them to show that they have and can have nothing to be thankful for; no health, no home, no friends, no food, or clothing, or shelter, or pure air to breathe, or water to drink, or sunshine. Many an ingrate from sheer shame would confess that he has many good things that he had not thought of, for which he is debtor to God alone.

"O, that men would praise the Lord for His goodness and for his wonderful works to the children of men, who causeth his sun to shine upon the evil and the good, and sendeth His rain upon the just and the unjust, who sendeth the springs into

the valleys that run among the hills and give drink to every beast of the field, who causeth the grass to grow and herb for the service of man, that he may bring forth fruit out of the earth and bread which strengtheneth man's heart. The eyes of all wait upon thee, and thou givest them their meat in due season; thou openest thy hand and satisfiest the desires of every living thing. O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let them be deemed of the Lord say so. Let them exalt him in the congregation of the people, and declare His words with rejoicing."—*N. W. Christian Advocate.*

For the Herald of Truth.

DILIGENCE AND ITS REWARD.

"Be diligent in business, fervent in spirit, serving the Lord." These were words of divine origin, hence of untold interest to us. Now, dear brethren and sisters, God has, through his prophets, and the apostles of old at divers times proclaimed many laws and commandments, which his followers should carefully observe and follow, as well in this worldly pilgrimage and business intercourse with man as in spiritual things. I have been strongly impressed to pen a few thoughts in this line through an argument presented to me by an unbeliever against the blessed word of our Master. He said, "Any one with common sense can readily see that the Bible is not true and that the preachers hold forth something which they can not substantiate when they proclaim this." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." i.e. food, clothing, houses, lands, etc., for among your own members you can point out but very few who are to be included among the better class; for if sickness should come upon them, either your church or the township must come to their aid or they would suffer.

I was nonplussed and I could but answer that the word was not responsible for this accusation and that the fault rested upon something else than church or Holy Writ. But since this I have spent many anxious and painful thoughts upon this subject; for we know God's word is immutable, aye, as enduring as eternity itself; for although the heavens which these mortal eyes behold, the earth with all its vastness and beauty, the works and wonders which are herein contained, the sun which in all these thousands of years has radiated heat and life—and held a center of attraction around which our earth and all the countless multitude of stars are whirled at almost lightning speed aye, yes, as inconceivably wonderful as these may seem, the day is rapidly approaching when the Angel shall swear by him that liveth forever that time and all

these perishable things shall be no more. So he who has spoken and will not repent, will also add to his children earthly goods, as unto the Israelites his own chosen children he most wonderfully provided for their bodily sustenance and comfort. House! they received which they built not and abundantly furnished with the riches of the land, vineyards and gardens, fields and groves, which other hands, by the direct will of their God, had reared, were given unto them, because their inhabitants had forgotten the God of all and profaned his holy name and power by bowing unto gods of wood and stone, and by profaning his Sabbaths and utterly disregarding his word. God drove them forth, and at the divine decree death passed upon them, and their substance was given to another. But on the other hand to obtain these possessions, sundry laws and ordinances must be complied with, and after they gained them they had to continue steadfast in obedience and reverence to all these laws if they expected to retain them. But alas! they fell and you are all aware of the awful and terrible results which followed; for we now behold these people cast out, driven before the people and scattered from the north to the south, even unto the east and west, upon all this broad earth.

But we who now represent his chosen seed must also comply with certain laws if we would obtain his promised reward. When we stand forth and are pointed at as failures in God's promises, the trouble must be traced to us. I speak to those only who come under the title of God's children.

God has in all the history of the race worked by and through us as means, and if we fulfill his design we must place ourselves entirely in his hands, and we who come into the church under the bondage of debt as well as sin must now stop and consider: "Owe no man ought, but to love one another," comes in a still, small voice. Do not construe this to mean, I will go and borrow from some brother who has toiled early and late, through heat and cold, and thus provided for the family God gave him so that according to St. Paul, he would not be chargeable to the church, but had so labored that by the help of God he provided for his earthly needs and could also offer aid to those who were God's poor indeed, and also help by these extra dollars to push the gospel wheel onward.

Do not go there to borrow, never expecting to repay, or if you do through his kindness procure the means of lifting the debt, don't go on as before, never counting the time when this is due, for you know the time is approaching that all debts must be liquidated, either in this world or before the great tribunal bar of God; and you must of necessity bear your own share of this world's burden if you

are a true disciple of his, for he says, "Bear ye one another's burden," not one carry the burden of all, but by his divine decree, it must be evenly distributed, and you are held as responsible for how you spend your time and money as how you perform the ordinances of God's house. If you are an earnest Christian you can not, nay, dare not spend your hours sitting in the shade or idly whiling them away at the stores or restaurant, listening to the coarse jest, the slander, the profaning of God's holy name, all of which things are indulged in by those we term loafers.

We must come out from among the world and be a separate people, and touch not the unclean thing, for Solomon in his wisdom has declared unto us that, "Evil communications corrupt good manners," and so it is. So brethren, beware, or you can never tread upon that road which Christ has opened, and over which no unclean thing may pass. Do not idly and wickedly waste your hours. Those who waste them in either idleness or slothfulness are commended to go to the ant' and there observe, and not be less than they.

Then again the failure to secure unto us the promise of the receiving of worldly goods comes from a careless and sinful neglect of counting the cost. We as stewards, are in duty bound to give an account, and if we as soon as money comes into our hands, heedlessly spend the same we must stand condemned before our creditors and God. I speak from experience, for I look on the command to "owe no one," as being as binding upon me as any other contained between the lids of the Bible.

We desired to purchase a home, but money was not poured into our hands, but came in slowly through days and days of work; but we were blessed with health and strength, and we made the desired purchase. The result was a heavy debt, and but poor hopes of lessening it. Our family increased, sickness and death entered with its attendant expenses, until my companion was altogether discouraged and said, "It is useless; it may as well go now as after awhile," but I knew God's promise to be true and faithful, and I felt encouraged thereby and said, "It will surely be all right." We counted our cost, no article was bought but its price was recorded; coffee was dispensed with as one article the dispensing of which would help liquidate the debt; the secular papers followed the coffee, our housework was performed largely in the dark hours of the night, and when the money was received for labors, the first question was, which debt should be paid first? The result was that the poorest people were paid first, and many a time, one day after receiving our money not a cent remained in our possession, but a neatly folded receipt gladdened our hearts. So little by little,

the debts were paid in this way, and today I feel to thank the Lord that the burden of debt is gone and freedom is again felt. To do this I was encouraged by an anecdote told me by one of our good old bishops, of two members of our own church who stayed out in the world until well up in years, and weighed down with debt. On entering the church the bishop gave them good and kind instruction regarding the lessening of these debts and by being careful observers of these kindly admonitions they became one of the most substantial families in his charge.

Now, dear brethren and sisters, if you are burdened with debt and although you have diligently attended to your business affairs and things are still dark to you, look unto God, lay your troubles at Jesus' feet and raise anew your supplication unto him, fully trusting, for he has promised, and will he not perform?

And you who for a life of ease and leisure have not laid aside nor provided for the family God has given you, look again, "Whoever will not provide for his own family is worse than an infidel, and hath denied the faith." Beware! Paul says further that whoever will not work, neither let him eat. If these rules and commands be complied with the result will certainly be something wonderful. I know that among every church creed, or nation the poverty and its evils are traceable either to tobacco, whisky, loafing, laziness, carelessness or neglect, all of which must be termed SIN, or in other words, the failure to seek first the kingdom of God.

There are cases where temporary poverty is attributable to storms which devastate and make desolate the most beautiful homes, or to other misfortunes not controlled by man. This is not sin, but a refiner of the dross, through which we are made more pure and perfect in our Christian life, and although storms may assail, sickness bring us low, and misfortunes overtake us, yet we can then cast out the anchor of faith which enables us to say, "Though he slay me yet will I trust in him."

A READER.

For the Herald of Truth.

THE GOSPEL A MESSAGE OF GLAD TIDINGS.

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

"Christ sent me not to baptize but to preach the gospel." 1 Cor. 1:17.

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." Rom. 1:16.

These three verses show clearly the message which the church has for humanity. It is a message of gospel. Christ came bringing a gospel, and his life is known as the gospel of Christ. He taught his disciples to preach this and nothing

else than this—a gospel. Paul did not come for anything else than to preach the gospel and went among heathen nations to do so. Pointing out the secret power of the church he said that the secret of that power is the Gospel. The word "gospel" means, glad tidings. The gospel is glad tidings. Christ gave to his church good news, and I believe this should be the mission of the minister, of the Sunday-school teacher and of every body, through all branches of Christianity, to proclaim good news.

Nothing is in the gospel which is not glad tidings, and yet in many a church there is preached that which is taken as a part of the gospel, but which is in no sense whatever, nor can be accounted glad tidings. Take the law itself. It is not gospel. Telling men what they must do and must not do is not gospel. It is not glad tidings. To tell them that they have done wrong and have violated the law of God, and that they are hopeless sinners, that is not glad tidings. It may not be news to them, for they may have known it; and if it were news it is not glad news.

We will make an illustration: A boy comes home from playing truant, and as he walks up the path the mother stands at the door and greets him with, "Did I not tell you to go to school this morning? Your father will punish you when you get home!" That is not glad news to him. To preach to men that there is a law of God and you have broken it, and that because you have broken it you will be punished is not glad tidings. Would it not be more glad tidings to tell a prisoner: "I have a key to unlock that dungeon bolt and let you out"? Take the story of a three-fold mission to the Indians: The first missionary went with the message, "There is a great God who is over all the world, and who will hold you accountable for all you have done in this world." And the Indians said to him; "You need not come to tell us that; we have always known that. We have no use for you." The second said, "You have sinned against God; you are under condemnation; you are guilty." And they said to him, "We have no use for you and turned him out. Then there came a Moravian missionary who said, "I have come to tell you that the Great Father whom you fear loves you, and has given his Son for you, and is ready to help you, and wants you to be better men," and will show you how to be better men," and then he laid himself down on a couch of leaves and fell asleep. And the Indian chief looked upon him and said: "He trusts us. I could kill him in his sleep. He trusts us, and he has brought us a new message. I never heard of it before. And the missionary awakening, the Indians said, "You may stay, we want to hear what you have to say."

Precious things which we did not know and believe before, are they not glad tidings to us? If we should believe all the world is a matter of chance would not that be sad and unsatisfying to us? Man is not made of earth, earthy; but is a "spark struck off from God." And what glorious good news to a soul that says, "I cannot do anything; I cannot be anything," is the message: "you can, you can; for you are a son, a daughter, of God." The law that says, "Thou shalt not," has also in it, "Thou canst." It does not begin with, "Thou shalt have no other gods before me," but "I am the Lord, thy God, that brought thee out of bondage. Thou shalt have no other gods before me." It says, "Thou shalt not," because "I am the Lord thy God," because I can give you power; I have come to point out to you a better way of securing property than by robbery. Christ teaches us to knock at the door of righteousness, to ask for power; for every one that asketh receiveth, and every one that knocketh on him will I open."

We do not need to be told there is a force drawing us down. We know that very few people indeed have not had severe temptations. The gospel of God's love is the message, the force that draws upward, and when one receives the gospel he receives an elevating power that is greater than all that is drawing downward and when the sinner feels himself lifted up out of the depths of sin he can joyfully say, "Thanks be to God that giveth us the victory through our Lord Jesus Christ." If we search the Scriptures we learn that man and God are not so far apart, but that God is in humanity, and the true man is in accord with God. Christ came to give gifts to man. "I have come," he says, "to give you life; and to give it more abundantly." He also says, "I have come to give you joy," "my joy," and, "my peace I give unto you."

Since the Bible teaches us so, I would with the help of God say, "Preach the GOSPEL! Preach the glad tidings of a God of love revealed to man; for not sin and death, but the glad tidings of faith and hope and love is the power of God unto salvation; and I would say, 'Thanks be to God that giveth us the victory through our Lord Jesus Christ.'"

WM. AUGSPURGER.

OUR WALK.

"For we walk by faith, not by sight." 2 Cor. 5:7.

In what path are we walking? are we walking in the faith, or are we walking by sight? which is in the flesh.

If we are walking in faith, the true faith—a faith that Christ died to save us, and to save all mankind, to reconcile us to our Lord, the living, and all-wise and all-seeing God—we may hope to gain a

heavenly home with him. But he wants us to live on earth until he is ready to take us home, and we are to *work* while here. For he says, James 2:17, "Even so faith, if it hath no works, is dead, being alone." So this faith is not all, but with faith must we begin.

After we once have this faith, it will create better and holier feelings in us; so that we can find work to do for Christ.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13:13. Charity also begins with faith. If we have not faith we have not charity. But if we once have faith we must have charity if we would work for Christ.

Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." 1 Cor. 13:1. "Faith also worketh by love." Gal. 5:6. If we have faith in any one, we love that one. So should we have faith in Christ Jesus, and love him then shall we gain a home in heaven. These are the promises for those who are walking by faith. But what promises remain for those who have not the faith? I will not begin to mention them, but let us all pray to God to so operate upon their hearts, that they too may obtain that faith. Let us all work in the path of faith. ALLIE M. HILTY.

Bluffton, Ohio.

For the Herald of Truth.

THE MEMORY OF THE DEAD.

It is well to pause occasionally, and ask ourselves this question, How will they speak of me when I am gone?—and God only knows how soon that may be. What will be the effect of my life upon those who are left behind? According as we have lived will be our influence when we are dead.

The world is filled with voices of the dead. Sweet and solemn voices are they, speaking with more than earthly authority; coming back to us with the messages of angels. There are few who do not number in their families those whose places are vacant at the table and the hearth, and yet who are not reckoned as lost, but only 'gone before.' And when the business of daily life is for awhile suspended, and its cares are put to rest—nay, often in the midst of the world's tumult—their voices float down clearly and distinctly from the celestial shores, and say to their own, "Come up hither," and the more so, if while on earth they often spoke of Him who is "the Way, and the Truth, and the Life" (John 14:6); and by whom alone we have access to the Father, even Jesus Christ the righteous. Beneath every domestic roof, there are more than are counted by the eye of a stranger. Spirits are there which he does

not see, but who are never far away from the eyes of the household. Steps are on the stairs, but not for common ears; and familiar places and objects restore familiar smiles and tears, and acts of goodness and words of love which are seen and heard by memory alone. Their influence is ever over us; their footsteps are in our paths; the memorials of them meet our eyes at every turn; their presence is in our dwellings; their voices are in our ears; they still sing to us as it were, from the spirit world; still speak to us, help us, guide us, gladden and bless us. How can we have known those whom it is a joy as well as a sorrow to think of, and not be the better for it? Do we not often say of the dead, Perhaps the eye of affection is on me now, and I will do nothing to wound it? Alas for human affection! Do we not think oftentimes more of the creature than the Creator? "Always," said a dying Christian, to those who watched and wept around his bed; "always associate me with your happiest hours; never think of me in sorrow or gloom. I trust that I am going to the full enjoyment of my Savior's purchased blessings. Remember how happy we have been—happiest when thinking and talking about Him, our glorious Savior." How cheerful and consoling are memories such as these!

"Many a time," said a young clergyman, speaking of a departed brother; "many a time have I seen him reading his Bible, or shutting his closet door to pray, when I was going out full dressed to some dance or place of public amusement. Many a time have I envied him in his sweet sleep when I returned home long after midnight, weary and excited, and very often disappointed and heart-sick of the world. If it had not been so—if he had gone with me hand in hand in folly, instead of insensibly weaning me from it by gentle admonitions, and above all by his own example, how different would my feelings be now that I have lost him! How different would be the influence of his memory!"

An old writer tells us that when he is dead and gone, he should wish that others may be able to say of him thus: "It was his to express and call forth thoughts, tender, good and high, and others to bless him for them. What cares has he lightened! What hours and years has he brightened! And how unsuspectingly, on our parts, did he lead us through earthly objects to heavenly hopes! He was the friend, the companion, the faithful reprover, and kind adviser of all."

Words of admonition or counsel after the lips that uttered them are sealed in death, acquire a peculiar sacredness. Great is the influence of the departed. Though dead, yet they speak; and others are stimulated by their example to follow them, as they desired, and humbly endeavored to follow Christ. "There are murmurings in the air," writes an author—

ess, speaking of one gone before; "there are murmurings in the air soft as the footsteps of angels; and amidst them all I fancy that I can distinguish her gentle voice, bidding me possess my soul in patience until the great summons comes that shall unite us again forevermore."

The influence of the dead is solemn and powerful either for good or evil. Death hallows all the past. How reverently we speak of the departed! How we treasure up and hide away their words in our hearts! and it is well for us if they serve to make us happier and better, and teach us to live nearer to Christ, and to believe and put our trust in Him as our all-sufficient Savior. Again, how tenderly we speak of the dead; how lightly we dwell, nay, how lightly we even think upon their errors. How common it is to hear people say of the departed, "Poor man! he meant well; if his principles and his conduct in many things were not always blameless, he hurt no one but himself. God is very merciful!" As if it were possible for any one to live and die for himself! Even now the influence of his death is an evil and dangerous one, leading others, in their affection to take a false view of right and wrong, and to exclaim, "Peace, peace! where there is no peace." Yes, God is very merciful, but it is through Jesus Christ alone: to all who reject Christ, he is a consuming fire.

We have heard in several instances of a pious mother being taken away when her children were very young, while her memory remained with them even to old age. The recollection of the words which she spoke, the hymns she taught them, the tales she told, old Bible histories as children like to listen to, the books she loved, the songs she sang to them, returned at intervals throughout all their lives, to cheer, and strengthen, and lead them heavenward. Alas for the parents, who daily pass from the earth, and leave behind them no such memories; who live and die, and no one is the better for their life or their death!

"Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit; that they may rest from their labors; and their works do follow them." (Rev. 14:13). Blessed are they who sing God's praises as they pass through the world; and when they die, like Much-afraid, in the "Pilgrim's Progress," "go through the river singing." Hereafter they shall stand upon the sea of glass, having the harps of God in their hands, and singing the song of Moses and the Lamb. "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of Saints" (Rev. 15:3). "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. 5:13).

SISTER E. S. G.—

For the Herald of Truth.

PRAYER.

"First of all, supplications, prayer, intercessions, and giving of thanks, for all men." 1 Tim. 2:1.

Prayer is the offering of the emotions and desires of the soul to God, in the name and through the intercession of our Lord and Savior Jesus Christ. It is the communion of the heart with God through the aid of the Holy Spirit, and is to the Christian the medium through which the soul receives its nourishment. The above text plainly teaches us that first of all, we should raise our hearts in praise, and adoration to God, for his kind and protecting care over us. This should be our first thought in the morning and our last thought in the evening. Perhaps some may think it is not necessary to have prayer, especially family devotion. Ah, dear brethren, if you knew the influence it would have over your children, yes, and not only over your children, but over the whole universe, you certainly would not neglect this important duty. "Ask, and it shall be given you;" but if we desire a blessing, we must ask in faith, believing. "For every one that asketh, receiveth." Brethren, if you have neglected this duty in the past, it is time you began it. Teach your children to pray. Perhaps you may think it takes up too much time. You certainly can spend ten, fifteen, or twenty minutes each morning or evening in reading a little lesson from the Scriptures, or perhaps in singing a hymn, and then have prayer. This is a duty we owe to God and for neglecting this duty there can be no sufficient excuse.

It is possible that we may be in too great a hurry sometimes when we have our family devotions. Say, for instance we have more work one day than another which is quite frequently the case. We think we have hardly time for prayer, but that if we hurry it will not take long; so we get our Bible and perhaps before the children are rightly seated the chapter is read, we bow in prayer, and the amen is hardly said before we are out at work. Do you think there is very much spirit in a devotion of this kind? "God is a spirit, and they that worship him must worship him in spirit and in truth."

In conclusion, I will say to the sisters, if the brethren feel their inability to fulfill their duty, I believe it is our duty to encourage and assist them in this matter, and when the brethren do have family devotion, I still believe it is our duty to help them. Let us be more earnest and prompt in doing our duties.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watch-word at the gate of death—
He enters heaven with prayer."

Cullom, Ill. LIZZIE A. SNYDER.

For the Herald of Truth.

FOR JESUS' SAKE.

What beautiful words with which to end a prayer! Indeed we should never end a prayer without these words, or words similar to them. Christ taught: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14:13, 14. We have here a precious promise given us, and why not accept it?

I wonder if all Christian professors always think of the weight of these words, or rather the deep meaning contained in them when they say, "for Jesus' sake" for the sake of Him who died for us, and who saved us from everlasting destruction? This is well worth thinking about, and these words should never be spoken carelessly. Our most serious thoughts should attend them whenever we speak them, for it is indeed a serious matter for us to think how Jesus saved us, and how "he ever liveth to make intercession for them that come to God by him" Heb. 7:25, and how, by his aid we can overcome temptation and sin, and go on rejoicing in our hearts for the glory that is awaiting us if we are faithful.

"For Jesus' sake!" These words come to my mind again and again, and I am often led to wonder whether we can realize what all had to take place before we were permitted to say these words. Can we realize the glory which Christ enjoyed before he came to this world? Can we realize the severe trials and temptations he had to endure while here on earth? Can we realize the excruciating pain he suffered on the cruel cross? Can we realize what we have gained through his death? If we can, we can truly feel thankful and blessed for the privilege of asking the Lord to grant our petitions as he sees is best for us, "for Jesus' sake."

A. C. K.

For the Herald of Truth.

CHRISTIAN DUTY.

"And other sheep I have, which are not of this fold." John 10:16.

Is it not necessary that we who have confessed Christ "walk in the light as He is in the light," that we may not be a stumbling-block to any one who might be halting between two opinions? And since he has others who are not of this fold, it is our duty to help with as much grace as he gives us, to gather them in; for there is but one fold and one Shepherd. Think of it; all who are not of this one fold are in a dangerous position; and how sad it would be to meet where all the earth shall be judged, and have some one say, "You saw me out on the wilds, and you warned me not to flee from the wrath to come!"

We are all teachers, and by our actions we are judged, therefore we should have that good spirit within us that those around may see that there is a blessedness in living for Christ.

The unconverted will oftentimes say, "Why, there is a professor of religion who does things that I would not be guilty of doing; I think I'm just as good as he." In this, however, they make a great mistake, for every one must work out his own salvation.

If we all would try to live nearer to Christ, and work together, for the ingathering of souls and the upbuilding of the church. How we would enjoy life to know we are doing something. The many promises we have, to which the sinner is estranged, causes pleasure, not only for the time being, but for the future, and eternity. If we all help in the work God will bless our efforts, and the blessings will not fall upon us alone, but on those with and for whom we labor, and the influence of our work will, through them, and in turn from them through others, and the benefits and blessing resulting through our feeble but earnest efforts in the name of Jesus will be so far-reaching that eternity alone will reveal the results. SISTER M. S. D.

For the Herald of Truth.

THE FRIENDS OF JESUS.

"Ye are my friends if ye do whatsoever I command you." John 15:13.

How comforting it is to us, as Christians, that we have a Friend above all other friends, to whom we can confide all our cares and sorrows, all our trials and temptations that we meet with in this life, knowing that he will hear and comfort us.

Jesus, that best of all friends invites all those who are "weary and heavy laden" to come unto Him and He "will give them rest." But instead of coming unto Him we so often try to bear our burdens ourselves, and in so doing we endure needless pain. Let us "cast all our care upon Him, for he careth for us."

We may have a great many friends in this world, but if we have not Jesus for our best friend, then we cannot be truly happy in this life, and we have no promise that we shall inherit life eternal.

In the above words (which Jesus himself spake), He says, "Ye are my friends." Oh how our hearts should burn with love for our blessed redeemer who calls us poor mortals his friends!

All the promises in the Scriptures laid down for us are placed on conditions. The above text is no exception. He says, "Ye are my friends if ye do whatsoever I command you. If we obey all His commands we are His friends, and surely it is worth while to search His Holy Word and find out what His commands are, and not only search, but also obey

them, if, by so doing we can be the friends of Jesus. But we, of ourselves, cannot obey His will. We need the Holy Spirit to lead, guide and direct us, else we would soon become disobedient and thereby lose the title of friends.

Let us ask Jesus to make us faithful workers in His vineyard, and let us not grow weary in well doing for in due time we shall reap if we faint not.

Dear readers, let us follow more closely in the footsteps of Jesus, and let our light shine brightly to those around us, so that, perhaps, through our influence and good examples some soul may be won for Christ.

Let us take the name of Jesus with us wherever we go, and not be ashamed to confess to the world that we are his friends, for "He that is ashamed of me and my words, of him will the Son of Man be ashamed."

Let us serve Jesus, our best Friend, in spirit, and in truth, and may He give us sufficient grace to hold our faithful to the end; for "He that endureth unto the end shall receive a crown of life which fadeth not away."

Fitted thus for realms of glory.

Ready when the Lord shall come,
We shall see His face with rapture,
Sharing His eternal home.

LIZZIE GINGRICH.

Preston, Ont.

For the Herald of Truth.

CHURCH INSTITUTIONS.

This subject is of interest to the writer, which was awakened by the frequent consultation with active workers in the church, on the one hand, and by a careful study of the tenor of the Scriptures regarding such institutions, on the other. A consciousness of the lack of similar institutions in the church of to-day has been awakened, and a sense of condemnation aroused because of their absence. I shall therefore note a few facts and leave them with you for your consideration.

The most prosperous periods of the children of God under the Old Covenant are marked by the preparation for and building of the synagogues and temple; and the great eras under the New Covenant are as distinctly marked by the benevolence and the determined efforts, on the part of Christians, to spread in every possible way the gospel of Christ.

The Great Teacher set the example of "publishing" the glad tidings of salvation wherever he went, and commissioned His disciples to "forsake all" that they might not be hindered from delivering their message wherever an opportunity presented itself. Christ was neither formal in his way of presenting the truth, nor prejudiced in preaching in any one place. He preached to the people wherever and whenever they met to hear him. The

fields, the plain, the desert, the mountain-side, the sea-side, the homes of friends, the synagogues and the temple, all afforded him an opportunity to teach the multitude. In fact Christ loved to teach in the synagogue and temple. He had great reverence for such institutions and tolerated no inappropriate use to be made of them. He was, moreover, directly interested in the temple and synagogues, and assisted in their repair. The widow who cast all her living (two mites) into the treasury was not, as some would have it now, rebuked by him, but blessed and pointed out to "many who cast in much," as a model Christian giver. Christ evidently wished to emphasize the necessity of giving freely to the support of church institutions.

Primitive Christians went so far as to have "all things common" (Acts 2:44) and were blessed greatly. "The Lord added to them day by day those that were being saved." (Acts 2:47, Revised version.) If they had all their possessions in common, why should not we have benevolent and church institutions in common?

Much good is to be accomplished through various institutions, and why are we not at it? There are orphan homes to be built, mission stations to be planted in the dark regions of the earth, Bible institutes to be established for the training of teachers, missionaries and evangelists, and most important of all, our Publishing House to be well endowed, that the doctrines and teachings of Christ may be circulated far and wide, gratis, in tract, pamphlet, journal and book form. The time has come when no church organization can stand, much less progress, without using the press freely. We cannot well overestimate the value of circulating good literature extensively, neither do we underestimate the evil effect of infidel and bad literature circulated throughout the known world; no, not even of that in our own homes. We must put our faith down black on white, and send it out into the world and put the truths of the gospel at the people, and come in contact with them, if we ever wish to overcome the world and fulfil our mission. "A city set on a hill cannot be hid." But, if we let not our light shine before men that they may see our good works, by neglecting to maintain and build up such institutions which naturally constitute part of our Christian work, and a great part—to say the least—then we are doomed to sink into the valley of oblivion, a well-deserved obscurity!

Our first effort should be to make our Publishing House a church institution and donate the yearly income to the Tract, Free Herald and Evangelizing Fund, then follow the movement of increasing our literature by establishing such institutions as will serve to strengthen the church and extend Christ's kingdom. The influence

of our Publishing House has already proved itself an indispensable factor in maintaining the faith and bringing about a united sentiment for good in the church. Without its influence our knowledge of each other would be far more limited, the conferences more prejudiced, and the spirit of independence more distinct between them, our forces more scattered, and many more ambitious party leaders would have presented themselves lording over small portions of scattered and ruined Israel.

But we bless God that brethren have been led by the Spirit to take up the work and lead the way through dangerous times, over rough places, and past opposing forces, and that God's truths can now be proclaimed where in former days it received no hearing. The way has been opened that the good we may do is limited only by our faith in Christ and consecration to God on the one side, and our ability and willingness to serve him on the other. Though we have, as a church, come far short of meeting our obligations in the past, we should not lose courage, or hesitate to adopt better methods of presenting Bible truths to the world in the future.

Lastly, as to the outlook of changing the Mennonite Publishing Company from an individual to a church institution—an institution owned and controlled by the church. This was a move on the part of the Company in the right direction and one generally commended by the brethren. A brother in Pennsylvania wrote me among other appreciated facts regarding this move: "I am glad they are looking ahead. When the Lord wanted the temple and the ark of the covenant made, he not only planned in detail, but he also called up men specially qualified to do the work. 'Men filled with the spirit of God, in wisdom, and in knowledge, and in all manner of workmanship.' Ex. 31:2. I pray that the Lord may raise up brethren and sisters likewise qualified to carry on the great and good work, from generation to generation, in His fear and to His glory."

The brethren in Illinois, among whom an effort has been made to invest and donate to the capital stock, have given liberal support. The most serious objection raised to the efforts put forth there for the support of the Publishing House as a church institution was that we should have many more church institutions. I admit this to be the fact, but the first and most important thing is to establish a permanent Publishing Fund, a house that will publish and circulate vast supplies of literature and that (if necessary) free of charge, among people heretofore strangers to the doctrine of "peace and good will." The way and opportunity for the church to take up this important work has now presented itself. Will we accept it? This question I dare unhesitatingly answer in

the affirmative. There are hundreds of brethren and sisters who will, after the matter has been clearly presented to them, invest freely, the income of which they will donate to some benevolent purpose. Never in the history of the Christian era was the world in a better mood to receive the doctrine of non-resistance than it is to-day. Men who know nothing of the so called non-resistant churches are advocating the "peace doctrine" of Christ, and are defending it by sound reasoning and Scriptural proof as it never yet has been defended. Other doctrines hitherto discarded by the popular mind are gaining attention and making a mark. Why is it then that we are so slow to act? Are we bound, and under the suppression of the enemy? No, we are not bound. We have put on "the whole armor of God," and intend to use our weapons too. We have been crushed in part and held at the stake long enough. The time has come for us to "arise and shine." "Truth crushed to the earth shall rise again." "Defeat may be victory in disguise; The lowest ebb is the turn of the tide."

Let those who can, muster the courage to stand for the right at all hazards, boldly "take up their cross" and face the great responsibility of proclaiming to the world the glad tidings of free salvation. Let each soul assist, in the way God directs it, in bringing about a more united effort to spread and teach the Word of Life.

Oberlin, O. M. S. STEINER.

For the Herald of Truth.

THE CHURCH AT FREEPORT, ILL.

In the early part of the forties of the present century, several families from Canada, New York, and Pennsylvania moved to Stephenson Co., Ill., in the vicinity of the present Freeport. At that time the country was wild and but thinly settled, hence these settlers had to suffer many privations. Upon the request of the brotherhood, Bishop John Lapp of New York made a journey to this settlement to conduct the first election for the ministry. The lot fell upon Bro. Martin Lapp from Canada, who was duly installed into his office by Bish. Lapp. Some time afterward Bro. John Brubacher, who died in 1853 was also ordained to the ministry. In the year 1855 the church elected Bro. Mathias Eby, a native of Dammhof, near Sinsheim, Baden, Germany, to the ministry, and seven years later to the office of bishop. Bro. Bally, of Woodford Co., Ill., presided at the ordination. Bro. Christian Schneider who emigrated to this place from Pennsylvania in 1856 was elected to the ministry in 1871. Somewhat later Bro. Ephraim Shellenberger, now in Kansas, was called to the ministry. At present the church is in charge of the brethren Christian Snavely (ordained in 1873) and Bro. J. S. Lehman (ordained

in 1887). Services are conducted in both English and German languages, as is the case also in the Sunday-school. Bro. Lehman also does some evangelizing work.

The first deacon in this church was Bro. Samuel Lapp, who had been ordained to this office in Canada. He moved to Illinois in 1841 and died in 1877. At present Bro. David Ebersole, ordained in 1877, is deacon of the church.

Beside those already given, the family names Horsch, Shoemaker, Moyer, Lantz, Pfeil and others have representatives here.

Until 1862 the meetings here were conducted in private houses of the members. In that year they built a meeting house, and this becoming too small, a larger one was built in 1887. The membership numbers about 55.

SUNDAY-SCHOOL LESSONS.

LESSON X.—DECEMBER 6.

CHRIST CRUCIFIED.—John 19:17-30.

Golden Text.—For Christ also hath once suffered for sins.—1 Peter 3:18.

Time.—Friday, April 6 or 7, A. D. 30.

Place.—Calvary (Golgotha), on the north side of Jerusalem, just outside the walls. The place has not been identified to a certainty.

Parallel Scriptures.—Matt. 27:36-50; Mark 15:22-37; Luke 23:33-46.

DAILY READINGS.

M. Christ Crucified. John 19:17-30.

T. Preaching the Cross. 1 Cor. 1:18-31.

W. Offense of the Cross. Gal. 5:1-14.

T. Persecution for the Cross. Gal. 6:1-18.

F. Cross to be Taken up. Matt. 10:34-42.

S. Leave all for the Cross. Matt. 19:16-30.

S. Bear Cross Willingly. Heb. 12:1-13.

LESSON XI.—DECEMBER 13.

CHRIST RISEN. John 20:1-18.

Golden Text.—It is Christ that died, yet rather, that he risen again.—Rom. 8:34.

Time.—Sunday April 8 or 9 A. D. 30. The third day after the crucifixion.

Place.—Jerusalem. A garden near Calvary.

Parallel Scriptures.—Matt. 28:1-8, 54, 55; Mark 16:2-8; Luke 24:2-12.

DAILY READINGS.

M. Christ Risen. John 20:1-18.

T. Resurrection Foretold. Job 19:20-29.

W. Res. of the body Foretold. Isa. 26:12-21.

T. Res. Proclaimed by Christ. Matt. 22:23-33.

F. Res. Preached by Apostles. Acts 17:16-34.

S. Order of Resurrection. 1 Cor. 15:35-58.

S. Christ the power of the Res. John 11:21-44.

LESSON XII.—DECEMBER 20.

THE RISEN CHRIST AND HIS DISCIPLES.—

John 21:1-14.

Golden Text.—If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.—Col. 3:1.

Time.—Some weeks after the resurrection. Not long after his appearance to the apostles "eight days after" his resurrection, when Thomas was present.

Place.—Probably near Bethsaida or Capernaum. Galilee on the northern shore of the Sea of Tiberias.

BRO. HENRY SHAUM'S VISITS.

On the 9th of September I boarded the Grand Rapids train at Elkhart, at 5 a. m. and arrived at Mancelona, Antrim Co., the same evening. I met the brethren, Jacob Weaver, Isaac Garber and — Kinney, the latter of whom conveyed me to his home. On Thursday evening we met for worship at Bro. Garber's. The meeting was well attended. On Friday evening we had a small meeting at Mancelona.

On Saturday we proceeded northward to Brutus, Emmett Co., and filled an appointment at Ayr. On Sunday we attended meeting again, and in the afternoon we met for worship at Bro. Abraham Detweiler's home, where three persons were received into church membership. The same evening we met again at Christian Detweiler's school-house. The attendance on this occasion was small.

Monday Bro. A. Detweiler conveyed us to the home of Sister Fetter, four miles from Cross Village. Here we had one meeting in a school-house. The attendance was good considering the place. Wednesday evening we filled an appointment at Bliss, and remained with Bro. Schrock. Next morning, Thursday, we returned to Bro. Detweiler's. That night Bro. Weaver took sick so that he was unable to continue in the work.

Friday we proceeded southward, Bro. Weaver going to Mancelona to remain there over Sunday, while I stopped off at Boyne Falls, where I filled two appointments which Bro. D. Shelly had made for me there.

On Sunday evening at eleven o'clock I resumed my journey southward. Bro. Weaver joined me at Mancelona, and next morning we arrived at Grand Rapids, from which place Bro. Weaver continued his journey homeward, while I went up to Caledonia and Bowne to visit the churches there. I remained in this vicinity until Thursday, when I left for home, arriving in Elkhart at 8 P. M., safe and sound. Thanks be to God for his protecting care.

On the 6th of November, Bro. Henry Weldy and I left Elkhart to visit the church in DeKalb Co. We arrived at Waterloo between 3 and 4 P. M., where we hired a conveyance and drove to the home of Bro. Eli Stofer. The same evening we filled an appointment in the meeting house, and the following afternoon at 2 o'clock we met again for the purpose of appointing a brother to the ministry. The unanimous voice of the church was for Bro. D. B. Smith, and he was accordingly ordained. May God bless him in his important calling.

On Sunday the 8th, communion meeting was held, but on account of the very inclement weather the attendance was not very large. May God bless this church with much grace and spiritual energy. We returned home on the 10th.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, }
A. B. KOLB, } ASST. EDITORS.

December 1, 1891.

Entered at the Post Office at Elkhart, Ind.,
as second class mail matter.

PRICE ONE DOLLAR PER YEAR.

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NEW BOOKSTORE IN BERLIN, ONTARIO.—In our advertising columns will be found Bro. E. S. Hallman's announcement that he has opened a new store in Berlin, Ontario. We had previously mentioned this but had given the wrong location. He will be found on King St., between Queen and Foundry streets. We trust our people in Canada, and especially those in the vicinity of Berlin will patronize him liberally, as Bro. Hallman will keep on hand a full line of stationery, beside Mennonite publications, books, etc.

OUR CHILDREN'S PAPERS.—"WORDS OF CHEER" and "JUGENDFREUND" will continue their visits to all who invite them in for another year. These children's papers have brought words of cheer and encouragement to many children's hearts, and many a pleasant hour has been spent in their company. Let the parents think of this and when they send their renewals for the HERALD do not forget the children's paper. Remember the HERALD OF TRUTH and WORDS OF CHEER cost \$1.15 a year; or if you send 25 cents you will get a nice little book or a pack of cards with the paper.

THE MENNONITE TRACT FUND.—On account of the many calls for tracts, the fund has been exhausted and we here-with solicit contributions for the same. It is a fact beyond argument that the tracts which were distributed have done much good, and we trust that funds may not be wanting to send out these little silent teachers to work for the cause of the Master. Contributions may be sent to the Mennonite Publishing House, Elkhart, Ind.

OUR COLLECTIONS.—As a result of several earnest appeals which we have made to those who are owing us for the HERALD OF TRUTH and the other papers that we publish, and the sending out of bills for the same, many have remitted, and we herewith tender them our most sincere thanks for their prompt attention to the matter. It has been a great help to us. There are still a number who have not responded, and we feel that we must again stir up your minds on this subject and make another appeal. Our new building is now occupied and we must pay for the materials and the work and every dollar we have outstanding helps us so much. Therefore, friends, be prompt and help us out. We have waited on some for several years, and it will afford us much encouragement if you will now pay up promptly.

THE MENNONITE BOOK STORE AND PRINTING OFFICE.—The Mennonite Book Store carries a large stock of the best books, Bibles, Testaments, Hymn books, Sunday-school Supplies, and other religious literature, tracts, etc., and we want our friends not to forget these things. When you want to buy books, send for prices or catalogues, and patronize your own church Book Store. If you want a book, a pamphlet, or a circular, etc., printed apply to the Mennonite Publishing Co. They are well equipped with types and press, with an excellent book bindery, and other machinery and can supply all demands in this line at low prices, and in a good workman-like manner. By giving us your patronage you will help us and we will help you, and give the matter such care and attention as will make the work entirely satisfactory. Perhaps we should not say so much about ourselves, but we want the people to

know what we can do and thus secure their work. Give us your patronage, friends, both in the book store and printing office, and we will do our best to please and satisfy all our customers.

MENNONITE PUBLISHING COMPANY STOCK.—Since our last issue this matter has, it appears rested rather quietly and we have only to report the giving of two shares to the Indiana Conference, and the account now stands as follows:

From private individuals.....\$575 00
Given to various causes..... 200 00
Given to the conference of the
State of Indiana..... 50 00
\$825 00

The brethren in Canada, however, have held two meetings recently to consult over this matter, and we have reason to believe that we may before long be able to report a good work among them. From various other sources we hear encouragements and many seem to be much interested, and if our expectations are not disappointed we shall hear creditably from a number of friends who are willing to aid in the good work.

There certainly can be no better cause in which to participate, whether brethren will invest for their own benefit, or whether they give it out and out to the church, a conference, or to the evangelizing work.

We shall be glad to hear from many others on this subject and whatever they may feel to invest will be received with thankfulness as from the Lord. Let us not be weary in well doing.

TO THE WORK.—With this number of our paper we send the prospectus and subscription lists for the HERALD OF TRUTH for 1892, and as this is the next to the last issue, and only one month more until the New Year begins, we will in short words ask our friends and patrons to lay hold of the work at once and send in their own renewals for the coming year, and also try and gain as many new subscribers as you can. We look forward this year to a considerable increase in our list with the beginning of 1892. It is true we cannot offer you large pay, nor very valuable premiums; yet we do offer some very nice books, etc., as a compensation for your efforts, and we hope you may have so much love for the church and the cause of Christ that you

will be willing to labor a little for the good of the cause. Our paper has of late grown quite interesting (and this number is especially so) from the large number of interesting correspondences from the different churches. We are glad for the correspondences at all times. These alone are worth more than the price of the paper. No one can tell the amount of good that is done in a family by a good and well established church paper, and we have therefore no hesitation in saying that it should be in every Mennonite family, and in asking every member of the church to patronize and read it. Look over the premiums and go to work and get all the subscriptions you can; help us in the work. Ask your neighbors and friends to subscribe and let us all try and get the paper into every family. Let the brethren and sisters everywhere encourage the paper, and let our ministers especially recommend it to their people. Do not be afraid to speak well of that which is good.

WATCH OTHERS less that you may watch yourself more.

YOUTH is the parent of old age. The habits of life begun in youth generally determine what the man will be in later life. Start right, keep right, and all will be right when God comes to call you away.

IF THE FIRE of love were burning more warmly in the hearts of Christian professors in general, it would burn down more of the hedge fences of ignorance and narrow-mindedness, which in many cases at present separate even those who are of the same faith and principles.

BRO. J. M. SMUCKER of the Wayne Co., Ohio church, who is at present on a visit to relatives and friends in Indiana called at our office on the 20th of November, and we enjoyed a very pleasant visit with him. Bro. S. is alive to the needs of the church and is an active worker in the Sunday-school. Call again Bro. S., and make a longer stay.

PRE. HENRY DAVIDSON, Editor of the *Evangelical Visitor*, the organ of the River Brethren denomination, published at Abilene, Kansas, paid us a pleasant

visit on the 19th of November, on his return from a visit to Michigan his former home. The publication work of these brethren seems to be progressing. They have already made this work a church work, under the control and management of the general conference of the church, and are now making an effort to collect by voluntary contributions a fund of \$4,000.00 for the purpose of purchasing the necessary machinery and material to establish their own publishing house. It will be remembered that the Mennonite Publishing Co., for a time did the printing of this periodical, and naturally we feel an interest in the development of the work among them, and trust their efforts may result in doing much good.

It is with feelings of deep pleasure on our part that this number of the HERALD brings to its thousands of readers an unusual amount of correspondence. So much of the success of our work as a church of Christ depends on each other that we cannot overestimate the value of a free and open intercommunication on topics and phases of the work in which we are interested, and in this the HERALD offers special advantage, since it is read by our people from ocean to ocean. We believe that our many readers are, with us, becoming more and more cognizant of this fact, and hence the gradually increasing volume of correspondence. We trust too that in those localities from which church news for the HERALD comes only at long intervals our friends will favor our readers with more reports in the future. Let us all lend a helping hand in the good cause and by the grace of God the work of the Lord will certainly move forward.

A **DISGRACEFUL AFFAIR** with a sad sequel, the result of unfaithfulness, on one side and jealousy and whiskey on the other, and in which a young man, after wounding his wife and a young man who was with her put an end to himself with a bullet, roused the inhabitants in the central portion of our city last Saturday evening Nov. 21. We should refrain from mentioning the matter, were it not that we feel it our duty to urge parents to watch and guard carefully the steps of the young. Here in the city, and in fact in every city there are scores of young peo-

ple, boys and girls, whose habits are tending in the direction which leads to misery and shame. They are loosening the bonds that self-respect, if nothing more, should place about their lives, and are sowing seeds that will surely yield sorrow. The disregard of honor and high purpose in life, the vanity of youth, the mistaken ideas and theories of greatness and pleasure are the primary causes, which, if not corrected in time lead into the direction of that phase and condition of life, in which tragedies occur. It is a duty every parent owes to God and man, to inculcate in infancy and early life, the principles of virtue, honesty, integrity and the true purpose of life into the heart and mind of every child. In the race for popularity and wealth, moral training and the inculcation of Christian principles is entirely too much neglected among the majority of the people of this country. Children are in many cases left too much to themselves, and consequently with the glittering deceptions and fascinating allurements Satan places in their way at almost every turn, especially in the cities, their chances for falling into ways of sin are numerous. Parents, watch carefully over the lives of your children, and let them feel that you do so for their especial benefit, and because you love them, and teach them to become interested themselves in their temporal, moral and spiritual welfare, thereby giving them higher and nobler things to think of and preparing them for lives of usefulness and godliness. K.

CORRESPONDENCE.

FROM YELLOW CREEK, ELKHART CO., IND.—On Sunday, the 22d of November, four persons were received into church membership in the Yellow Creek church by baptism on confession of their faith. On account of the unpleasant weather the meeting was not very large, but it was encouraging for the dear brethren and sisters there to see those dear young people come and join the ranks of the people of God. They all belonged to the Nappanee district, but were brought over to the Yellow Creek district to be received there. It is especially encouraging for the Nappanee church to receive these accessions. By a little more special effort we have reason to believe the church at Nappanee could be greatly strengthened. We thank God for his work among us, and pray that many more may be moved to cast their lot with us and work for the salvation of souls. COR.

FROM JOHNSTOWN, CAMBRIA CO., PA.—We had communion services at the Blauch church, Conemaugh Twp., Somerset Co., Pa., on Sunday, the 25th of October. I never saw so many people together in church before this. Some said that the attendance was about 1,500; not one half of the number were in the building. The members present would alone have filled a good sized church.

COR.

FROM FREEMAN S. D.—On the 1st of November the three bishops, Paul Tschetter, Fred. Scharter and John Schrag were present at our meeting and took part in the services. In the afternoon we assembled at the home of a brother and conversed upon things pertaining to the spiritual and the natural life. May God bless your and our work in His vineyard.

JOHN WIFE.

FROM ORRVILLE, WAYNE CO., OHIO.—Bro. J. S. Coffman stopped with us Nov. 2, on his way to Virginia, and filled two appointments at Salem, one at the Martin's and one at Pleasant Hill. His kind admonitions were truly blessed to our souls. May the Lord bless him in his efforts to win souls for Christ and to establish the churches. There are two converts here.

COR.

FROM HAW PATCH, LA GRANGE CO., IND.—The brethren N. Sproll and E. A. Mast of Howard Co., Ind., came into our neighborhood Saturday morning, Nov. 21, and visited some of the afflicted and aged, and in the evening preached a soul stirring sermon from Matt. 25:14-30. Sunday morning Bro. J. S. Hartzler took them to Clinton for services there. May the Lord abundantly bless them as they go on their way speaking words of encouragement for the Master's cause.

COR.

FROM WAYNE CO., OHIO.—Pre. David Amstutz and wife and Pre. David Yoder and wife, of Chippewa Twp., Wayne Co., Ohio, visited our church (Sonnenberg) recently. The brethren preached in the Old Mennonite meeting-house on the 1st of November, taking for their text Matt. 18:23-35. They admonished the members to obey the instructions of their ministers and not turn aside into ways of error, and that they should be forgiving, not only forgiving in word, but from the heart.

COR.

FROM SHELBY CO., MO.—November 1, communion services were observed here. Bro. D. D. Kauffman of Morgan Co., was with us. The church at present seems to be moving along in harmony,

but here as everywhere else, we feel the need of more active work to gather in the lost ones. We desire to be visited, and feel somewhat slighted, since several who were traveling in the West passed us by; but we rejoice to know that while we were slighted others were visited and encouraged to labor on in the good work.

COR.

FROM LANCASTER CO., PA.—On the 21st of November eleven persons sealed their vows to God, by water baptism. They were received into church membership at J. Miller's church. Another person was received from another denomination. May the good Lord impart to them grace and strength to walk in his ways and become bright and shining lights in the church.

Communion services were held in the Conestoga district on the 22d.

COR.

FROM FAIRBURY, LIVINGSTON CO., ILL.—The church here ordained a minister, and the lot fell on Bro. William Augspurger. Bro. Augspurger feels the solemn responsibility laid upon him by the church, but he seems to be willing to devote himself to the work, and by the grace of God do what he can, to promote the religion of Jesus, and assist in building up the church. He desires the prayers of God's people, that he may be able to labor in the cause of Christ, and be an instrument in the hands of God to the salvation of souls. May God bless his efforts.

COR.

INTERCOURSE, LANCASTER CO., PA., NOV. 9, 1891.—Sunday, Nov. 1, Communion services were held at Hershey's Church, Lancaster Co., Pa., on which occasion 308 members partook of the Lord's Supper, or in other words, testified to the Lord's death once more before he come. The day before, preparatory services were held. At the same time 14 persons were added to the church by water baptism, and three others who had transgressed the rules of the church, were reinstated. May the Lord by his good spirit lead and guide them, so that, by walking in newness of life, they may show to the world that they have really been born again.

COR.

FROM EAST VINCENT, PA.—Services preparatory to the communion of the Lord's Supper were held in the Mennonite church at this place on Nov. 14. Seven persons who have chosen the better part and resolved to follow the teachings of our Blessed Savior were baptized and received into the church as beloved brethren and sisters.

On the following day the communion of the Lord's Supper was observed by the members. The church was crowded with people. The exercises of this day as well as of the previous day were in charge of Bishop S. Gross of Bucks Co., and Bishop John Hunsberger of Montgomery Co., Pa.

A. L.

FROM CUMBERLAND CO., PA.—Communion services were held at Churchtown on the 22d of November, Bish. I. Eby officiating. A goodly number took part in the solemn ordinance.

It is now fully decided by the bishops of the Lancaster Conference to ordain a bishop in Cumberland Co. Votes will be taken in the near future, and the ordination will take place this winter, nothing preventing. A bishop will also be ordained in Juniata Co., and before many years one in York Co., and probably one or more in Lancaster Co., the bishops in this Conference district being greatly reduced in numbers just at present.

COR.

FROM SOMERSET CO., PA.—Bro. J. S. Coffman, of Elkhart, Ind., came to us on Nov. 5, 1891, and remained till Nov. 13. During his stay with us he filled four appointments at the Casselman M. H. in Garret Co., Md., and eight appointments at the Folk M. H. in Somerset Co., Pa., (including a special meeting to take the voice of the church to call a brother to the ministry) On the night of Nov. 13, he started for Rockingham Co., Va.

The meetings were all well attended, and an unusual interest was manifested. We have reason to believe that his earnest admonitions have produced a lasting effect. The Lord bless our brother.

COR.

WOODBURN, OREGON, NOV. 20, 1891.—There has of late been rejoicing among us here on account of another addition to our number. Bro. Jos. Kaufman from Johnson Co., Mo., and Bro. Menno Hooley from Cass Co., Mo., have moved here. Bro. Levi Hostetler is also here to see the country, and is contemplating moving here.

We were in Lane Co., Oregon, on the 14th inst., and held two meetings in the Oak Grove meeting house. We rejoiced in our hearts when one soul became willing to renounce the world and to accept Christ. There are others here who are almost persuaded. We expect to go to Lane Co. again the first of next month and endeavor by the grace of God to continue in the good cause. Pray for us, that there may be an outpouring of the Holy Spirit and an ingathering of souls.

P. D. M.

PRESTON, ONT., OCT. 30TH, 1891.—Diphtheria is raging in our neighboring town, Doon, where a number of children died. A few cases of typhoid fever are reported both in towns and in the country, yet none have proved fatal so far in our neighborhood. Yet we ought to bear in mind that death is pursuing us and we know not how soon it will overtake us. Christ says, "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. We learn day by day that as soon as man is born he is ripe for eternity. Experience tells us this. One day we hear of the death of an infant, the next perhaps of a middle-aged person, and the following day an old pilgrim. We should make it our chief aim to live a holy and godly life, that we can have the assured hope with the apostle, when he says, "For we know if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens."

J. B. G.

SOMERSET, PA., NOV. 10, 1891.—On Oct. 15, 1891, Bro. Charles A. Bender (aged 18), who was working on a saw mill near Salisbury, Somerset Co., Pa., owned by the brethren, G. D. Miller and J. W. Folk, while in the act of pushing out a truck loaded with lumber, slipped, and his right foot was caught in the large saw, cutting both bones of his leg entirely off, a piece about four inches long being thrown quite out of the mill. Amputation of the leg was necessary.

This is certainly a sad accident, and a hard thought for a man in the strength and vigor of youthful manhood after enduring so much suffering to know that he is a cripple for life. But, no doubt, God has a wise purpose in this, and we are thankful that his life was spared.

May Bro. Charley be consoled by God's word when he says that "whomsoever he loveth he chasteneth," and that "afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

D. H. B.

FROM LOGAN CO., OHIO.—The Brethren J. F. Funk, of Elkhart, Ind., and C. B. Brennen, of Allen Co., O., spent Sunday, Nov. 15th with the brethren in Logan Co., O. They held meetings on Saturday evening and Sunday forenoon at the Walnut Grove Meeting house and on Sunday evening at South Union. This last meeting was an especially large one, and by far the largest part of the congregation were young people. We were much encouraged to see the young people so well represented, and must commend them for their quiet behavior and good attention. Another meeting was held on Monday evening at Walnut Grove, which on account of the unpleasant weather,

was not so large, but still we had a pleasant and a profitable meeting. This visit to Logan Co. was one that gave us especial pleasure and satisfaction, and we have reason to believe the entire church was encouraged and strengthened. The brethren here have maintained Sunday-schools in the several churches, one of which closed last Sunday, and the others will close shortly. There seems to be a lively interest in the good work here, which we hope may continue.

COR.

FROM CLINTON, ELKHART CO., IND.—On the 25th of October we held our communion meeting. Quite a number from a distance were present.

O may we strive more for peace and unity and continue to be knit together in love, praising God daily for the glorious gospel privileges that he has permitted us so richly to enjoy.

Sunday evening, Nov. 8, communion services were held at the residence of Bro. Harmon Yoder at the request of the young sister, Rosa Defreese, who has been afflicted for some time, and is no more able to come to the house of worship. She still has a desire to work for the blessed Savior as long as she is able to do so. O may she rest upon God's unchanging word for peace and comfort. If chosen to honor the Savior by bearing long continued and severe pain of the body then by "all patience and long-suffering with joyfulness" let it be made manifest in you what his grace can do. And if the closing hours of life are darkened by special assaults of the adversary, even as were the last hours of our blessed Lord, and no gleams of glory seem to pierce the cloud, still trust and say, "This has been my comfort in my affliction: Thy Word hath quickened me." COR.

FROM PAWNEE CO., KANSAS.—(The following letter is one sent in response to the request made in the Herald of Nov. 15, to small churches and scattered members, and certainly should awaken us all to the fact that more Evangelizing work is urgently necessary. We also ask Bro. King's pardon for publishing a part of his letter, as we are not sure that he meant it to be published—ED.)

..... We are a small flock here, and have for nearly three years been without a minister, and within a year have had but one visit from a ministering brother of our faith, and but very few of any one else. We are willing and ready at any time to have any one come and preach for us, no matter to what denomination (Amish or old Mennonite) he holds, so he preaches the true Gospel. I feel glad to hear that the ministers in general are taking such a lively interest in traveling and preaching the word of God; but after

all I sometimes feel grieved to hear that so many who travel much generally visit the churches which have from two to eight preachers, and the churches which have none are overlooked.

There are here eight families in which there are in all 18 or 19 members of the Amish branch of the church.... We are sure that much good could be accomplished here if a minister would locate with us. We have a reasonably fertile soil in this vicinity, and a person can make a good living by practicing industry and economy.

D. H. KING.

FROM TUB, SOMERSET CO., PA.—The church at this place being in need of a minister and also a deacon, Sunday morning, Nov. 8, was the time appointed to take the voice of the church for choosing a deacon, and the afternoon of the same day for a minister. The ministers having learned that the church as a body was looking to Bro. D. W. Maust to fill the office of deacon, he was nominated by the bishop, and after an earnest prayer by Bro. J. S. Coffman the brethren and sisters gave their unanimous voice for Bro. Maust by a rising vote.

It being apparent that the choice of the church for a minister lay between Bro. G. D. Miller and Bro. N. D. Miller, both young men and brothers, they were nominated by the bishop, as was the brother for deacon, and after another earnest prayer that God might reveal to each brother and sister whether He would have one of these two brethren, the rising vote was taken and the church unanimously consented that the two brethren named should pass through the lot. The lot fell on Bro. G. D. Miller. Both the minister and deacon were ordained on Nov. 13.

May the Lord especially bless these brethren in their new and sacred relations to God and to the church that they may be faithful in the discharge of their several duties, and labor earnestly for the advancement of the Master's kingdom.

D. H. BENDER.

FROM SELKIRK, ONT., 1891, NOV. 1.—Communion Services were held to-day, Bro. D. Wismer from Waterloo Co., presiding. He preached three good sermons in our church, which I trust will be remembered by one and all. Quite a number of brethren and sisters were present, but not so many from a distance as we looked for. May our daily walk and conversation be acceptable in the sight of God is my prayer.

Those who would best know God's word must study it in its own light. There is everything in the Gospel you require. Do you want something to bear you up in trouble? It is in the Gospel, "as thy days so shall thy strength be." Do you

need something to strengthen you for duty? There is religious affection sufficient for everything which God calls you to undergo or to accomplish. Do you want something to make you stand steadfast in the hour of temptation? In the Gospel there is that which can make you immovable "Always abounding in the work of the Lord." Do you want something to nerve you up when in difficulty with your neighbor? In the commandments there is that which instructs you to "Love thy neighbor as thyself." There is no wish, no feeling, no passion, which the Gospel has not filled to the very brim. The Gospel was clearly intended for manhood; every part of it is adapted to man, but so vast a number fail to comprehend it, and do not put forth the slightest effort to study it. "There is knowledge for the head; there is love for the heart; and guidance for the feet." COR.

FROM TISKILWA, BUREAU CO., ILL.—On the 6th and again on the 20th of September votes were taken for electing a brother to the ministry, with the result that Bro. Jacob Ringenberg was ordained. May God strengthen him in every good word and work, that he may faithfully discharge the duties devolving upon him, to the glory of God and the upbuilding of the church.

On the 9th of October we were visited by the brethren J. P. Smucker of Nappanee, Ind., and Jonathan Kurtz of Ligonier, Ind. They held a meeting the same evening in our house of worship. Their words were received with gladness. On the 10th my wife and I accompanied these brethren and several others to the North Prairie to visit the little band of fellow-believers there. We had an edifying meeting the same evening at the home of Bro. Jacob Yoder, where we remained that night. Next morning we proceeded to the school house near Bro. Schertz's to fill the regular appointment at that place, and again had an edifying season of worship. We spent a pleasant afternoon at Bro. Schertz's and in the evening a little company gathered at the home of Bro. A. Schertz, on which occasion the word of God was our comfort.

On the 12th we left for home, stopping on the way with Bro. A. Hauder for dinner. In the afternoon we visited Widow Zehr. From there we again went to the meeting-house, where we had a blessed season of worship. On the 13th we had another meeting after which the brethren from Indiana went home with me. In the afternoon we visited Widow Veronica Gingrich and family. The brethren visited several aged and sick members and in the evening of the 14th attended a meeting at the home of Bro. Henry Albrecht, after which the brethren left for home accompanied with the best wishes of the church for their welfare. May God bless them in their labors. JOSEPH BUECKY.

FROM THE FAIRVIEW CHURCH, SEWARD CO., NEB.—Upon receiving No. 22 of the Herald, Nov. 15, and looking through it, I saw so many correspondences from different churches that I could not refrain from writing a small correspondence from our church, of which nothing has been heard for quite a while.

Our Sunday-school is still held every two weeks; it was well attended so far, but I think it will soon be closed for the winter, and then we will have church services every Sunday until next Spring, when our Sunday-school will be organized again for the Summer. Any preachers or brethren who take a trip west and stop with us will not miss the church service, as we will have it every Sunday. All are invited.

On the 11th of October eight persons were received into church membership by baptism. May God bless them and lead them upon the narrow path, that they may do the will of God, and that others may see the new life they have received in Christ. On Sunday, Nov. 1, communion services were held. The meeting was largely attended on that day. May God's blessing ever abide upon us. As I was reading the correspondence, I saw one from Woodburn, Oregon, stating that they were looking for Bishop Joseph Schlegel and Bro. J. M. T. Miller from Nebraska some time in November, but God has seen best to change the time, —God's ways not being our ways, and his thoughts not our thoughts—it will not be according to their expectations, as Bro. Schlegel is so afflicted with rheumatism that he has been almost helpless for the last three weeks. With the help of two canes he was able to be present at our communion services, and last Sunday he was again at church, and was better, but I think he will not undertake to go this winter. If God will, and they want him to come yet, he may make the trip next Spring, God alone knows. Brethren, remember us in your prayers; we will do likewise. COR.

NEWTON, KANSAS, NOV. 21, 1891.—To-day Bro. D. F. Driver of Morgan Co., Mo., starts from Newton to Harper City to lend a helping hand there in the good work. He has been with us a few days and many hearts have been edified in the Lord. We knew not of his coming until he had already purposed in his heart to come. There had been a Macedonian cry going out from the brotherhood here for some one to come and help us, and just when we were least expecting it the Lord sent us a man to help, and from a source or a place we had not thought of, and on this account I believe we have appreciated his labors with us all the more, seeing it was the Lord's doings and not ours.

There are here six souls who have expressed a willingness to deny themselves and follow Christ, three of them since Bro. Driver came, and a number of others are under conviction, and a few also that are almost persuaded, as was King Agrippa when he said to Paul, "Almost thou persuadest me to be a Christian."

I will herewith mention two places where a helping hand would also be appreciated. First there is Stamford, Colorado, forty miles north-west of Trinidad on the A. T. & Santa Fe R. R. Any one may address Bro. D. W. Kilmer at Stamford and get any necessary information. Bro. Kilmer and wife are members of our church, and are very anxious to hear again the voice of our ministers. In this vicinity is another family the members of which have been brought up under the influence of the faith as we understand it, but so far have never embraced it. Preaching at this place by some of our evangelizing brethren would be much appreciated by this brother and sister and might be the means of doing much good.

Secondly there is the little band of pilgrims in Finney Co., Kansas, in charge of Pre. Michael Shank, farther this way on the same line of road, eighteen miles north of Garden City, Finney Co., Kan. They have taken homesteads and timber claims. Bro. Shank has several times hoped to attend our Kansas and Nebraska Conference, but so far his design has each time in some way been frustrated. His address is Terryton, Finney Co., Kan. R. J. H.

FROM LANCASTER CO., PA.—On Saturday, Nov. 14, the ordinance of baptism was administered at the Strasburg Mennonite meeting-house in Lancaster Co., Pa. Seven persons were baptized and received as members of the church. May the good Lord keep them under the shadow of his wing, and may they grow in grace, and become bright lights in the church of Christ.

Preparatory services were held in connection with this service as next day was the day appointed for communion. Accordingly on Sunday, Nov. 15, communion was held. A short introductory sermon was preached by Bro. Abm. Brubaker. He impressed upon the minds of the brethren and sisters especially, to have their minds centered on Calvary, in honor to a crucified Savior, whose dying love we wish to commemorate to day. But as we of ourselves are not able to do that which is pleasing in the sight of our Lord, he plead with his hearers that they should enter into the recesses of their own hearts, and plead to God in the name of Jesus, that the offering which we intend to bring may be an acceptable one to God in behalf of his dear Son, in whose name we will bow in prayer before the throne of grace.

Pre. Amos Herr then took some of the leading types and figures of the Old Testament and explained how these were fulfilled in Christ, and then explained in a clear and comprehensive manner, how we can be profited and benefited by a thoughtful application of these types and figures. His great theme, however, was to point his hearers to Jesus Christ for salvation; who died that we may live.

Bish. Isaac Eby preached from Luke 22 to a large and attentive congregation on the suffering, death and resurrection of our Savior, Jesus Christ, and of the breaking of bread, and presented many encouraging thoughts. Especially did he encourage the followers of Christ, showing that they have a crucified Savior, and a living Redeemer at the right hand of God the Father.

Nearly 300 members partook of the bread and wine as an emblem of the broken body of Christ. We endeavored to bring to our remembrance by this solemn service the unspeakable love of Christ, and his agonizing death upon the cross for an atonement for us. We pray that it may deepen our attachment to him, and bind us more closely to his memory, so that when our days have come to a close in this life, that we may have "a building not made with hands, eternal in the heavens," mansions prepared by Jesus Christ our Lord, to whom be glory and praise forever. COR.

FROM MORGAN CO., MO.—On Tuesday morning of Nov. 3d, myself and family left our home near Garden City, Cass Co., Mo., with the view of making an extended visit to our many relatives and acquaintances who are principally from the body of the church in Morgan Co. This county occupies a central position in the state, distant nearly 100 miles to the east from the home of our adoption in Cass Co. The journey was made by a private conveyance and required three days of continuous travel across the counties of Henry, Johnson and portions of Pettis and Benton.

The tiresome monotony consequent upon so long a journey was much relieved however, by favorable weather, good roads, as well as by the many different phases of western life that came under our notice along the way. The first part of our journey lay through the district settled mainly by people from Pennsylvania, Ohio and Indiana, where the closely trimmed hedges, the evenly graded roads, together with the farm houses surrounded with extensive orchards and groves, all located near the highways, served to add greatly to the picturesqueness of the landscape. Next we entered the belt of country occupied by the native Missourians, many of whom count their acres by the thousands. With this class of people the houses as a rule are located

at a distance from the road, and the absence of orchards, groves and hedge fences, along with the multiplicity of haystacks by which each plantation is thickly dotted over, indicates a country yet in its primitive state, and a people given almost entirely to pastoral pursuits.

After this our way lay across the high prairies that extend southward from Sedalia through Pettis and Benton counties to the Osage river, which we found occupied by the German Lutherans,—a class of people whose habits are very marked and distinct from those who inhabit the two sections previously named. Here the high church spires, numerous windmills, unique cornices, and the steep gables to their houses and barns, give the face of the country much of the same aspect as that seen along the Rhine and Elbe and other parts of Lower Germany. These people educate their children in the high German, but in ordinary conversation speak low German, and in their families the beautiful custom prevails where the father and mother occupy the head of the table at meal time, with the children seated in the order of age to the right, the eldest next the father, around the table, which gives the youngest the place nearest the mother. We have been informed that with some of these families, at each succeeding meal, grace is said in turn by every member of the family, even down to the child that is able to speak intelligibly.

Our first stop was made near Leeton in Johnson Co., with our cousin L. H. Shank who had sold his farm there a few days previous to our arrival. We found him quite busy arranging to remove with his wife and youngest two children, to southern Florida where they expect to spend the winter for Sister Shank's benefit, as we learned with regret that her health has been greatly impaired during the past two years.

At the end of the third day (Thursday evening Nov. 5th) we reached the home of my uncle, Pre. D. F. Driver of Morgan Co., who lives six miles east of Versailles, the county seat, but we found him absent from home on an evangelizing trip among the churches in Johnson, Marion, McPherson and Harper Counties, Kansas.

On Saturday following, and on Sunday and Sunday evening, meetings were held at the Mt. Zion church with good audiences in attendance. On Sunday the 15th we were present at the regular appointment held by the Dunkard brethren at Prairie View, and at the request of their minister, Pre. Wm. Holsopple, we assisted in the service. The appointment left for meeting at Mt. Zion again the same evening, was not filled by reason of heavy rains.

Since our arrival here, we have visited among some twenty families and it has been our pleasure to meet also with many

of our former friends and acquaintances from Virginia. With few exceptions we have found the people here taking special interest in religion, and the doctrinal points and principles pertaining to the christian faith are being discussed with more than ordinary zeal.

We sincerely trust, however, that the many good people here, while agitating those matters of secondary importance will not lose sight of the prime essentials that pertain to the christian life, that the various denominations under which God's people are represented here, may, in time, be enabled to exercise toward each other a full measure of that broad-hearted christian charity which emboldens the believer to reach over the middle walls of partition and extend the right hand of fellowship to every regenerated child in the great family of God, when we can see that a great deal more depends on making the *life right* than in the *mode* by which we become initiated into it.

It is our intention to remain here until after the 4th Sunday in November, which is the regular meeting day at Mt. Zion, and if the Lord wills, expect to start on our homeward journey Tuesday morning Nov. 24th. L. J. HEATWOLE.

SUNDAY-SCHOOL ITEMS.

FROM LANCASTER CO., PA.—On Sunday November 8, the Sunday-school was closed for this season at the Buyerland meeting house. Bro. David B. Eshelman was superintendent, and Aaron B. Harnish assistant. On the 15th the Sunday-school was closed at the Stone meeting house. Bro. Martin B. Herr was superintendent of this school, and Bro. Jacob B. Miller assistant. COR.

FROM INTERCOURSE, LANCASTER CO., PA.—Nov. 8th our Sunday-school closed for the year. The school was open twenty-four Sundays. Our school has on its roll 164 scholars, divided into 30 classes, with an average attendance of 24 teachers and 119 scholars. We have been using the Mennonite Lesson Helps to some extent, and the sentiment of the school is still growing more in favor of them. We hope that the labor which was done this Summer was not in vain and that our reward will be, not for what we have done, but that which we were trying to do—in sowing "good seed, which is the word of God" in the young and tender hearts—that may at some future day spring forth and produce a bountiful harvest, to the honor and glory of God, and the upbuilding of his church.

A goodly number of our scholars promised to study the Lesson Helps through the winter. COR.

LOMBARDVILLE, ILL., Nov. 14, 1891.—The Lord willing, we will close our Sunday-school for the year on the 15th of November. We trust the efforts made to instruct the young people in the word of the Lord have not been in vain.

COR.

FROM EAST VINCENT, CHESTER CO., PA.—The Sunday-school connected with the church at this place closed for the summer on the 7th of November. Each of the scholars, about fifty in number, received a book. May the school reopen in the spring and each one be awake to his or her duty.

A. L.

FROM LANCASTER CO., PA.—The Paradise Sunday-school has closed for the summer. In its stead, however, a Bible class has been organized which will meet every two weeks during the winter. May it be profitable to all who take part. It is the first attempt to continue the work, and we hope it will not be in vain.

COR.

FROM WAYNE CO., OHIO.—The Sabbath schools at Martin's and at Pleasant Hill are still in progress, but will close at the end of the last Quarter. The brethren have taken a lively interest in the Sabbath school work and the schools have been interesting, and, we believe, the means of doing much good.

COR.

FROM SHELBY CO., MO.—Our Sabbath school is still progressing and will likely continue to the end of the quarter, when, on account of bad roads and unfavorable weather it will be closed until spring.

The "Lesson Helps" are growing in favor among the larger classes, and I hope they will so continue. May we all become earnest workers in the vineyard of the Lord.

C. B.

FROM FAIRBURY, LIVINGSTON CO., ILL.—The Sunday-school at this place was closed for the season, on the 1st of November, with an average attendance of 31. Bros. Jos. Stuckey and J. S. Lehman were present on the occasion. The members of the church feel very thankful to the brethren for their kind visit and kind words of admonition and instruction which they gave.

COR.

FROM MILTON GROVE, LANCASTER CO., PA.—Our Sunday-school closed on the 1st of November. The children received presents of Bibles and Testaments, with which they were greatly pleased. We hope they will read them diligently.

On the 22d we observed the communion of the Lord's Supper in Stauffer's meeting house. We could not hold the meeting sooner, because we waited for the return of our bishop, Bro. Martin Rutt, who had been on a trip to the West.

COR.

FROM CUMBERLAND CO., PA.—Our Sunday-school in the Churchtown meeting house is held every Sunday, and will likely be continued during the winter. Sunday-school at the Slate Hill church is held every two weeks during the winter, on the same Sunday as the regular meeting. The attendance is good and considerable interest is taken in both schools. The Sunday-schools are good supports to the church; on the days of the meetings many young people attend the services, which is very encouraging.

COR.

PRESTON, WATERLOO CO., ONT.—Our Sabbath-school at the Hagey Meeting House was closed for the winter, on Sunday, Nov. 15. A very pleasant and encouraging afternoon was spent, in distributing prizes to the scholars, and listening to the many words of encouragement and hope spoken by visitors, teachers and others.

This school was organized on the 26th of May last, and so far as the writer knows, it is the first effort at Sunday-school work ever undertaken here. It was therefore with some slight feelings of apprehension that the promoters of the work entered upon their duties.

But, thanks to Him who can and does prosper any work undertaken in accordance with his will and in the name of our Lord Jesus Christ, the work has prospered beyond the expectation of its most sanguine advocates, and we can now rejoice in the hope that we have successfully established a prosperous Sunday-school.

Still, we must not forget that, under Divine Providence, all things are subject to conditions, and in a certain sense our school, as all others, will be just what we make it. While we may pray our God to bless our labors, it will avail us little if we perform no labors to be blessed; and to pray Him to aid us, while our only wish and endeavor is to be idle, is mere mockery.

Therefore, brethren and sisters and all well-wishers of the Hagey Sunday-school, bear in mind that prayers alone cannot carry on the proper work of the Sunday-school, but when the right time comes, be with us and of us, that we may, with one united and continued effort, by the help of God, make this glorious work the medium through which we and our children may harvest eternal blessings, and God receive the glory.

A. G.

FROM CLINTON, ELKHART CO., IND.—The Clinton Sunday-school closed for the present year on the 4th of October. We used the Lesson Helps in our school during the summer, and we believe they were well liked by all who were engaged in the work, and we think they are a great help to a Sunday-school, although we should not depend alone upon the helps, but should look to a higher and nobler power to give us light and wisdom to teach the Gospel Truths.

We are very thankful to the parents for the good attendance this summer, and we trust they considered the question, "Where do we find a better means and a better place for instructing the children on Sunday, than in the Sunday-school?" We hope and trust that all who have children intrusted to their care will feel the great responsibility resting upon them, that in that great day of judgment they can say, "Behold, I and the children which God hath given me."

COR.

Married.

BURKHART-BYERS.—On the 15th of October, 1891, at the residence of Pre. Philip Nice, and by the same, in Sterling, Whiteside Co., Ill., Bro. Abraham Burkhardt and Sister Hettie Byers, both of Whiteside Co.

NICE-REITZEL.—On the 26th of November 1891, in the Mennonite church in Whiteside Co., Ill., by Pre. J. F. Funk, of Elkhart, Ind. Pre. Philip Nice and Sister Sadie A. Reitzel.

STAUFFER-KELLER.—On the 3d of November, 1891, at Lancaster Co., Pa., by S. R. Zing, John Stauffer, of Rapho Twp., to Lizzie Keller, of Penn Twp.

GOOD—STAUFFER.—On the 1st of November, 1891, in Lancaster Co., Pa., by John Graybill, John Z. Good to Sarah S. Stauffer, both of Weaverland.

MARTIN—GOOD.—On the 1st of November, 1891, in Lancaster Co., Pa., by John Graybill, Solomon Martin to Hettie Z. Good, both of Weaverland.

GROVE—HAUN.—On Nov. 19th, 1891, at the home of the bride's parents near Cullom, by P. B. Snyder, Bro. John M. Grove and Sister Emma Haun, both of Cullom, Ills. May happiness and prosperity attend them. They took their leave the same afternoon for a trip through Ohio and Pennsylvania visiting relatives.

SHANKS-HILTY.—On the 5th of November, 1891, at the residence of the bride's father, by Bish. J. M. Shenk, Bro. Daniel Shenk, of Allen Co., Ohio, and Sister Matilda Hilty, of Hancock Co., Ohio.

KAUFFMAN-ERB.—On the 17th of November, 1891, at the home of Bish. Jacob N. Brubaker, in Lancaster Co., Pa., Bro. Benjamin B. Kauffman and Sister Elizabeth Erb, both of Lancaster Co., Pa.

DIED.

BICKEL.—On the 13th of November, 1891, in Osborne, Kansas, Eugene, son of Francis and Polly Bickel, aged one month and 25 days. Buried on the 16th. Services by Pre. Zook.

RVE.—On the 8th of November, 1891, in Mount Joy, Lancaster Co., Pa., of pneumonia, Norman, youngest child of Mr. and Mrs. Jacob Rye, aged 2 years and 1 day. Buried in the Milton Grove cemetery on the 10th. Funeral text, Mark 10:15.

ROTH.—On the 9th of November, 1891, in Logan Co., Ohio, Mary, wife of Daniel Roth, aged 44 years and 13 days. She was a true and faithful member in the Amish church, a kind mother and beloved neighbor. She was buried on the 10th at the south Union church. Funeral services by C. K. Yoder, and Jacob France.

HERSHBERGER.—On the 2d of November, 1891, in Somerset Co., Pa., Sister Nancy, wife of Bro. Henry Hershberger, aged 73 years, 5 months and 24 days. Buried on the 4th in the family graveyard. Funeral services by Samuel Gindlesperger and Henry Hochstetler. Text, 2 Cor. 5:1.

DIETZ.—On the 31st of October, 1891, near Stony Brook, York Co., Pa., of heart disease, very suddenly and unexpectedly at 3 A. M., Anna E., wife of Franklin Dietz, aged 50 years, 9 months and 2 days. Buried on the 3d of November when an unusually large number of people assembled to pay the last tribute of respect to the deceased mother. She left a husband and 3 children to mourn their loss. Services by Martin Whisler and Theodore Forry from Matt. 24:44.

HIGH.—On the 16th of November, 1891, in Morrison, Whiteside Co., Ill., of paralysis of the heart, Susannah, daughter of William and Maria Gsell, aged 50 years, 11 months and 26 days. She was born in Franklin Co., Pa., Nov. 20, 1840, married to John High in 1859, and came to Illinois in 1865, locating in Clyde, Ill., where they resided until about three years ago, when they moved to Morrison, Ill. She leaves a husband, six sons, an aged mother, five brothers, and four sisters to mourn her departure. Four sons and one daughter have gone before. She suffered several shocks of paralysis, from which she never recovered, leaving her left arm entirely useless. She has been a sufferer of asthma for the last thirty years. She was buried on Friday afternoon at two o'clock, in the Grove Hill cemetery.

FOLK.—Nov. 15, 1891, near Tub, Somerset Co., Pa., of heart trouble, Urias S. Folk, aged 41 years, to months and 5 days. He leaves two motherless children. Buried Nov. 17th, 1891, in the family graveyard. Funeral services at the Amish Mennonite church by J. M. Evans and D. H. Bender from Matthew 25:13. The deceased was a member of the German Reformed church.

BYLER.—On the 12th of November, 1891, near Leesburg, Kosciusko Co., Ind., Sarah, wife of Christian Byler, aged 80 years, 7 months and 11 days. She united with the Amish Mennonite church when 16 years of age of which she was a member till the time of her death. She leaves 3 sons, 2 daughters and a sorrowing husband to mourn the loss of an affectionate wife and mother. Funeral held in the Methodist church at Galveston by A. C. Cone, J. P. Smucker and J. S. Hartzler.

ROTH.—On the 8th of November, 1891, near New Hamburg, Waterloo Co., Ontario, Sister Catharine Roth, maiden name Brenneman, aged 48 years, 1 month and 9 days. Buried on the 11th. A large concourse of friends followed the remains to the grave. Funeral services by J. M. and Jacob Bender from John 5:25-30. Sister Roth was a member of the A. M. church.

CLEMMER.—On the 26th of October, 1891, in Lower Salford Twp., Montgomery Co., Pa., of diphtheria, Annie, daughter of Henry and — Clemmer, aged 6 years and 25 days. Buried on the 2d of November at the Salford meeting house.

KEELER.—On the 4th of November, 1891, in Towamensing Twp., Montgomery Co., Pa., of typhoid fever, of which she suffered only about a week, Mary J., wife of Jesse H. Keeler, aged about 30 years. She leaves her husband and three children to mourn their loss. Buried on the 9th at the Towamensing church.

KINSEY.—On the 30th of October, 1891, in Lower Salford Twp., Montgomery Co., Pa., of blood poisoning, supposed to have been caused by the bite of a lizard, Jacob Kinsey, aged 77 years, 4 months and 22 days. Buried on the 4th of November in the Lower Salford Mennonite graveyard.

SHELLENBERGER.—On the 1st of Nov. 1891, in Lostcreek Valley, near Richfield, Juniata Co., Pa., of heart trouble, Jonathan Shellenberger, aged 85 years and 24 days. He was married to Fannie Brubaker Aug. 9th 1831, and lived in matrimony 60 years, 2 months and 22 days. Eleven children (6 sons and 5 daughters), were born to them, three preceded him to the spirit land. He had 43 grand children and 15 great grand children. He was a faithful brother in the Mennonite church. He leaves an aged widow and 8 children to mourn their loss. Buried at Lanver's meeting house, where many friends and neighbors assembled to sympathize with the sorrowing relatives. May their loss be his gain. Funeral services by William Graybill in English, and William Anker in German. Text, 2 Tim. 4:7, 8.

WITMER.—On the 27th of October, 1891, near Stony Brook, York Co., Pa., of dysentery and paralysis, Sister Nancy Witmer, aged 68 years, 1 month and 12 days. Buried on the 30th at Witmer's meeting house. Funeral services by Martin Whisler from 2 Tim. 4:6-8. She was a faithful member of the Mennonite church. She left 5 sons and 3 daughters to mourn their loss. The oldest of the daughters is blind since she was 14 years old. She is now over 50 years old.

"Farewell to you, my children dear,
Since I must go and leave you here;
With Jesus I shall happy be,
O children do not weep for me!

Farewell to you who walk in sin,
In this vain world where I have been;
Before you meet your God on high
O, do repent before you die."

MILLER.—On the 6th of November, 1891, in Cambria Co., Pa., Bro. Isaac Miller, aged 63 years, 10 months and 20 days. He was buried on the 8th, in the Mennonite graveyard at Blough's church in Conemaugh Twp., Somerset Co., Pa., where a large concourse of friends and neighbors assembled (more than the house would hold) to pay the last tribute of respect to the departed brother. He suffered a great deal in this life, having been afflicted with cancer in the face for about 23 years, and was entirely blind for several months. His wife preceded him to eternity about two years ago. He often wished the time of his departure were at hand that he could leave this world of sorrow. We trust his afflictions here worked for him a far more exceeding and eternal weight of glory. Funeral services were delivered by Jonas Blough, Samuel Gindlesperger and Levi A. Blough.

BURKHOLDER.—On the 15th of November, 1891, near Berlin, Marshall Co., Ind., Lydia, daughter of Samuel Troyer and wife of John Burkholder, aged 63 years, 10 months and 11 days. She was twice married, her first union having been with the late Pre. Moses Hershberger, of Holmes Co., Ohio. From there they moved to Miami Co., Ind., where he was ordained to the ministry, in which capacity he served until death called him home, having lived in matrimony 20 years. Sister Burkholder was then united in matrimony to Bro. John Burkholder, with whom she lived for about 23 years and 10 months and who now survives her. She leaves no children. During the last four years she suffered much, having been afflicted with paralysis of the right side since Sept. 2, 1887. A little over two years, later she had another stroke, which left her entirely helpless. She was a consistent member in the A. M. church. She was patient in suffering and desired greatly to depart and be with Christ. Buried on the 17th in the family graveyard at Burkholder's school house, followed by many relatives and friends. Funeral services by John C. Schlach from John 5:24-29; 1 Cor. 15 and 1 Thess. 4:13-18.

GARNER.—On the 26th of October, in Clinton township, Elkhart Co., Ind., of fever, Sarah, daughter of Christian and — Garner, aged 18 years, 11 months and 8 days. Funeral services were held at the Clinton Church by J. J. Weaver, Peter Y. Lehman and J. S. Coffman. The deceased was a most exemplary Sister, and her life was a grand example to be imitated by the young Christian people who knew her. During the short time of her sickness she gave ample evidence that she was fully prepared for the change. She had a great desire to depart, and in her last moments triumphed gloriously over death, as it had lost all its sting for her. She left the earth in an ecstasy of joy.

HUBER.—On the 12th of October, 1891, near Litz, Warwick Twp., Lancaster Co., Pa., Harriet, wife of Bro. Abraham H. Huber, aged 46 years, 6 months and 18 days. Seven weeks ago, the dear sister became seriously ill with violent pains in the body, which the doctor relieved with morphine, and after a few weeks she was able to go about again for about one week, but on the 24th of September she took her bed again for her last and painful suffering, which, however, she bore patiently as a true Christian. Several weeks before her departure she said, "I am free from all worldly and earthly cares." She had a desire to be encouraged with the word of God, the living water of life, and prayed to Jesus as long as her feeble life was able to do so. She departed in the full hope to meet there six little children who preceded her. She leaves a deeply bereaved husband with one son and two daughters to mourn their loss. Interment on the 15th inst. at Hess's new Mennonite meeting house, where a large congregation of neighbors and friends assembled to pay their respects to the deceased sister. Services by John B. Landis in German from Psalm 34: 18-20 and by John K. Brubaker in English from 1 Thess. 4:13, 14.

"Dearest mother, thou hast left us,
And thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Peaceful be thy silent slumber,
Peaceful in thy grave so low;
Thou no more wilt join our number,
Thou no more our sorrows know.

Yet again we hope to meet thee,
When the day of life has fled,
And in heaven with joy to greet thee
Where no farewell tears are shed."

Letters Received.

WITH MONEY

A—S E Alliger, John Amos, C Augsburg.
B—Jacob Burchy, H J. Besley, J C Bessinger, Jacob Beller, Henry Bally, Pre A Burkholder, J Bergen, Jos H Byler, J W Benner, Frank Beidler, D Y Bonar, L Burkey, S C Brunk, F Bickel, C Brunk, R R Boller, Esther Brown.

C—Jacob Crater, C H Charles.
D—J H Detweiler, G Dirksen, John Detweiler.
E—J Elcher, I W Eby, Jacob Eberhart, RS Eschbach.

F—Alfon M Fritz, J Farmwall, Jos B Fritz.
G—J G Graber, Chr Gelger, M Goodman, Lizzie Grabill, P P Gortner, J W Groves, P Geisinger, J K Glyck, J P Gering, Eliza Ann Groff.

H—J H Hausharger, I H Hackman, D Huber, John Holer, S S Hoffman, H L Hoffman, Kate L Harpst, M Hoover, Oliver Hagey, Elias Herr, C M Hertzler, Mathion Holleman, Susan Hoover, Pre Ann B Herr, P Herring M D, H H Hochstetler, Amos Hunsberger, H Hostetler, Mary Hoffer, J M Hartzell, J G Hartzler, I Harshberger, SW Holleman, JC Hebert, Philirich, K Sarah Kalp, Mary E Kelly, C N Kaufman, John Keiser, J S Kauffman, Lydia King, Mrs H Kaufman, Saml Krutz, J K King, J Kleinfelder.

L—Widow Lehman, D Leichty B Lowren, Fred Lantz, Rebecca P Lehman, J P Leichty, Daniel Lapp, Pre J Loux, Jacob Lapp, L Lineweaver, Pre Jacob Loucks, John D Lehman, Peter Lehman, Isaac Lamm.

M—Moses I Miller, Barbara Moyer, Ruth S Miller, J M T Miller, M Mummaw, J Musselman, Abram Moyer, Chr Martin, Pre H A Miller, Alm Meyer, G S Miller, J Maurer, J Miller, D H Martin, Amos H Martin, P D Misher, Michael Moyer.

N—H Neuenchwander, J A Naffziger, E S Neufeld, Mary Ann Nash, M Nebel.

O—P Ortmann, A Overholt, A Overholt.

P—K Prichon, John Plank, J A Peters, J A Peters.

Q—H Quiring.

R—S Rosen, S C Richer, Jos Roth, Allen Rickert, H Reimer, A Rutenacht, Maria Roth, C H Raber, Jacob Rohrer, Peter Ramseyer, J Ringenberg, Barbara Rutenacht, Henry H Rosenberger, Pre John K Rauck, John S Ruth.

S—C E Stoltzfus, Dan Streicher, H L Shelly, S M Schrock, Laura P Shupe, C Stuckey, M S Schrock, Peter Schantz, L H Shuck, Geo Shuck, J Schlegel, D Stemen, And "ehman, H A Schmidt, J P Schmidt, S Shupp, Chr Shaly, Mary Schrock, W B Snyder, J B Stemen, C Schertz, C A Stoltzfus, W A Stumme, L W Shauk, Peter C Steiner, Jos Strubler, J V Stuckey, Elizabeth Strolm, John Stucky.

T—M T Troyer, J J Troyer, J V Theissen.

W—G D Wilkens, Mary E Weaver, F W Waggoner, J Wenner, M W Wens, S Wenger, Kate R Wisner, Elias Walter, J J Wagner, D A Weaver.

Y—G A Yoder, R G Yoder, M E Yoder, J M Yoder, Gideon Yoder, Pre C K Yoder, Samuel Yoder, Daniel Yoder, S C Yoder, Jonathan Yoder, John Yaggy.

Z—Chr Zehr, J Zimmerman, S Zimmermann.

MISSION FUND.

L F Shupe, \$1.00; C K Yoder, \$3.00; J J Bontreger, 25¢.

H. A. MUMAW, M. D.

Homeopathic Physician and Surgeon,
ELKHART, IND.

OFFICE—431 Main Street. Hours—9 to 11 A. M. and 2 to 4 and 6.30 to 7.30 P. M.

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COMPLETED TO DEADWOOD.

The Burlington Route, C. B. & Q. R. R. from Chicago, Peoria and St. Louis, is now completed, and daily passenger trains are running through Lincoln, Neb., and Custer, S. D. to Deadwood. Also to Newcastle, Wyoming. Sleeping cars to Deadwood. 11-91-10-92

Welcome Tidings, a tract paper, designed for Sunday Schools and general distribution. 100 copies for 5 cents; 20 copies for 10 cents; 100 copies for 50 cents. This paper is designed to afford an opportunity for Sunday Schools to have a cheap, readable paper for the scholars each Sunday.

Mennonite Pub Co., Elkhart, Ind.

TO THE

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23-23-92

INVITATION.

The Officials of the territory of Arizona, knowing of the integrity and enterprise of the Mennonite people, extends a cordial invitation to come and colonize in the beautiful Salt River Valley, around Phoenix, the capital of the territory, which now has a population of over 100,000, with the modern improvements of an Eastern city.

All will remember me as the proprietor of the plain clothing house in Chicago. I have left my clothing business in charge of my clerk, and all business there will be attended to as though I were personally present.

On account of my wife's health, and the repeated invitations from the Officials of the territory, I have moved my family, and expect to make Arizona my future home for the following reasons:—This valley has six hundred thousand acres of the finest valley land, with a soil of from 5 to 30 feet deep, under a high state of cultivation by irrigation, where the citrus, semi-tropical fruits, grow to perfection, superior to the most favored spots of southern California, and ripen one month earlier; where grain yields in abundance, and alfalfa is mowed five or six times, and then furnishes pasture knee high the balance of the year, on which cattle and hogs keep fat. Land is still cheap, but is sure to advance rapidly. This is also sure to be a great railroad centre. For health, the enjoyment of life, and the opportunities to gain competency, I know of no place to equal it. All information gladly furnished. Address

B. A. HADSELL,

Phoenix, Arizona.

IMPORTANT TO TRAVELERS.

The Fall and Winter schedules of the Lake Shore & Michigan Southern R'y took effect Nov. 15th. As the east bound main-line passenger train numbers have been changed, it will be advisable for our readers to get one of the small leaflets which the railway company have issued showing what these changes are. The leaflets can be had of the Ticket Agent, or on application to A. J. Smith, General Passenger Agent, Cleveland, O. 23

LAKE SHORE & MICH. SOUTHERN R. R.

Passenger trains after Nov. 15th 1891, depart at Elkhart as follows standard time:

GOING WEST, leave

No. 21, Toledo Express..... 3.00 A. M.
No. 9, Pacific Express..... 3.45 "
No. 13, Chicago Mail..... 6.30 "
No. 27, Chicago Acc..... 7.30 "
No. 15, Boston & Chicago Sp'l..... 11.59 "
No. 3, Chicago Express..... 3.05 P. M.
No. 5, Fast Chicago Ex..... 5.55 "

GOING EAST—MAIN LINE, leave

No. 4, old No. 14, New York Mail..... 11.10 A. M.
Carries Passengers daily, chair car and day coach.
Chicago to Buffalo Sunday only —
No. 16, old No. 12, Night Express..... 3.30 A. M.
Train A Grand Rapids Express..... 4.45 "
No. 22, Mail..... 11.20 "
Train C Grand Rapids Express..... 1.35 P. M.
No. 8, old No. 6, Fast New York Ex 6.15 "

GOING EAST—AIR LINE, leave

No. 2, Special New York Express..... 11.25 A. M.
No. 6, old 16, Chicago & Boston Sp'l 1.35 P. M.
No. 12, old 4, (Lim.) Pass. for Buffalo. 8.30 "
No. 12, old 4, (Lim.) Pass. for Buffalo. 8.30 "
No. 24, to Goshen only..... 8.40 "
No. 14, old No. 8, Atlantic Express..... 11.40 "
Train E to Goshen only..... 7.45 A. M.
Train G to Goshen only..... 3.10 P. M.

SUNDAY TRAINS.

Nos. 16, 4, 6, 8, 14 and 12 old No. 4 East.
Nos. 21, 9, 13, 15 and 5 West.

The Lake Shore via Cleveland, in connection with the Erie and P. & L. E. R. Ry's forms the quickest and most direct route to Pittsburg.

Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't., Cleveland, O.
P. P. Wright, Gen. Sup't., Cleveland Ohio.
A. L. Gotwalt, Ticket Ag't., Elkhart, Ind.

TIME TABLE.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after Aug. 23d, 1891, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave

No. 2, Daily Express..... 9.02 A. M.
No. 4, Mail and Express..... 4.51 P. M.
No. 6, Cincinnati Express..... 4.45 A. M.
No. 10, Accom., Sunday only..... 7.40 P. M.

GOING NORTH, leave

No. 1, Grand Rapids Express..... 5.51 P. M.
No. 3, Mail & Express..... 12.05 P. M.
No. 5, Night Express..... 12.54 A. M.
No. 9, Accom., Sunday only..... 8.37 A. M.

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with P. C. C. & St. L. At Granger with Chicago & Gr'd Trunk R. R.

At Anderson Junction with C. C. C. & St. L. R. R'y for all points East, West and South.

N. P. RAMSEY, Gen'l Manager.
W. R. BALDWIN, Gen'l Ticket Ag't.

O. W. LAMPSON, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 28.—No. 24

ELKHART, IND., DECEMBER 15, 1891.

Whole No. 457.

THE INCARNATION.

For Thou wast born of woman; Thou didst come,
O Hottest! to this world of Sin and gloom,
Not in Thy dread omnipotent array;
And not by thunders streaked
Was thy tempestuous road;

Nor indignation burnt before Thee on Thy way,
But Thee a soft and naked child
Thy mother undefiled,
In the rude manger laid to rest
From off her virgin breast.

The heavens were not commanded to prepare
A gorgeous canopy of golden air,
Nor stoop'd their lamps th' enthroned fires on high;

A single silent star
Came wandering from afar,
Gliding unchecked and calm along the liquid sky;

The eastern sages leading on,
As at a kingly throne,
To lay their gold and odors sweet
Before thy infant feet.

The earth and ocean were not hushed to hear
Bright harmony from every starry sphere;
Nor at thy presence brake the voice of song
From all the Cherub choirs

And seraph's burning lyres
Poured through the host of heaven the
charmed chords along;
One angel troop the strain began
Of all the race of man,
By simple shepherds heard alone
That soft hosanna's tone.

And when Thou didst depart, no car of flame,
To bear Thee hence, in lambent radiance came;

Nor visible angels mourned with drooping plumes,
Nor didst Thou mount on high
From fatal Calvary,

With all Thine own redeemed outbursting
from their tomb;
For Thou didst bear away from earth
But one of human birth
The dying felon by Thy side, to be
In Paradise with Thee.

Nor o'er Thy cross did clouds of vengeance break;

A little while the conscious earth did shake
At that foul deed by her fierce children done;
A few dim hours of day,
The world in darkness lay,

Then basked in bright repose beneath the
cloudless sun;
Whilst Thou didst sleep beneath the tomb,
Consenting to Thy doom,
Ere yet the white-robed Angel shone
Upon the sealed stone.

And when Thou didst arise, Thou didst not stand
With devastation in Thy red right hand,
Plugging the guilty city's murderous crew;
But Thou didst haste to meet
Thy mother's coming feet,
And bear the words of peace unto the faithful few,

Then calmly, slowly Thou didst rise
Into Thy native skies.

CHRISTMAS.

Why are you making merry? Why
are you making this a day of gladness
and of bounty? Is it in your thoughts
that it is kept as the birthday of Jesus
Christ, the Son of God?

Pause a moment in your mirth: what
has become of Jesus? what has *man* done
to Him? Angel voices sang with joy at
His birth, and well they might, for they
know well there is no true blessing apart
from God, and there was God manifest
in flesh, come down into a world full of
need.

But how did that needy world receive
Him? They hated Him, they spat upon
Him, and they crucified Him. His Father
had opened the heavens over His head
and said, "This is my beloved Son, in
whom I have found my delight;" the
world said, "Away with Him!" What a
day for the world when the judgment is
set!

Reader, are *you* of the world? I ask
not, are you *in* it? of course, you are;
but are you *of* it? Christ says of His own,
"They are not of the world." Are you
one of "His own"? Then, God be praised,
you have "everlasting life, you will not
come to judgment, but you are passed
from death unto life," and while you can
indeed rejoice at the thought of every-
thing connected with Christ, you can only
turn in sorrow, from the revelry of a world
which is playing with its own condem-
nation.

But again, dear reader, are you of the
world? Then how can you keep the day
of Christ's birth? Can you wish to call
God's attention to *that* day? It is as
though Cain had made murdered Abel's
birthday a day of special joy. Oh! tell me
not of heaven. No heathen as guilty as
you. No crushing of poor bodies beneath
the idol's car so woeeful a spectacle of sin
and Satan's power as *your* mirth in con-

nection with the birth of the Son of God,
the voice of whose blood cries to God
from the ground.

Do I hear you say, O, but I never cruci-
fied Him! I reply, the world did, and
you are of the world. Our lot is cast with
the ship we sail in. The world is guilty
of the murder of the Son of God—you are
of it, and its guilt you share. His blood
is lying at your doors, and there will God
soon make inquiry for it.

I come, then, into your scene of mirth,
and I earnestly ask you, where is He whose
birth you this day celebrate? *Where is*
Jesus? Suffer the intrusion, I pray you.
Love and grief combined could alone
make me so bold. *Where is Jesus?* He
was here once and the world saw Him, but
He is gone and the world sees Him no
more. Gone where?—to Him who found
His delight in Him, and away from a world
which chose a Barabbas, a murderer, over
Him. And you are making merry over all
this! Were it not better to mourn and to
repent as Nineveh of old? But perhaps
you will say, Jesus was slain by ignorant,
uncivilized, irreligious men. This, I be-
lieve, is a very common thought; but, so
far from its being true, He was slain by
the religious, intellectual, cultivated, mor-
alized world, and in the very place where
every Sabbath day, the Scriptures which
testified of Him were read and preached
from.

But I must ask once more—would you
like to *see Him*, whose birth you celebrate?
Can you look around on your Christmas
preparations, and then say, "Come, Lord
Jesus!" If not, something must be wrong,
for you would think it very strange of a
family to rejoice in the birthday of one
whom they would fear to see. And would
you fear to see Jesus "coming in the clouds
of heaven, with power and great glory"?
Would you tremble to hear "the voice of
the archangel and the trumpet of God"?
(1 Thess. 4.) If so, how can you rejoice
at the birth of Jesus? Beware, I pray you.
"Be not deceived: God is not mocked."
How awful would it be if your Christmas
mirth and your Christmas gatherings
should be broken in upon by the *Lord*
Himself! In such an hour as ye think not,
He will come. Beware how you trifle with
God and His Son. If you are "lovers of
pleasure more than lovers of God," it

were better not to connect your pleasures with Christ and holy things, for it will only bring more stripes in the end.

But do any ask, Is there no hope—no rescue, no forgiveness? Yes, blessed be God, there is. He can turn water into wine, bring life out of death, and turn man's darkest deed into glad tidings; accordingly,

"The very spear that pierced His side
Drew forth the blood to save."

If man was, at the cross, displaying Satanic activity in his hatred to God, God was there too, displaying His wondrous love to man. Man was bent on getting rid of God; God was bent on getting rid of man's sin, that man might have access to Him. Sin was in the way; who but He could righteously put it away? Who but the One "who knew no sin" could be "made sin for us"? who but the holy, spotless Son of God could endure what sin deserves, take it all as His own, drink the cup to the last drop, and then triumphantly rise out of it?

All this He did, and thus, while Jew, Gentile, Priest, Ruler, Governor, King and Common People—the world assembled—were pouring upon Him the contents of man's heart, God was pouring upon sin the fullness of His wrath. Oh! sinner, what a spectacle! What have we done? See that awful darkness from the sixth to the ninth hour. It tells what the soul of Jesus is passing through under the penalty of our sin. What an awful thing sin is. When God rises to judge it, earth may well quake, and men court darkness to hide themselves. Look at Jesus. Hear Him cry, "My God, my God, why hast Thou forsaken Me?" In the presence of such anguish, what becomes us save to "abhor ourselves and repent in dust and ashes"? for we were the cause our sin was on Him.

But it is just here God meets us, seeing we realize somewhat His thought about sin. "I am no more worthy," is the honest confession of the prodigal. He stands there confessedly without excuse, and there he gets the father's kiss.

Poor troubled soul, do you truly believe in Jesus? Here, then, is the kiss for you; listen: "He was delivered for our offences and raised again for our justification." (Rom. 4:25.) Does not such a declaration from God make your heart leap with joy? Do you take in its meaning? Perhaps you ask what the resurrection of Christ has to do with your case. I answer, it is the proof that in His death a perfect atonement has been made for your sins, and, therefore, they are gone—gone forever from before the face of God, and you are free. In death, He was under your judgment; in resurrection, the judgment is past—past for Him and, of course, for you, for He was there as your Substitute. Thus the declaration is made in John 5:24:—"Verily, verily, I say unto you, he that

heareth my word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (judgment); but is passed from death unto life."

Think of this, believer in Jesus—for you, the judgment of sin is over. The "great white throne" is for the world, not for you. Christ has borne yours, and has forever done with it, being now risen from under it. If justice held a man for your bail, and you presently saw him set at liberty, would you not at once perceive that justice must have been fully satisfied. Ah! yes, resurrection is the seal that, in the death of Christ, justice has been satisfied against sin, and God glorified too. Henceforth, now, He can "be just and the justifier of him that believeth in Jesus." He can bear the murmurs of them who call Him the man that "receiveth sinners and eateth with them" without the least fear of injury to His holy character. What a salvation for us poor, lost sinners! what news for the weary and heavy laden! what a triumph for faith!

And now, dear reader, which do you think would naturally be the day of celebration to a confessor of Jesus?—the day of Christ's birth from woman, which ends only in condemnation to a world that put Him to death, or the day of His birth from the grave, which speaks of sin put away, of salvation and glory? Methinks this one.

The first day of the week! what a day for us, my brethren. It tells of triumph, our Lord's triumph over sin, over death, over Satan, over the world—our triumph in Him.

Our triumphant Lord has also given us a feast to keep, which well becomes that day—a loaf of bread, to be broken and eaten "in remembrance" of His body broken for us; a cup of wine, to drink "in remembrance" of His blood shed for the remission of our sins. It is a solemn feast: we look back to the cross and, before the world, we own as Lord the One they crucified, as also what our redemption has cost Him; we look up to heaven and we hold sweet intercourse with Him whom God has raised from the dead and crown'd with glory and honor.

Dear reader, may you be gathered in this joy, if you are not already.

For the Herald of Truth.
LIFE.

"I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing: therefore choose life that both thou and thy seed may live." There is nothing sweeter than life. See a man whose whole object seems to be the accumulation of wealth, and who seems to be very happy when money boundlessly rewards his labors. Now the rider of the pale horse grasps for

the brittle thread of life. In vain the victim calls to God and man for help. Now he would be very liberal with his money if he thought he could have life extended. He cries with Bloody Mary, "Millions of money for a moment of time." But oh, death is obstinate, and will not let go his hold. He says, "Come with me." Solomon says, "neither hath he power in the day of death." Eccl. 8:8.

The Lord sets life and death before us now as well as under the old dispensation, and he pleads with us to accept life. The plan whereby we may obtain life has cost our dear Lord a great deal, but he offers it to us as a free gift and pleads us to accept it. Therefore "choose life that both thou and thy seed may live." We see that the promise is not only that we may live, but also that our children may live. Let us all be watchful then that no root of bitterness spring up and many be defiled. Let us by the help of God and by earnest prayer and faithful service keep ourselves and the church pure from such things, so that our children may live and maintain the principles for which our Savior gave his life to establish, and that they may have everlasting life with us, through our Lord Jesus Christ, already here in this world, for the blessed Jesus himself said, "He that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life," and that we may all enjoy everlasting life where there is no sorrow, death nor pain, and where God shall wipe away all tears from our eyes.

J. S. HARTZLER.

For the Herald of Truth.

LOVING AND MERCIFUL.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place: and say to the poor, stand thou here, or sit here under my footstool.

Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do they blaspheme that worthy name by which you are called? If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convicted of the law as trans-

gressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. What doth it profit, my brethren, though a man say he hath faith and have not works? can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not these things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead alone. Yea, a man may say, thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest there is one God, thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then how by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works when she had received the messengers, and sent them out another way? For as the body without the spirit is dead, so faith without the works is dead also."

"E'er since by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be, till I die."

Sel. by EMMA H. HARNISH.

For the Herald of Truth.

HEALING.

Have you ever thought how full of meaning some words are? how some little words, if dug up by the roots, bring forth great clusters of wholesome truth, relating to the history, the life, and the poetry of humanity? In this way take up the word *healing*. Attached to it we find its parent, *hulan*, the Anglo-Saxon verb meaning to heal, to cure. A form of *hulan* is *Helend*, used as a noun. Do not our German folks to-day understand this word to mean Savior, just as the people of England did five hundred years ago? But how did our ancestors come to call the Anointed One the *Healer*. Not to speak of how Christ has manifested himself as the *Healer* of those sick, not only

in body but in soul, let us examine the word Jesus, from which in the Greek writings of the apostles the German and Anglo-Saxon words for *Healer* came. Here again we find the word Jesus related to a Greek verb, *to heal*. The word Savior is from *salvus*—well, sound. Read, if you please, Matt. 4:1—11, using *Healer* for Jesus, and *Hurter* for Devil. Would it not add force to say, "Then saith the Healer unto him, Get thee hence Hurter?"

Again, looking closer, we find *holy* and *whole* related to the same root with *hulan*. If we are puzzled to know the exact force of our words *holy* and *whole*, will it not help us to know that our ancestors meant by these words much as we mean by saying healing, healed, or made *complete* by Divine healing power? Since the fall of our first parents man in his natural state is not complete, or whole. Sad is the spiritual, moral, and even physical disease that breaks out and keeps showing itself in mankind. The lame, the blind, the consumptive and the leper are not whole men. He who wills to lie, steal, or live for his appetites, or for gain instead of useful service, is not whole. The lunatic and the madman lack something of the complete man. Is the young man of healthy body, active mind, and good morals complete? Christ said in such a case, "Yet one thing thou lackest." What he lacked methinks, was to surrender to God's will, and to enter his service in winning souls for the Master. So one may have a sound mind, a strong body, and nice moral conduct, and yet if he lack the spiritual element which God alone can give he is yet in great need of the Great Physician Jesus, the Healer, or Der Heiland, to draw him and make him whole by His Spirit. It is more and more plainly shown every year that neither a man's body, nor his mind, nor his morals are at their best unless the spirit of God give life and health and completeness to every organ and faculty.

Finally, though much remains to be enlarged by the reader, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Read this passage, omitting duty, which is not in the original, and notice the force. L. A. D.

For the Herald of Truth.

BE FAITHFUL.

We should try to be faithful unto the end, that we may bring forth fruit, and glorify our Father in heaven. We should let our light shine and be an example of Christian purity and faithfulness wherever we are, that, if possible by our chaste walk and conversation we may be the means of leading those who are in darkness into light. These lines have been written while on duty as a juror in the circuit court. Among forty-two who were

drawn to this duty I was the only one who declined to swear an oath. I believe what our Savior teaches us: "Swear not at all." I think this Scripture should be well considered. The apostle also admonishes: "Above all things, my brethren, swear not."

This however is little regarded among the great majority of professors of Christianity. To day twelve were selected, and as there was a trial ahead we were placed in a room by ourselves for two days until the trial for which we were chosen should begin. The time passed heavily and most of the men sought something to pass away the time. Some spent it in reading, others in conversation and smoking, others again in playing cards and using language that was shameful. If our dear Savior should come to gather up his jewels, where would he find us?

Remarks.—From the above account we feel more than ever convinced that the jury-bench is no good place for pious and devoted children of God. There is such a disregard for all that is good and pure in many places that it would be better if our people would altogether excuse themselves from work of this kind.—Editor.

THE PLEA FOR A BLAMELESS LIFE.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may, by your good works, which they shall behold, glorify God in the day of visitation." 1 Peter 2:11, 12.

All the apostles begin their epistles by laying strong foundations of gospel truth, on which they erect a building of exhortations to practical godliness. How tenderly these exhortations are expressed! And there is a gentleness in his voice, as he asks with earnestness his *dearly beloved* readers, which must have been one of the strongest proofs to the life for which he pleaded. The force of the expression is very great, because it is not often that we find Peter pleading thus.

Fleshly lusts are singled out distinctly in the Word of God (Gal 5:19—21). Lust is an excessive desire—the desire for too much of a good thing, or for any of a bad one. *Fleshly lusts* are those who seek their desires through the avenues of the physical nature with which God has endowed us. We are all provided with certain natural desires, which have been implanted for right and useful purposes, and are innocent and right when regulated by the will of God. But these natural appetites are constantly longing for unlawful desires, seething and foaming as the sea waves against a harbor bar. If you yield to them; if you love anything

outside the circle of God's will; if you follow your own wild instincts or desires, not heeding to the restraint or check of your conscience, if you allow any strong taste or thought in one direction—then beware! You need especially to be on your guard against the fleshly lusts of which the Apostle Peter speaks.

They war against the soul. That word war is full of meaning. Of course we should all admit that "too much" in any appetite injures the body. (Know ye not that ye are the temple of the living God.) But we may not all realize how destructive these fleshly lusts are to the inner life. They attack and conquer it and lead it into captivity, soiling its purity and lowering its tone. Remember then, when tempted to yield to any unholy promptings, even though you only indulge the thought or wish, that you are exposing yourself to a certain degree of spiritual force, which will probably cripple your endeavors, and show itself in failure and defeat. It may be forgiven, and put away, through the forgiveness of God by the blood of Jesus; but the *soul* can never be quite what it would have been had the temptation been overcome, and the grace of self restraint exercised.

How many there are around us eminently fitted by their gifts, to lead the hosts of God, who like Samson, grind in the prison house, making pastime for their foes, because they have been mastered by appetites which they should have controlled. Indulge the flesh—and you are weak. Bridle it by self restraint—and you are strong.

Let us understand that self restraint is possible. It is quite true that we are children of a sinning race, and come into life with a stain of evil in us. This is not a matter for argument, but for each man's own experience. Though the first chapter of *Genesis* and the first chapter of *Romans* had never been penned, we must have felt that somewhere there had been a great lapse in the story of our race. From the first there is in us all an hereditary tendency to gratify to excess the promptings of the natural appetite. Beside this we have deepened these inherited tendencies by our actual transgressions. They have been repeated yieldings, each one of which has nourished their strength.

But notwithstanding this, it is true that no temptation can happen to us but such as is common to man—none with which God cannot deal. It would be impious to say that God has permitted evil to arrive at such a height that He cannot cover it; or that there is any sin, seizing his throne in the inner realm, which He cannot subdue.

It may be immaterial how strong may be your inherited tendencies towards evil, or the habits which you have formed by successive acts of sin—God is able to give you deliverance, and to keep you from being overcome. Thank God it is possi-

ble even for you to abstain from the fleshly lusts which have been overcoming your soul. Every command carries a promise at its heart; and this loving entreaty for a better, purer life hides a Divine undertaking that you shall yet be more than conqueror, putting your foot on flesh and self and reigning where now you groan in slavery. Take heart! it is possible even for you to abstain from fleshly lusts, because God is able to keep you.

Choose death. There is a sense in which we all died in Jesus Christ our Lord, when on the cross He yielded up His Spirit to his Father. There is also another sense in which we must die daily, in the constant denial of self. But, besides this, there must be one definite moment in each Christian's life when death is definitely chosen for all that is selfish, worldly, fleshly, and of the devil. This is surely the meaning of the apostle, when he says, signifying a definite past act: "They that are of Christ Jesus crucified the flesh with the passions and the lusts thereof." Gal. 5:24.

Too many of us never come to that point. We accept the attacks and reign too much as an inevitable experience to which we must ever be responsible in this world. We yield, and repent, and scold ourselves, and yield again. Christians often speak of their besetting sins as natural ailments which they cannot help. There is too little of the rising up of a holy and almost fierce determination to be free.

Or, if there be such a resolve, it often lacks completeness. It leaves an almost invisible thread of communication between the soul and the evils of which it would fain be rid. We must cut all connection, close every opening, and forsake all thought of fleshly favor in every shape and form. In short, we must choose death.

You have heard about the keeping power of Christ, and have asked for it, you have been overcome in spite of your cries for help. And you will never get rid until you go down into the grave where Jesus lay, and place yourself on that rough, rocky niche, whilst the heavy stone shuts you away from all that you held dear. And when you count all things dross for his sake you will win Christ. Through the grave you will come to the Easter dawn. *Death will be the gate of life.* Having been crucified with Christ you will discover that his life will flow into you triumphantly.

We are strangers and pilgrims. Consider what you are. If you were citizens of this world, then you might drive the same trade with them, and follow the same lusts; but seeing that you are chosen and called out of this world, and born into a new kingdom, it is very reasonable that there be this difference between you and the world, that while they live as if this is their home, your walk must be such as

becomes strangers; not glutting yourselves with their pleasures, and upon their delicious foods, but living *cautiously and soberly*.

Followers of Jesus Christ must never be surprised to find themselves spoken of as evil-doers. They called the Master "Beelzebub." May we remember this in times when we are persecuted for righteousness' sake. We must so live, that in the day of trial, men may be compelled to acknowledge the worth of our religion, and to glorify God for having enabled us so to bear, and suffer, and endure.—*Sel. by E. S. H., Berlin, Ont.*

For the Herald of Truth.
LEARN TO FORGIVE.

Learn how to forgive. Do not carry an unforgiving spirit with you through all your life; it will hurt you more than anything else. It will destroy the happiness of many around you, yet its chief feeding ground will be found in your own heart.

You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. Suppose you pass by a wood fire, and as you pass you pluck a half-consumed brand from it, flaming and gleaming, and thrusting it under your garment to hide it, you start for your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire and your own flesh burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. Even some who call themselves Christians are miserable because of their own revengefulness.

Forgive your enemies, and get down on your knees and pray for them, and salvation will come into your own soul like a flood. "Father, forgive them." Sweet prayer and blessed example.

ELLA K.

For the Herald of Truth.
CHRIST'S INVITATION TO THE WEARY.

"Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

These words of Christ show that he invites such as feel the burden of their sins to come unto him and he will give them rest. These are words we can depend upon, because they were spoken by Christ. Now we must become weary before we feel the need of coming to Christ, that is weary of our sins. Now he says, "I will give you rest. Here we see we have the promise of rest, and if we come to him in the right way we will truly find rest. Now he goes on and says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall

find rest unto your souls." Which we who have experienced the change of heart find quite so. Now as we meditate upon this invitation which was given by Christ who died upon the cross for the redemption of our sins. We think how can it be that so many neglect this invitation. Would to God the unsaved would stop and think how important this invitation is and turn to God and repent for their sins and receive life everlasting which no man can give nor take away. J. H. CASSEL.

For the Herald of Truth.
PRIDE AND HUMILITY.

"Pride goeth before destruction and a haughty Spirit before a fall. Prov. 16:18.

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. We see the evil consequence in pride. It seems to rule mankind. Pride has ruined many a body and soul. Her evil influence is so great that all is sacrificed for her folly and vain glory. Thoughts, time and talent are devoted to her. O how sad that our humble Savior and his blessed grace is excluded from the heart, and pride indulged in every way is given free course. Pride aims high in worldly things and will not stoop, though it be that a degraded sinner cries for help and direction in the way of life. Turn we to humility. It is Christ-like, it is meek and lowly. It is beautiful and the world acknowledges it, even though it does not choose it.

"Humility, that low sweet root,
From which all heavenly virtues shoot."
Grand indeed, that we may obtain heavenly virtue through the blessing of humility. Pride is of the world. Humility is of God. The holy apostle says, Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. James 4. Pride and its vain things pass away, but the solid, rock, Christ, remains forever. Which will you choose.

"The humble God will ne'er resist,
But giveth grace and does uplift."
LENA N. GINGERICH.
Bedford, Stark Co., Ill.

ALWAYS ONE WAY TO LOOK.

There comes a time to us when we hardly know which way to turn or in which direction to look for aid. No man or woman lives to middle life without going through some hard places. Bitter experience comes to the heart; dear ones are taken away; riches are dissipated; the trusted prove unworthy of confidence and the soul is like a ship beaten by the wind and tossed. But there is always one way to look. Look up. There, far above

the dark clouds, forever shines the blue. There, somewhere out of sight, but inexpressibly near—to the frail one who seeks his help, is the Friend who is ever waiting to be gracious.

"COME UP HIGHER."

Do you hear the voice of Jesus breathing into your ear this loving invitation? It is surely breaking upon every saintly ear. There are sunny altitudes to which you may come. O how the sun shines there—how wide-reaching the spiritual vision—how incomparably beautiful the landscape—how princely the companionship—how sweet and hallowed the Divine fellowship!

Come up higher, yes, *higher*. How much higher? Away above the clouds, the marshes and the swamps—above the strife of tongues and the pride of man—above the chilling blasts of worldliness—where temptation, when it comes, will bound back as from a thick granite wall to its native hell. But mark you! The way to those higher latitudes is through the valley of humiliation.

The lower down you go the higher you will rise. Hear then Jesus' voice, "Come up Higher."

Art thou afraid to trust Him,
Seeming so far away,
Wherefore then not keep closer,
Close, as He says, we may?

"Why then not walk beside Him,
Holding His blessed hand;
Patiently walking onward
All through the weary land?"

"Passing safe through the mazes,
The tangle of grief and care;
Safe through the blossoming garden
Where only the world looks fair.

"Dwelling beneath His shadow
In the burden and heat of the day;
Looking for His appearing,
As the hours wear fast away."

Orrville, O. *Sel. by ELLEN PLANK.*

ONE WAY TO BRING UP BOYS.

John G. Paton, missionary to the new Hebrides, gives this charming glimpse of the home influence that made him what he was:

"Our home consisted of a 'but,' and a 'ben,' and a mid-room or chamber called the 'closet.' The one end was my mother's domain and served all the purposes of diningroom, kitchen and parlor. The other end was my father's work-shop filled with five or six 'stocking frames,' whirring with constant action of five or six sets of busy hands and feet, and producing right genuine hosiery for the merchants of Hawick and Dumfries. The 'closet' was a very small apartment betwixt the other two, having room only for a bed, a little table, and a chair, with a diminutive window shedding light on the

scene. This was the sanctuary of that cottage home. Thither daily, and oftentimes a day, generally after each meal, we saw our father retire, and 'shut to the door,' and we children got to understand by a sort of spiritual instinct (for the thing was too sacred to be talked about) that prayers were being poured out there for us, as of old by the high priest within the veil of the most holy place. We occasionally heard the pathetic echoes of a trembling voice pleading as if for life, and we learned to slip out and in past that door on tiptoe, not to disturb the holy colloquy. The outside world might not know but we knew whence came the happy light that was always dawning on my father's face; it was a reflection from the divine presence in which he lived. Never, in temple or cathedral, on mountain or in glen, can I hope to feel that the Lord God is more near, more visibly walking and talking with men, than under that humble cottage roof of thatch and oaken wattles. Though everything else in religion were by some unthinkable catastrophe to be swept out of memory or blotted from my understanding, my soul would wander back to those early scenes, and shut itself up once again in that sanctuary closet, and hearing the echoes of those cries to God, would hurl back all doubt with the victorious appeal, 'He walked with God; why may not I?'"

Mr. Paton speaks also of "that blessed custom of family prayer, morning and evening, which my father practiced probably without one single omission till he lay on his deathbed, seventy-seven years of age. Even on the last day of his life, a portion of scripture was read, his voice was heard softly joining in the psalm, and his lips breathed the morning and evening prayer, falling in sweet benediction on the heads of all his children, far away, many of them, all over the earth, but all meeting him there at the throne of grace. None of us can remember that any day ever passed unhallowed thus; no hurry for market, no rush to business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented at least our kneeling around the family altar, while the high priest led our prayers to God, and offered himself and his children there. How much my father's prayers at this time impressed me, I can never explain, nor could any stranger understand. When on his knees, and all of us around him in family worship, he poured out his soul with tears, for the conversion of the heathen world to the service of Jesus, and for every personal and domestic need, we all felt as if in the presence of the living Savior, and learned to know and love him as our divine Friend. As we rose from our knees, I used to look at the light on my father's face, and wish I were like him in spirit, hoping that, in answer to his prayers, I might be privileged to

carry the blessed gospel to some portion of the heathen world."

"The very discipline to which our father subjected us was a kind of religion in itself. If anything serious required to be punished, he first retired to his closet for prayer, and we boys understood that he was laying the whole matter before God; and that was the severest part of the punishment for me to bear! I could have defied any amount of mere penalty, but this spoke to my conscience as a message from God. We loved him all the more, when we saw how much it cost to punish us; and, in truth, he had never very much of that kind of work to do upon any one of all the eleven—we were ruled by love far more than by fear."

THE MEASURING ROD.

FOR THE YOUNG.

GRETA BROWN was one of the brightest, most enthusiastic, and popular girls in Miss Gery's school. She stood first in her classes, she led the games at recess, she was the President of the "Five o'clock Tea Club," and she was most sought as a partner in the Friday dancing class. Into all these things, and in fact, into whatsoever she undertook, she put an overflowing enthusiasm which insured her success in all. There was, however, one thing which Greta Brown undertook into which she did not throw the same charming enthusiasm and energy which worked such wonders in everything else. What that one thing was you will see before you finish this story.

One bright Sunday morning in June, Greta donned her new suit, and went to church. Her pastor, Dr. Miliken, preached from the text, "Grow in grace," but to tell the truth, her thoughts were not very much on the sermon. They ran something like this:

"Grow in grace"—2 Peter 3:18. How pretty, those two rows of gilt braid do look on this gray dress; but I must have the suit altered. The waist puckers badly, now I am sitting down. How ugly Kate Graham's dress is, and how sober she looks! What can Dr. Miliken be saying? "Growing unto the stature of the perfect man." What does that mean? And then her thoughts ran off on to something else. (Of course, you my reader, are very much shocked, as well you may be, for you, certainly, never have thoughts like these in church!) But after all, the words, "Grow in grace," did somehow stick in Greta's mind.

Now when she came home, her brother Mark happened to tell the story of King Frederick of Prussia, whose hobby it was to collect the tallest men from all parts of Europe for his famous guards, and who

rejected every applicant for that much-coveted position unless he measured a good deal over six feet. When Greta went to sleep that night, Dr. Miliken's text and Mark's story mixed themselves up in a most curious way as a dream—the strangest one of all the strange dreams that she had ever had. And here it is just as she herself told it to her aunt the next day.

"I dreamed that I was on my way to school, when suddenly I noticed a great crowd collecting on the green. People were hurrying to and fro, and when I asked what all this commotion was about, a girl said, 'Why don't you know? It's Measuring Day! and the Lord's angel has come to see how much our souls have grown since last Measuring Day!'"

"Measuring Day? I said; measuring souls? I never heard of such a thing! and I began to ask questions, but the girl hurried on, and after a little while I let myself be pressed along with the crowd to the green."

"There, in the centre, on a kind of throne under the great elm, was the most glorious and beautiful Being I ever saw. He had white wings; his clothes were a queer shining kind of white, and he had the kindest and yet most serious face I had ever beheld. By his side was a tall, golden rod, fastened upright in the ground, with curious marks at regular intervals from top to bottom. Over it, on a golden scroll, were the words, 'THE MEASURE OF THE STATURE OF THE PERFECT MAN.'"

"The Angel held in his hand a large book, into which he wrote the measurements, as the people came up, in regular turn, on the calling of their names. The instant each one touched the golden measure, a most wonderful thing happened. Each one shrank or increased to his true dimensions—his spiritual dimensions, as I soon learned, for it was an index of the soul-growth which was shown in this mysterious and miraculous way, so that even we could see with our eyes what otherwise the angel alone could have perceived. No one could escape the terrible accuracy of that strange rod."

"The first few who were measured after I came I did not know, but soon the name of Elizabeth Darrow was called. She is the President of the Aid for the Destitute Society, you know, and she manages ever so many other societies too, and I thought, Surely Mrs. Darrow's measure will be very high indeed. But the instant she touched the rod, she seemed to grow shorter and shorter, and the Angel's face grew very serious, as he said, 'This would be a soul of high stature if only the zeal for outside works which can be seen of men, had not checked the lovely secret graces of humility and trust and patience under little daily trials. These, too, are needed for perfect soul-growth.'"

"I pitied Mrs. Darrow as she moved away, with such a sad and surprised face, to make room for the next. It was poor, thin, little Betsey Lines, the seamstress. I never was more astonished in my life than when she took her stand by the rod. Immediately she increased in height till her mark was higher than any I had seen before. And her face shone so I thought it must have caught its light from the Angel's, which smiled so gloriously that I really envied poor little Betsey, whom before I had rather looked down on, for she dresses so meanly and looks so forlorn. And as the Angel wrote in the book, he said, 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.' And Betsey passed on; and Dr. Miliken took her place."

"I knew he would measure well, and he did; and the Angel said, 'How beautiful are the feet of him that bringeth good tidings of good, that publisheth salvation! Winning souls for Christ is the surest way to win soul growth for thyself.'"

"And then, Aunt Jay, I began to tremble for myself, for when had I tried to win any souls for Christ? After the first few weeks of the revival two years ago, when I joined the Church, somehow I began to lose my interest in religious things, and I thought that if I kept on going to church and Sunday-school, and saying my prayers and reading a chapter in the Bible nearly every day, I was doing all that was necessary for a young Christian, and I never thought much about growing in grace or trying to win souls for Christ. So I began to tremble lest my turn should come, but just then Hal Drayton's name was called, and I thought surely his mark will be nearly as low as mine, for he was the jolliest boy I know, and just as fond of games and good times, as I, and just as ready for a lark."

"But here was another surprise. He measured nearly as high as Betsey, and the Angel said, with a sweetness that thrilled me through and through, 'Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in faith, in purity. Such the Lord loveth, and such shall grow speedily toward the stature of the Perfect Man.'"

"And then I knew that Hal had cared more for his religion than I for mine, and I longed to get away before my turn should come, but I seemed to be held fast."

"The next was Lilian Edgar, who dresses so beautifully that I have often wished that I had such clothes and so much money. The Angel looked sadly at her measure, for it was very low, so low that Lilian turned as pale as death, and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glistening robes beside her. And the Angel said, in a solemn but gentle voice, 'Oh, child, why take ye thought for raiment? Let your adorning not be

that outward adorning of putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. Thus only can you grow like the Master.'"

A CONFESSION.

Hereby I would call the attention of the readers of the Herald to two expressions that I made in an article which appeared in the August, 1st, number of the paper, under the title of "Entire and Instantaneous Sanctification and a Second Work." A Review. The expressions are as follows: (1) Because his article may mislead the unlearned instead of teaching them the truth." (2) "Is this true? Most certainly it is not." I learn that some dear brethren have taken offense at these expressions. Little as I may have meant it, yet there might have been a feeling or motive in me that was not as it should have been and caused me to state that which offended my brethren. Since offense has been taken I yield my judgment in favor of those who censure me, and heartily confess that I am sorry I made the expressions, and ask the forgiveness of all who are offended, and Bro. Burkholder in particular. I ask also the prayers of all that God may guard my lips and pen that I may be enabled to give expression only to thoughts that are filled with the most fervent charity. No one has asked me to confess an error with regard to the doctrine taught in the article referred to.

J. S. COFFMAN.

SKETCHES OF MENNONITE HISTORY.

Johannes Cassel came from Europe to Germantown in 1686. Hupert Cassel came in 1715 and was a nephew of Yillis Cassel, a Mennonite preacher in Kriesheim in 1665. He wrote a confession of faith and a number of manuscript poems, which are still in possession of the Cassel family at Germantown, Pa. He often had to flee from one place to another during the persecution, and makes frequent references of this fact in his poems. The great-grandmother of Daniel K. Cassel, of Germantown, Pa., author of history of the Mennonites, etc., was Wilhelmina Rittenhouse. She was a great granddaughter of Wm. Rittenhouse, the first Mennonite bishop in America. In 1690 he built the first paper mill in America near Germantown. Daniel K. Cassel, to whom we are indebted for these statistics, has yet samples of paper made in that mill nearly two hundred years ago.

David Rittenhouse, the astronomer was a first cousin to the above named Wilhelmina Rittenhouse. Martin Kolb was one of the first ministers in Skipack, Pa. He came to this country in 1707. He brought with him a Froeschauer Family Bible printed in 1530, which book is still kept as a sacred heirloom in the family.

Daniel K. Cassel has in his possession also, a correct copy of the original of the first protest against slavery, ever en-

tered in America. This protest was entered by the Mennonites in 1688, signed by Garret Hendricks, Francis Daniel Pastorius, Herman Op den Graeff, and Dirk Op den Graeff.

Three of these were Mennonites, and one, F. D. Pastorius, a Pietist.

SUNDAY SCHOOL LESSONS.

LESSON XIII.—DECEMBER 27.

REVIEW AND CHRISTMAS.—Matt. 2: 1-10.

Golden Text.—Glory to God in the highest and on earth peace, good will toward men.—Luke 2: 14.

Time.—The fourth year before the Communion account called Anno Domini. Our reckoning begins four years too late for the actual time of the birth of Christ.

Place.—Bethlehem and Jerusalem.

DAILY READINGS

M. Visit of the wise men. Matt. 2: 1-12.
T. Christ is born. Luke 2: 1-7.
W. The watching shepherds. Luke 2: 8-20.
Th. Flight into Egypt. Matt. 2: 11-22.
F. Jesus in the Temple. Luke 2: 21-40.
S. Prophecy concerning Christ. Isa. 9: 1-7.
S. Mary's Psalm of praise. Luke 1: 46-56.

FIRST QUARTER.—January 3, to March 27, 1892.

STUDIES IN THE PROPHETS.

LESSON I.—JANUARY 3, 1892.

THE KINGDOM OF CHRIST.—Isa. 11: 1-10.

Golden Text.—He shall have dominion also from sea to sea, and from the river unto the ends of the earth.—Ps. 72: 8.

Time.—Somewhere between 720 and 701 B. C. Immediately after the capture of Samaria by Sargon, or at the time of the invasion of Sennacherib.

Place.—Jerusalem, the home of Isaiah. *Parallel Scriptures* of the New Testament.—Acts 13: 23; Rom. 15: 12; Rev. 5: 5; 22: 16.

DAILY READINGS

M. Kingdom of Christ. Isa. 11: 1-10.
T. Christ the King. Isa. 9: 4-7.
W. Comes in His King. Matt. 16: 24-28.
Th. Kingdom Peaceable. Isa. 2: 1-9.
F. Kingdom Pure. Isa. 4: 2-6.
S. Entrance to Kingdom. 2 Pet. 1: 1-11.
S. Who shall enter Kingdom. 1 Cor. 6: 1-11.

BEAUTIFUL DEAD.

In memory of the children of Mahlon H., and Mary Myers, of Dublin, Bucks county, Pennsylvania.

Loved ones, come bear them away to their rest. Fold the cold hands across the still breast. Gather the white robe round the cold clay. Angels have borne their fond spirits away.

They were our joy, yea our loved ones, our own. God thought it best to call his lambs home. Grieved ones, oh, hide not the hand that would save.

Heaven hath taken but that which it gave. Sin might have blighted your beautiful dead. Sorrow's dark clouds around them been shed. Jesus will cherish the lambs of the fold. Safe in his bosom your darlings enfold.

Weep where they pillow their beautiful heads. Hallow with tears the graves of the dead; Pray that to you the grace may be given. Yonder to meet them and greet them in heaven.—Selected by the parents.

WISH FOR THE HERALD.

Dear brethren, I wish you all a happy Christmas and a New Year of joy and blessing, that we all may renew our efforts to live a consecrated life, and strive for king Emmanuel unto the end of life, and to shine as bright lights, so that many in these last and perilous times might be brought from darkness to the marvelous light of the Gospel, that the praises of God might be exceedingly multiplied.

S. G.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, } ASST. EDITORS.
A. B. KOLB, }

December 15, 1891.

Entered at the Post Office at Elkhart, as
second class mail matter.

PRICE ONE DOLLAR PER YEAR.

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OUR ALMANAC FOR 1892.

Our almanac is one of the best published, both with regard to the Astronomical Calculations and the selection of the reading matter. It contains also several excellent illustrations and is altogether just such an almanac as every family should have, and it contains reading matter that is both entertaining, edifying and useful. We aim to publish an almanac that no christian parent need be afraid to put into the hands of his children; and for this reason especially commend it to our people. We expect liberal orders. By all means buy your own church almanac in preference to others.

Prices are as follows:

1 copy by mail	..... .08
4 copies " "	..... .25
12 " " "	..... .60
22 " " "	..... \$1.00
100 " " "	..... 4.25
100 " " express	..... 5.50

1 Gross (144) per express. 5.00

When sent by express the purchaser pays express charges.

THE SUNDAY SCHOOL LESSON HELPS FOR 1892, First Quarter, are ready for delivery, and we ask all who intend to order them to do so early, so as to avoid the rush of business at the end of the month.

THE Biennial Meeting of the Mennonite Aid Plan will be held in Elkhart, at 9 A. M., Dec. 30, 1891.

INFORMATION WANTED.—Solomon Helmut secretly left his home in Miami Co., Ind., sometime in August of the present year, and nothing has been heard of him since. He is 53 years old. Anyone who can give information concerning him is urgently requested to write to the undersigned. BENJAMIN HELMUTH, *Charm, Holmes Co., Ohio.*

MENNONITE PUBLISHING CO., STOCK.

—We are glad to see an increasing interest in our publishing work. The church in Canada has been at work for a few months past, and has appointed a committee, consisting of the brethren Jacob S. Kolb, John S. Hallman, Menno M. Shantz, and S. S. Herner to solicit subscriptions to the Mennonite Publishing Company Stock. They have recently held several meetings for this purpose and we hope before long to have a creditable report from them.

The brethren in the Sterling Church in Whiteside Co., Ill., have also interested themselves in this work and nearly \$400.00 have been subscribed. The Sterling Church proposes to raise \$1000 to be invested in Publishing Company Stock and held as a Church fund, the income of which will be at the disposal of the church each year. A Committee to solicit further subscriptions was also chosen there. See report of meeting in another column.

We are glad to see so much interest manifested in this important work and hope others also will take an interest in the work and aid in the good cause, remembering that this is a work that is of special benefit to the upbuilding and progress of the kingdom of Christ and his church.

Since our last report no certificates of stock have been issued and the amount stands as then reported, \$825.00. We hope by the next issue to be able to report an increase.

CHRISTMAS GREETING.—The HERALD wishes all its readers and friends a happy and joyous Christmas. May we all join in happy thanksgiving to God for the unspeakable gift of his beloved Son, the "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

EVANGELIZING MEETING.—The ninth Annual Meeting of the Mennonite Evangelizing Committee will be held (D. V.) Wednesday, Jan. 20, 1892, in the Salem church, Elkhart Co., Ind. Brethren and sisters are cordially invited to attend.

OUR BROTHER, J. S. Coffman, who is at present on a visit to the churches in Virginia, expects to reach Elkhart on the 19th of December. He will ren aim with us over Christmas and New Years and will work in the home church during that time.

WHAT THE HERALD IS WORTH.—A dear Brother in Iowa writes us the following: "Enclosed you will find one dollar for the HERALD OF TRUTH. I get four weekly papers and the HERALD OF TRUTH is worth more to my family than all the rest together. I wish you could make it weekly instead of semi-monthly. It would make it all the more interesting. Other papers are published weekly, why not the HERALD?" We trust many who are not now taking the paper will subscribe for it and thus put into their families a paper which will prove a great benefit to every reader.

THE HEARTS of many professors seem in one respect to be much like a back yard we noticed some time ago. In front of the house there was a fine lawn with beautiful flowers and shrubbery, and everything was neat and well kept. But upon walking around the house admiring the good taste of the owner and wishing that others might pattern after him in neatness and thrift, we happened to get a glimpse of the back yard. One would hardly think it possible that the two yards belonged to the same home, the same owner. It was the general receptacle for everything unsightly and unsavory, a regular cesspool. The only thing that hid it from view was a high and, at least on one side, nicely painted board fence. Involuntarily my mind turned to the words which Jesus spake to the Pharisees when he exposed to the people the uncleanness of the hearts that were within bodies covered with fine raiment and trained to reverent aspect and bearing, "whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all

uncleanness." (Matt. 23:27). Perhaps when aerial navigation becomes the means of transit there will be numerous surprises; perhaps when judgment day comes there will be wonderful revelations; at any rate when these things come to pass the filthy back yards that are behind elegant lawns, and the unclean hearts that are hidden under fine dress and polished manners trained to deceive, will be revealed, and the owners brought to shame. It might be best to clean from the back yard forward; it certainly is best to clean from the heart outward.

A VISIT TO ILLINOIS.—It was our privilege to spend thanksgiving day and several subsequent days with the brethren of the Sterling Church in Whiteside Co. On Thursday Nov. 26th we attended a thanksgiving service in their Church house which was largely attended. Bishop Henry Nice and wife of the Morrison church were also present. After the opening of the meeting their minister, Bro. Philip Nice, was united in marriage with Sr. Sarah A. Reitzel. The custom of performing marriage ceremonies in the presence of the entire congregation, may to many seem new. But as far as we can learn it is only the old custom revived, and is eminently proper for Christian people, and especially so for the minister.

After the performance of the marriage ceremony the regular thanksgiving services were held.

On Friday evening we again had meeting at the meeting house near Sterling and on Saturday evening at the Friends' meeting house at Penrose. The evening was very cold and the congregation was not very large but we had a pleasant meeting notwithstanding. On Sunday we attended the regular services at the Sterling meeting house and in the evening we had services again in the same place.

During the intervening time we visited among the brethren and sisters. Bro. Benj. Stauffer has been afflicted for about two months. He has prospects now of improvement in his health. Sister Kreider, wife of John Kreider, Jr., has been in feeble health for several months, and was very weak. We trust, however, under the blessing of God, and the care of good physicians she may be restored to usual health. We also visited many

others all of whom we cannot speak, and our visit throughout was a pleasant one.

On Monday afternoon a meeting had been appointed for the purpose of considering what could be done to aid the Publishing work as now carried on by the Mennonite Publishing Co. A number of brethren and sisters were present and the subject was considered and discussed and some explanations made by the Editor, after which it was decided that the money subscribed should be given as a church fund, and that the church should have the privilege of each year appropriating the income to some benevolent purpose. A subscription paper was then started and \$380.00 were at once subscribed. A committee consisting of the Trustees of the Church, Jacob Kehr, Abm. Burkhardt and Henry Detweiler were chosen to solicit further subscriptions. The work here seems to have awakened a good interest, which we are glad to see, and hope by their earnest action, other churches may be stirred up to do likewise.*

VALEDICTORY.—Another turn of that mystic wheel which turns out the strange and undefinable commodity called time! Another time, the year so recently looked upon as new, has grown old and worn, and is on the verge of the precipice over which, when once descended, it can never be brought back,* the great dividing line which separates the hopeful future from the irretrievable past. Thus might mortal man soliloquize, and in this train of thought wander off into a day dream which would lull to rest rather than rouse to activity the mental and spiritual energies. But the close of the year is upon us, and what have we done? What records have we left on this year's page? Have we used the time wisely, or has it simply borne us along, we passive and indifferent the while to the possibilities within our reach? And possibilities are what God places about us, and what he wants us to reach for and use to his glory. Even if we have been active, has it been to some decided purpose? In Paul's time some of the most active of men seem to have been those who beat the air, but that was all they accomplished. Thus we may exert ourselves in futile efforts at something which does no good and only wastes our strength and energies. Therefore the only way in which we can most profitably improve the

time God gives us here, is to look to God for direction, and then go forward with all earnestness in that which he appoints unto us, being at all times watchful that we work as he directs.

It would be unjust and unkind to close this, the last number of the HERALD for the year 1891, without returning to our thousands of readers and friends in this and other countries, our most grateful and hearty thanks for the warm support they gave us during the year now closing. Let us assure you, friends, that your efforts in the various phases of the cause to which you have contributed them, have been highly appreciated. This year has, in many ways, been the most encouraging one in the history of our work here, and we feel, in looking over the whole field, that the results of the year's work have been a blessing to many. And thus, while we have been blessed and encouraged in the past by the able assistance rendered, and because we see that by the grace of God, good has been done by these efforts, we ask you all to continue your support in the coming year, and, if possible, raise the work to a still higher plane of usefulness. We ask you kindly to do all you can to extend and increase the circulation of our periodicals, and we ask you especially to remember us in your petitions to our heavenly Father, that He may so guide and direct us in all the events before us that his name may be glorified and his cause on earth gain in numbers and in strength. In His name and for his glory let us work. K.

CORRESPONDENCE.

ARKANSAS CITY, KANSAS, DEC. 5, 1891.—The brethren John Shenk and John Blosser paid us a pleasant visit, November 26 and 27. We had two interesting meetings in our school house. We felt sorry that their time was so occupied that they could not remain longer. May the Lord bless them wherever they go.

ABRAHAM MEANS.

FROM BUCKS CO., PA.—On Sunday, the 29th of November four persons were received into the church at Deep Run, Bucks Co., Pa., three by baptism on confession of their faith, and one on confession of faith, as this person had been baptized before. The God of love and peace be with us in our labors, that more may be brought into the fold of Christ.

COR.

SHIBBOLETH, DECATUR CO., KANSAS. Nov. 22, 1891.—Bro. Joseph Gascho and wife, accompanied by brother Joseph Rediger and wife came into our midst from Seward Co., Neb., on their return from a visit to Colorado on Nov. 18. An appointment was made in the evening of Nov. 19. Two public meetings were held. It was also a time of great refreshing. The brethren expounded to us many mysteries of gospel truth. We could truly say with Peter, "It is good to be here." On Tuesday Nov. 24, the brethren parted from us to go home. Come again, dear brethren. COR.

FROM LANCASTER CO., Pa.—On Nov. 7, 10 precious souls were received into the church by water baptism at Groff Dale, Lancaster Co., Pa. May God grant them grace to hold out as faithful laborers in God's vineyard and at last receive them all into his glorious kingdom.

On Sunday the 8th communion was held at our church. There were many present, among others Pre. Jacob Wenger from Lebanon Co., Pa. Bish. Jonas Martin and Joseph Wenger conducted the services. May the good Lord bless this work that it may benefit us. Let us go more hand in hand, and so live that our names may be written in the Book of life.

Mechanicsburg, Pa. M. H. W.

MOUND RIDGE, McPHERSON COUNTY KANSAS, Nov. 7, 1891.—During the hour of noon I stop at this place and write you. I have been visiting one week thirty miles distant in the community of my sister, Mrs. Coopridge. While there Bro. D. Driver held a series of meetings and two of her children besides two other precious ones expressed their willingness to deny themselves and take up the cross and follow Jesus. Bro. Driver took leave of the brethren yesterday evening and started for home. Bro. Blosser and Bro. John Sherk of Ohio, have followed him to this place and will continue the work a little longer. R. J. HEATWOLE.

FROM ROCKINGHAM CO., VA.—Pre. D. S. Brunk and wife, of Allen Co., Ohio, have recently been on a visit to his mother and friends, and the church in Rockingham Co., Va., the home of his childhood. He held a number of interesting meetings in this and also in Augusta county. From here they went to Washington Co., Md., stopping one day with his uncle, Bro. C. Brunk, at Winchester, Va. They expect to reach home about the first of December. May the Lord bless his labors while he is with us, and as we who have confessed the Lord Jesus, have been encouraged on the way. May the unconverted not fail to gather some of the blessed truths presented to them from the word of God by the dear brother. COR.

FROM HAGERSTOWN, MD.—We are favored at present with a good many visits. Pre. D. S. Brunk and wife of Ohio and Pre. Lewis Shank and wife of Virginia were with us this week. Yesterday the 26th of Nov. we had thanksgiving services in the new church at Reiff's. These two brethren are both able young men and the meeting was much enjoyed by all who attended. This morning they left for Chambersburg, Pa., accompanied by Dea. J. W. Eby and wife. They intend to stay there until about Dec. 1, from where Bro. Shank and wife will then proceed to Bucks and Lancaster counties, Pa. They will return to Maryland about Christmas and will then visit a few days, after which they will return to their home at Broadway, Va. COR.

COLUMBUS, KANS. NOV. 28, 1891.—Bish. B. F. Hamilton, of Marion Co., Kansas, Bish. John M. Shenk, of Allen Co., Ohio, Pre. John Blosser, of Hancock Co., Ohio, and Pre. Joseph Weaver and wife, of Missouri, were with us and held a number of meetings in our midst, all of which were well attended considering the weather, and much interest was manifested and we were made to rejoice in the hope of the glory of God. We are fully satisfied in our minds that there are some here that have almost made up their minds to leave the vanities of this world and come out upon the Lord's side. The earnest efforts of the dear brethren were much appreciated, proclaiming as they did unto us the plain and infallible word of God, with such convincing and convicting power, that it came forcibly to my mind that there were some there who, if they would express their feelings, would cry out and say, "Almost thou persuadest me to be a Christian." Acts 16:28.

Sunday the 22d we had the blessed privilege of commemorating the suffering and death of our Lord, in which Bro. Hamilton and Bro. Shenk officiated. It was a time when the words were again presented to us, that "as oft as ye eat of this bread and drink of this cup, ye do show forth the Lord's death till he come." My prayer is that the blessings of God be with the dear brethren, that they may be instruments in God's hands of bringing many souls into the fold of Christ. We would ask the ministering brethren coming west to stop with us and listen to the Macedonian cry, "Come over and help us." A. KUHN.

FROM EUGENE CITY, LANE CO., OREGON.—We have fine weather at present and everything is progressing both in natural and spiritual affairs. Brother Mishler, of Marion county, Oregon, was with us on the 15th of this month and preached two sermons; in the forenoon in English and in the afternoon in German. There was a full attendance both fore-

noon and afternoon, and everything is in peace and harmony in our newly organized church in Lane county, Oregon, as much as we can expect for so many people from different places. May the Lord's will continue to abide with us with his peace.

In looking over the correspondence in the HERALD last evening I saw reports from so many different places where they have been visited by our ministers, and I thought how encouraging it would be if some one would take a trip to Lane Co., Oregon. We have a large field of labor here, a good many young people in the families of those who recently came here who are standing outside of the fold. We have no minister in the county. Bro. Mishler comes here every third Sunday in each month which is a great help to us, and for which we are very thankful. I will yet say to the readers of the HERALD, that if there is any one who intends to come to our country that there are several big land holders close to our meeting house who are making preparations to divide their farms into small places and are offering good chances to our people. The land being very near to the meeting house, we would like to have our brethren come and take it, and we will gladly welcome them in our midst.

J. D. MISHLER.

FROM MIFFLIN CO., PA.—We were encouraged and edified lately by a visit from our old brother Christian Nafziger, of Fawn River P. O., Mich. On Thanksgiving day he preached at the Belleville church, the following Sunday at the Allensville church and the Sunday following (Dec. 6) at the Mattawana church. Bro. Nafziger has passed the threescore and ten years and is yet well preserved in body and mind. His long experience and deeply spiritual and thoughtful mind, sanctified by the grace of God, make him "Like unto a man that is a householder, which bringeth forth out of his treasure things new and old."

He came to us quite unexpectedly, and only after being earnestly solicited by a few friends to accompany them East and assured that the visit should not cost him anything. When he came it was with misgivings and feeling like a stranger; he leaves us a beloved brother, and followed by many prayers. His visit between and over the mountains was to him a wonderful chapter in life, and his ministrations to us through the Lord's blessing were so edifying that he would be warmly welcomed should he pay us another visit.

Bro. Joshua King and wife, of Lawrence Co., Pa., also paid us and their many friends here a good visit about the same time. Thanksgiving services were held in the Belleville church, in the Mattawana church, and by the Peachey brethren

ren a meeting was held at the home of Vost Yoder on Thanksgiving day.

Pre. Jonathan L. Kaufman, of the Pequea Valley, was also visiting among the Peachey brethren. Brethren and sisters of different places, in visiting one another—not to have a good time in eating and drinking and idle social pleasure, but in the fear of the Lord and in the love of his people, seeking Christian fellowship, and edification—may be a power for good in cultivating brotherly love and removing distrust and prejudices which are the result of misunderstandings and human infirmity. In this same experience and observation enable us to say: "We speak that we do know, and bear witness of that we have seen. H.

FROM CENTER, OKLAHOMA TERR.—A friend from the above place writes to us as follows: "I am at last able to renew my subscription for the HERALD. I should have done so long ago, but I wanted to get a new subscriber, and I have succeeded in finding one who will not only subscribe for the HERALD, but also for the JUGENDFREUND and RUNDSCHAU. We are not Mennonites and have not even heard much of them, but through the HERALD we have found that they are built on the true foundation, and for this reason I shall do my best to spread these principles.

There are but few of us Germans here, and as far as we know the English people here know nothing of the Mennonites, therefore I have resolved to make them known here. But as I do not possess much of earthly goods I am unable to do as much as I should like to do, but I will do what I can to the glory of God. May He add his blessings to the same."

HERMAN FISCHER

The zeal which this dear friend manifests is certainly worthy of imitation by our own people, and if every subscriber would do as he has done—work and work until he gained a new subscriber—there would of course just be double the number of subscribers to the HERALD and every subscription paid up to date. And although it may appear assumptive, yet we believe it would not be an impossibility to double the number of subscribers if each and every one of our old subscribers would go out with the determination to secure at least one new subscriber. Our friend appreciates the HERALD so much that he wants others to receive a benefit with him, and when we think of the thousands of our own people who are not yet taking the HERALD, we feel like urging us all to greater effort to disseminate our periodicals among our brethren in faith that we all together may, by the grace of God be so zealous in the good cause that we will work as a unit for the promotion of the cause we hold dear and for

the spreading of the principles and teachings of our faith. Brethren, let this our friend not be the only one to report a successful effort to obtain a new subscriber.

SUNDAY-SCHOOL ITEMS.

FROM ALLAN, CUMBERLAND CO., PA.—Our little Sunday school is at present in a prosperous condition. Scholars as well as parents are taking a good interest. We hope and believe that by the help of God, the fruits of it will tell in due time. J. B. ZIMMERMAN.

FROM TISKILWA, BUREAU CO., ILL.—To-day Nov. 21, we closed our Sunday school. The weather was rather unpleasant and the roads bad, still, a large number assembled, and we had a very pleasant time. The school was opened by singing three hymns. Bishop Joseph Buercky offered the opening prayer, after which another hymn was sung. The superintendents then addressed the school. Opportunity was also given to all the scholars present, the smaller as well as the larger ones, to say or read something for the edification of those present. We had the pleasure of hearing some good admonitions from some of the brethren and sisters. The ministering brethren Joseph Buercky and Jacob Ringenberg also improved the time by some very appropriate remarks, after which Bro. Buercky offered the closing prayer. A collection was also taken for the Mission fund, to which young and old contributed. About 100 persons were present. The average attendance during the term was 78.

HENRY V. ALBRECHT.

FROM ALLEN COUNTY, OHIO.—On Sunday, Nov. 22, the brethren at the Pike church closed their Sunday school for the summer season. At the same time votes were taken to decide whether or not to reorganize and continue the school through the winter.

Nearly all were in favor of continuing, and accordingly two superintendents were again elected; also a chorister and treasurer. They have no secretary in their school here. A secretary in a S. S. cannot take part in the lessons, his time being generally wholly taken up with the duties of his office, and as they can see no particular benefit in his work they have never yet employed one.

On the question of reorganizing for the winter some serious thoughts presented themselves. The short days and the inclemency of the weather naturally presented themselves as obstacles in the way; and probably if ease and comfort had been consulted by scholars and teachers and all concerned, the school would not have been continued. But the question

forced itself upon us: can we accomplish any good by continuing the school, and if so, it is worth while and are we willing to sacrifice our ease and comfort and go through all kinds of weather for the good we may accomplish? To our minds it needed but little argument to show that if we enter upon the work with earnestness, in the fear of God, with prayerful hearts, and with an eye single to the glory of God, some good can undoubtedly be accomplished; some precious seed can be sown into tender hearts that will sooner or later spring up and bear fruit; some little feet, starting on the downward road, can be turned out of the path of sin and folly into the path of peace and righteousness. With proper efforts we believe it is highly probable these results will follow. And when we begin to consider the infinite worth of such results, we have to conclude the little time and money we spend, the little sacrifices we make and the little discomforts we endure are utterly insignificant, and not worthy a passing thought in comparison with the good accomplished. With these reflections we again enter upon the work trusting God will enable us to do something to his honor and glory. D. S.

The Chestnut Spring Union Sunday school was closed Oct. 25, 1891. The number of scholars enrolled was 61. It was well attended by scholars, also by parents. This does not mean that the work of the Sunday school has closed. We have organized a Bible class to continue throughout the winter; every two weeks. The reason for closing the Sunday school is that it is too inconvenient for the little children to come from their distant homes in the winter.

If the Lord will, the Sunday school will be reorganized in the Spring. We wish there were more workers in the work of Sunday school. Parents, where should you be on Sunday? With your neighbors, talking about your fat cattle, when you are going to butcher, how much money you made in the last week? Or should you not rather be in the Sabbath school class talking or learning something about your soul, and teaching the children the way of the Lord? I wish each father, mother, sister or brother would think a little and ask himself the question, Am I spending the Sabbath according to the will of God? Come to the Sabbath school and learn God's word. E. K. BLAUCH, Tub. Pa., Nov. 24, 1891. Sec.

A VISIT IN OHIO AND INDIANA.

As my thoughts have, since my tour to the West, often wandered there, I have been induced to write something. I had for a long time decided to visit my relatives and fellow-believers in that

part of the country and when I heard that many were going to the General Conference and Sunday school Convention at Berne, Ind., my wife and I also took advantage of the opportunity and went along.

On Sept. 10th we took the train in Orrville and went to Bluffton, Ohio. There we all alighted—40 in number—and remained for the night. There being many friends and relatives there we were all enabled to do a little visiting. Next morning we all assembled at the depot again, for it was arranged that we take the train at 10 A. M. for Berne, Ind., which place we reached at 4 P. M. The friends there, knowing of our coming, were waiting at the depot to receive the visitors and give them lodging. After a short time of greeting and welcoming, we looked about the second train, which was to bring over one hundred visitors from the Putnam church at Bluffton; for they had made arrangements with another railway company to bring them hither. They came about 30 minutes after we did.

The church at Berne was ready to receive us all; they had a good harvest this year and an abundance of fruit.

The same evening we went to the church to listen to a choir which was to render a cantata that required several hours to sing. At the appointed time the throng assembled. It was said that there were about 1200 people present, and the house was filled. Everything was prepared. The pulpit had been removed and in its stead were benches one row behind and above another. On these the chorus was to appear. They had a peculiar way of rendering it, so that common country people looked on with astonishment. The scene made me think of the passage of Scripture recorded in Isa. 39. It was a mistake in Christian churches that they want to follow that which the world has.

We remained with the church at Berne to the end of the conference and Sunday school Convention, and on the 7th of October we proceeded to Elkhart. Two days afterward there was a Mennonite Conference 8 miles southwest of the city. We accompanied J. F. Funk, of Elkhart, to the Conference. Afterwards we visited in this vicinity until the 12th, when we left for Howard Co., Ind. In the vicinity of Kokomo we visited an aged cousin and her children, whom we had not seen for a long time.

After spending two days there we left Kokomo and returned to Bluffton, Ohio. We remained here two weeks to visit this large church. The time was much too short to see all the dear friends and relatives. There are here two large meeting houses. There is preaching at one place every Sunday forenoon, and in the afternoon there is Sunday school, at both places and thus there is here an opportunity for doing much good. The congregation is also well supplied with many persons who

have talents for speaking and explaining in the Sunday school, as is also the case at Berne and Elkhart. I saw no scarcity of teachers, but everywhere there is danger of departing from that which the dear Savior has commanded us to keep. When He shall come to hold judgment there will be many who shall say, Lord, Lord, have we not prophesied in thy name? Have we not in thy name done many wonderful works? Matt; 7:22. Blessed is he who walks uprightly before the Lord; for the souls of the just are in the hands of the Lord. We are all travelers toward eternity, but how will the end be? We see the difference of the people in this world. How many divisions there are in the Christian world, and every one wants to be better before God than the others. God have mercy on us all and show us Thy ways; and lead us unto all Thy truth, that we may at last be found worthy of partaking the blessed promises of the heavenly home. This I wish unto all. I would also thank all the dear friends for the kind reception they accorded us everywhere. The Lord directed so that we were permitted to reach our home safe and well and find our family in good health and happy, for all of which we feel thankful to God. JOHN J. AMSTUTZ.

Sonnenberg, Wayne Co., Ohio.

Married.

SHANTZ—KULP.—On Thursday, Nov. 26th, 1891, in the Mennonite meeting-house at Cullum, Ill., by Peter B. Snyder, Bro. Charlie A. Shantz of Cullum, Ill., and Sister Lizzie E. Kulp of Gardner, Grundy Co., Ill. May happiness be theirs.

BUCHWALTER—HORST.—On the 26th of November, 1891, at the home of the bride's parents (Bish. Michael Horst), by Pre. Adam Kornhaus, Bro. Ira Buchwalter, of Wayne Co., Ohio, and Sister Emma Horst, of Stark Co., Ohio.

KING—HOSTETTER.—December 3d, 1891, in Menno Twp., Milford Co., Pa., by Jonathan L. Kaufman of Lancaster Co., Pa., Jacob S. King and Eve Hostetter.

DIED.

SHELLY.—On the 7th of November, 1891, at the residence of Pre. William Graybill, in Lostcreek, Juniata Co., Pa., of apoplexy and dropsy, Bro. Abraham Shelly, aged 72 years, 3 months and 11 days. His wife preceded him to the spirit world about four years. He leaves three daughters to mourn his death. One is in Kansas and two in Juniata Co., Pa. Bro. Shelly had lost his eyesight, and was confined to his bed for 7 weeks. He suffered much, but was fully resigned to God's will. He often wished the time would come that he could leave this world. Buried at Lostcreek. Services at the house by J. S. Kurtz and at the church by Wm. Graybill and William Auker. Text 2 Tim. 4:7, 8.

MELLOTT.—On the 20th of Nov. 1891, in Elkhart, Ind., of typhoid fever, Eve Kilmer, wife of J. K. Mellogg, aged 34 years, 8 months and 12 days. She was seriously ill about three weeks. She leaves a deeply sorrowing husband and six children to mourn her early death. She was the daughter of Bro. Michael Kilmer of McPherson Co., Kansas. She was a kind-hearted faithful wife and mother and was greatly missed not only by her family, but also by the neighbors and friends to whom she had endeared herself by her kindly acts. She was a member of the Primitive Baptist church since 1881. Services by Pre. Bress, of Auburn, Ind., and J. F. Funk.

AUGSPURGER.—On the 31st of October, 1891, near Trenton, Butler Co., Ohio, Catharine J. Augspurger, maiden name Hieser, widow of Jacob Augspurger, aged 71 years, 9 months and 25 days. She had not been able to leave her room for 2 years, having lost the use of her limbs. She was a member of the Mennonite church for about 63 years, during all of which time she adorned her profession with her quiet, pious life, by which she won the esteem of all who were about her. She left the mother of nine children, of which two preceded her. Seven children 16 grand children and 5 great grandchildren and one brother remain to mourn her departure. Buried on the 3d of November. Funeral services by J. Augspurger and B. Zeller in German from 2 Cor. 5:1.

NEEDHAM.—On the 25th of October, in Elkhart, Ind., Mabel, daughter of C. C. Needham, aged 12 years. Buried at Grace Lawn Cemetery. Services by J. S. Coffman. Mabel was a bright, intelligent child, very affectionate and more than ordinarily attentive as a learner in the day school and the Sunday-school. She was a member of the Mennonite Sunday-school ever since she was large enough to attend, and had endeared herself to all, especially to her teacher and her class. This is the second one who has left our Sunday-school this year, to join our number no more here on earth. These two, added to the four which were gathered last year to the brighter home on the other side, remind us that a considerable part of our Sunday-school family are being gathered on the other side of the river. May we meet you Mabel, in glory.

BRUBAKER.—On the 17th of November, 1891, near Delaware, Juniata Co., Pa., of apoplexy, Brother Jacob Brubaker, aged 78 years, 1 month and 1 day. He leaves a sorrowing widow, 3 sons and one daughter to mourn their loss. May their loss be his eternal gain. He was a consistent member of the Mennonite church for many years. Buried in the Lostcreek graveyard where many friends and relatives met to pay the last respects to the departed. Appropriate remarks were made on the occasion, by William Graybill and William Auker. Text, 1 Cor. 15:6.

BECHTOLD.—On the 29th of October, 1891, in Allen Co., Ohio, of cancer in the stomach and face, Bro. Daniel Bechtold, aged 78 years, 4 months and 20 days. Buried at the Salem church. Funeral services by J. M. Sheuk, M. and C. B. Brenneman. Bro. Bechtold was born in Centre Co., Pa., June 9, 1813, married to Catharine Poorman June 30, 1838. To this union were born 6 children, of whom 4 remain to mourn with their mother their sad loss, but we rejoice that we can believe that their loss is his eternal gain. Bro. Bechtold moved with his companion from Pennsylvania to Allen Co., Ohio, in 1883, where they became acquainted with the principles of our church and upon further information regarding the same soon became desirous to unite with us.

They were received in 1885 by baptism on confession of their faith. The departed brother suffered extremely during the last six months, but he bore his sufferings patiently and never murmured nor complained, always saying, when asked if he suffered much, "Oh yes, but not nearly so much as my Savior." Sometimes when his agony was very great he held up his hands and pointed to those present the place where the Savior's hands were wounded for our sakes. The last two weeks of his life he frequently imagined himself surrounded by angels, and would sing hymns, such as, "Home of the blest," "God be with you till we meet again," "O think of the home over there," and some German hymns. Thus he enjoyed himself even in his severest suffering and could rejoice in the God of his salvation. Of 25 grand children 18, and of 15 great grand children 12, are still living.

C. B. BRENNEMAN.

ZOOK.—December 1, 1891, in Menno Twp., Milford Co., Pa., after an illness of several years, Jonathan Zook, age 167 years, 6 months and 9 days. The funeral service was preached by Christian Nafziger of Fawn River, Mich., from Psalm 33:12. A very large concourse of friends were present.

SAUDER.—On the 22d of October, 1891, at Harrisburg, Pa., Bro. Jacob N. Sauder. He bore his sufferings patiently and we hope he has gone to the eternal rest.

PEACHEY.—On the 5th of November, 1891, near Menno, Milford Co., Pa., of catarrhal brouchitis, Katie M., daughter of S. U. and S. Peachey, aged 7 years, 11 months and 25 days. Funeral services held on the 7th by Benjamin Lantz and C. K. Peachey.

Farewell, farewell, our Katie dear,
Now in your grave you sleep;
Your loving form is resting there,
And o'er your grave we weep.

'Twas hard indeed to give you up,
We all loved you so well;—
While we are drinking sorrow's cup,
Happy with saints you dwell.

We listen for your gentle tread,
Your voice we yearn to hear;
Nor knew until the sound had fled
That it was half so dear.

We weep, though half so in bitterness,
Ours are not tears of gloom;
No thoughts but those of tenderness
Shall cluster round your tomb.

KREIDER.—On the 22d of November, 1891, at Gordonville, Lancaster Co., Pa., Bro. Jacob Kreider, aged 77 years, 7 months and 22 days. Funeral on the 25th from his late residence, where a large concourse of relatives and friends met to pay the last tribute of respect to one that was beloved by all who knew him. Services by David Hostetter and Bish. Isaac Eby, from Psalm, 116:15. He suffered very much the last two months, but bore it all very patiently, and we need not mourn as those who have no hope, for we believe that our loss is his eternal gain.

RUMMEL.—On the 30th of November, 1891, in Conemaugh Twp., Somerset Co., Pa., Mary Catharine, infant daughter of John and Sadie Rummel, aged 2 months and 6 days. Services by Emanuel Blough and Jonathan Blough from Matt. 2:18. A. B.

STRICKLER.—On the 22d of November, 1891, in Mauchester Twp., York Co., Pa., of dropsy, Bro. Charles Strickler, aged 70 years, 10 months and 26 days. Buried on the 24, at Witmer's M. H., near Stony Brook, York Co., Pa. Funeral text, John 10:9.

EASH.—On the 3d of Nov., 1891, in Nappanee, Ind., Della M., daughter of Samuel and Ida Eash, aged 1 month and 8 days. Buried on the 4th at Forest Grove. Funeral services by Jas. H. McGowen from Matt. 19:14.

'Tis hard to part with one so dear;
Della, dear, we wonder why
Thou hast left us lonely here—
May we meet thee by and by!

Papa and mamma tried to keep thee,
But tender cares were all in vain;
Holy angels came and bore thee
From this weary world of pain.

She was the only one in our home, but we remember that our heavenly Father knows what is best. What he does is well done. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

SAMUEL AND IDA EASH.

RINEHOLT.—On the 27th of November, 1891, in Madison Twp., St. Joseph Co., Ind., of apoplexy, Mary Ann, wife of Henry Rineholt, aged 84 years, 1 month and 1 day. Buried on the 29th in the North Union graveyard. Services by Amos Mumaw and Henry Weldy from Rom. 8:13.

CLARK.—On the 21st of November, 1891, near Ashland, Ohio, Bro. Jesse Clark, in the 80th year of his age. Funeral services by Isaac S. Good of Medina Co., Ohio, and J. D. Park of the German Baptist church in Ashland. Text, 2 Cor. 5:1-4. Bro. Clark was a member of the Mennonite church for 35 years.

YODER.—On the 17th of Nov., 1891, near Gunu City, Mo., Monroe, son of C. M. Yoder, aged 20 years, 4 months and 21 days. He leaves a father, three sisters and one brother to mourn his early departure. He bore his pain and affliction with great patience and died with a living hope of the eternal rest in heaven. He was buried on the 19th in the Clear Fork Cemetery. Funeral services by J. C. Kenagy and Peter Zimmerman from Romans 4 and Job 14.

SOMMER.—On the 4th of December, 1891, on the Sonnenberg, Wayne Co., Ohio, of the infirmities of old age, Bishop Christian Sommer, aged 80 years and 3 months. He was born in August, 1811, on the Sonnenberg, Canton Berne, Switzerland. In the year 1819, a number of Mennonite families, among others his parents emigrated to America. From New York they started out into the strange country until they reached a place near what is now Wooster, in Wayne Co., Ohio, where they erected their huts for their future homes. They were the first settlers of our Swiss Mennonites, and were from that time on called the Sonnenberg church. Bro. Sommer was received into this church in 1830, and in 1838 he was united in matrimony with Veronica Geiger. This union was blessed with 12 children, of whom 8 survive him and followed him to the grave. His companion preceded him about 15 years. In the year 1844 he was called to the ministry, and in 1862 to the office of bishop. He was a minister for about 47 years. He delivered his farewell sermon on the 28th of September, 1891, about nine weeks before his death, for he was already failing at that time and was quite weak. With tears in his eyes he tenderly admonished the church to be true and faithful to God that they might be preserved a Christian church. He remained steadfast unto the end, thus becoming an example unto us all. On the 6th his remains were consigned to the grave. Funeral services by Christian Schneck at the house, and by David Amstutz from Psa. 121, and Jacob Nusbamm from 2 Tim. 4:6-8 at the meeting-house.

WENGER.—On Nov. 19, 1891, near Dayton, Rockingham Co., Va., of consumption, Sister Julia Ann Wenger, aged 44 years, 10 months and 24 days. She leaves a husband, 10 children and an aged mother to mourn their loss. Funeral services were conducted by G. D., and Simeon Heatwole at Weaver's church, where the body was laid to rest.

GREASER.—On November 30th, 1891, in Cass Co., Mo., of consumption, Bro. Isaac Greaser, aged 60 years and 11 months. He was born in Wayne Co., Ohio, Dec. 31st, 1830, and it was there he grew up to manhood, married and associated himself with God's people. In the year 1869 he removed with his family to Cass Co., Mo., and located in the open prairies about 3 miles north-west from where the town of Garden City now stands. In the years that followed he reared up out of the wilderness, mainly by the labor of his own hands, one of the most beautiful and comfortable homes that man might desire on earth. He was one among the first to take an active part in establishing the Mennonite church in Cass county, and when in health his place in the Sunday-school and church service was rarely found vacant. For several years previous to death it became evident to his friends and many anxious friends that the dreaded disease consumption had marked him for one of its victims, but it was not until about the 1st of August of the present year that he was confined to his room, and during the many weary days that followed the writer visited him frequently and endeavored to administer that comfort and consolation that God's word affords the afflicted. Never yet have we found an individual that could look upon approaching death with greater calmness and composure than he, and in conversing on the great future that was before him, he seemed the ready and glad to exchange his pleasant home, surrounded by orchard, grove, shaded lawn, and all that heart might wish for a home in that upper and better country where sorrow, sickness and pain are unknown. On the afternoon of Dec. 1st, tenderly and sadly his remains were carried before a long procession of sorrowing relatives and sympathizing friends to the Clear Fork church, where appropriate remarks were made by L. J. Heatwole and P. Zimmerman from Gen. 5:24—“Enoch walked with God, and he was not, for God took him.” His coffin was carried to and lowered into its last resting place, and the grave filled by six elderly men, all of whose locks were silvered with gray hairs.

L. J. H.

SCHLONECKER.—On the 4th of Nov., 1891, in Jefferson Twp., Henry Co., Iowa, Peter Schlonecker. On the 5th the funeral was held at the house of John Goldsmith; after the services the corpse was taken to Wayland, and sent to Butler Co., Ohio, for burial by the side of his wife who preceded him. Services by S. T. Miller in German from 2 Tim. 4:7, 8, and B. Eicher in English. Bro. Schlonecker was a member of the Amish church. We mourn, but not like those who have no hope.

HILDEBRAND.—On the 5th of Nov., 1891, near Dayton, Rockingham Co., Va., Ida V. Hildebrand, aged 10 years, 3 months and 2 days. Buried at Weaver's church on the 7th. Appropriate funeral services were held by Simeon and G. D. Heatwole.

MILLER.—On the 16th of November, 1891, in Emma, Licking Co., Ind., infant child of John and Sarah Miller, aged 15 days. Funeral services by Daniel J. Hostetter, and Sam. Miller of Holmes Co., Ohio, from Matt. 19:13-16.

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The Officials of the territory of Arizona, knowing of the integrity and enterprise of the Mennonite people, extend a cordial invitation to come and colonize in the beautiful Salt River Valley, around Phoenix, the capital of the territory, which now has a population of seven thousand, with the modern improvements of an Eastern city.

All who remember me as the proprietor of the plain clothing house in Chicago, I have left my clothing business in charge of my clerk, and all business there will be attended to as though I were personally present.

On account of my wife's health, and the repeated invitations from the Officials of the territory, I have moved my family, and expect to make Arizona my future home for the following reasons:—This valley has six hundred thousand acres of the finest valley land, with a soil of from 5 to 30 feet deep, under a high state of cultivation by irrigation, where the citrons, semi-tropical fruits, grow to perfection, superior to the most favored spots of southern California, and ripen one month earlier; where grain yields in abundance, and alfalfa is mowed five or six times, and then furnishes pasture knee high the balance of the year, on which cattle and hogs keep fat. Land is still cheap, but is sure to advance rapidly. This is also sure to be a great railroad center. For health, the enjoyment of life, and the opportunities to gain competency, I know of no place to equal it. All information gladly furnished. Address

B. A. HADESELL,
Phoenix, Arizona.

23 91-9 92.

COMPLETED TO DEADWOOD.

The Burlington Route, C. B. & Q. R. R. from Chicago, Peoria and St. Louis, is now completed, and daily passenger trains are running through Lincoln, Neb., and Custer, S. D. to Deadwood. Also to Newcastle, Wmoming. Sleeping cars to Deadwood. 11-91-10-92

DER CHRISTLICHE JUGENDFREUND.

A German illustrated paper for children and young people. Edited by M. D. Wenger, and published by the Mennonite Publishing Co., Elkhart, Ind. Single copies 25 cents a year, 5 copies for \$1.00. Sunday issues, when ten or more copies are taken, 10 cents per year, or 5 cents for 8 months. Sample copies free.

LAKE SHORE & MICH. SOUTHERN R. R.

Passenger trains after Nov. 15th 1891, depart at Elkhart as follows standard time:

GOING WEST, leave

No. 21, Toledo Express.....	3.00 A. M.
No. 9, Pacific Express.....	3.45 "
No. 13, Chicago Mail.....	6.30 "
No. 27, Chicago Acc.....	7.30 "
No. 15, Boston & Chicago Sp'l.....	11.59 "
No. 3, Chicago Express.....	3.05 P. M.
No. 5, Fast Chicago Ex.....	5.55 "

GOING EAST—MAIN LINE, leave

No. 4, old No. 14, New York Mail.....	11.10 A. M.
Carries Passengers daily, chair car and day coach, Chicago to Buffalo Sunday only	
No. 16 old No. 12, Night Express.....	3.30 A. M.
No. Train A Grand Rapids Express.....	4.45 "
No. 22, Mail.....	11.20 "
Train C Grand Rapids Express.....	1.35 P. M.
No. 8, old No. 6, Fast New York Ex	6.15 "

GOING EAST—AIR LINE, leave

No. 2, Special New York Express.....	11.25 A. M.
No. 6, old 16, Chicago & Boston Sp'l	1.35 P. M.
No. 12 old 4, (Lim.) Pass. for Buffalo.	8.30 "
No. 24, To Goshen only.....	8.40 "
No. 14, old No. 8, Atlantic Express.....	11.40 "
Train E to Goshen only.....	7.45 A. M.
Train G to Goshen only.....	3.10 P. M.

SUNDAY TRAINS.

Nos. 16, 4, 6, 8, 14 and 12 old No. 4 East.

Nos. 21, 9, 13, 15 and 5 West.

The Lake Shore via Cleveland, in connection with the Erie and P. & L. E. R. Ry's forms the quickest and most direct route to Pittsburg.

☞ Tickets can be obtained for all prominent points between Boston and San Francisco.

A. J. Smith, Gen. Pass. Ag't, Cleveland, O.

P. P. Wright, Gen. Sup., Cleveland Ohio.

A. L. Gotwalt, Ticket Ag't, Elkhart, Ind.

TIME TABLE.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after Aug. 23d, 1891, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leave

No. 2, Daily Express.....	9.02 A. M.
No. 4, Mail and Express.....	4.51 P. M.
No. 6, Cincinnati Express.....	4.45 A. M.
No. 10, Accom., Sunday only.....	7.40 P. M.

GOING NORTH, leave

No. 1, Grand Rapids Express.....	5.51 P. M.
No. 3, Mail & Express.....	12.05 P. M.
No. 5, Night Express.....	12.54 A. M.
No. 9, Accom., Sunday only.....	8.37 A. M.

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with P. C. C. & St. L. At Granger with Chicago & Gr'd Trunk R. R.

At Anderson Junction with C. C. & St. L. R. Ry for all points East, West and South.

N. P. RALSWY, Gen'l Manager.

W. R. BALDWIN, Gen'l Ticket Ag't.

O. W. LAMPORT, Superintendent.